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Bhavans Journal

Vol. 15
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पुस्तकालय

विषय संख्या
पुस्तक संख्या
आगत पंजिका संख्या

January 1970
to
July 1970

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BHAVAN'S JOURNAL

VOL. XV NO. 12
MAY 31, 1970.

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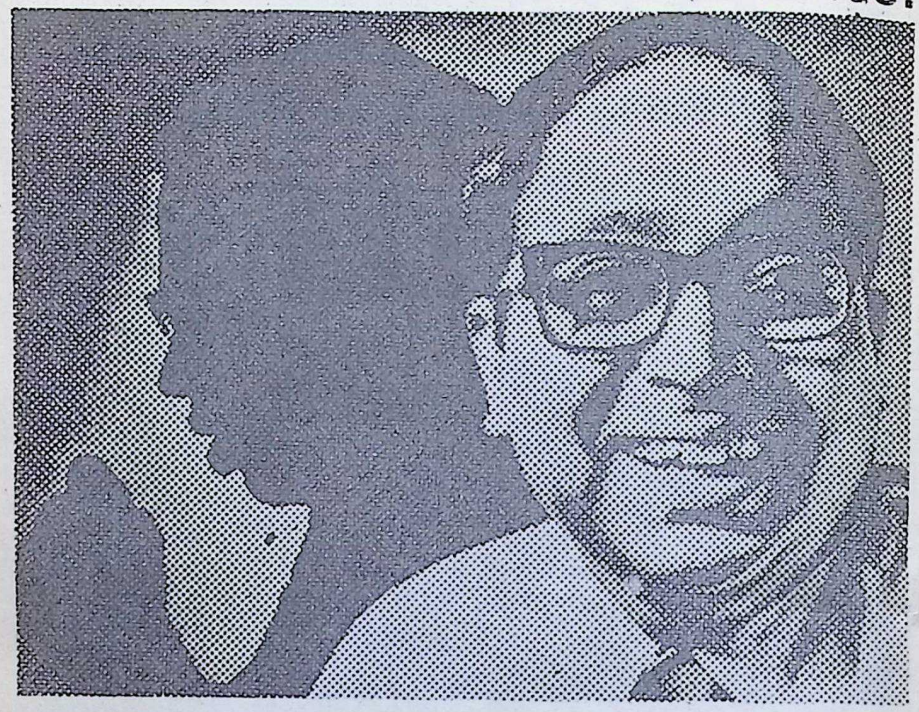

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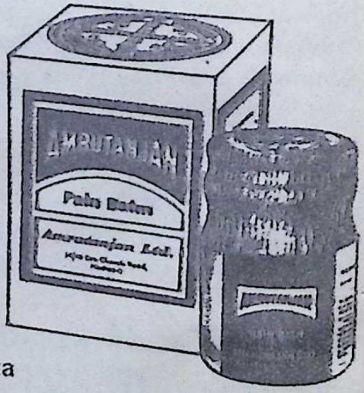

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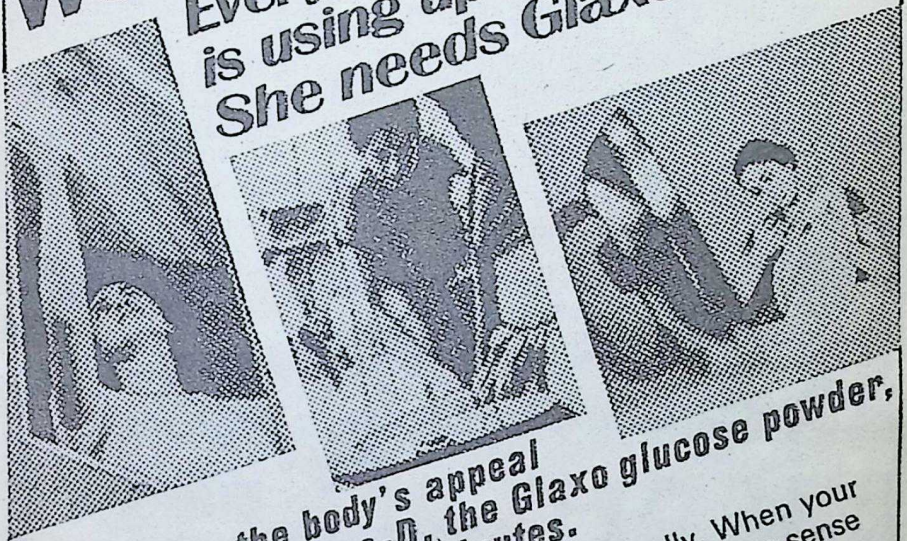

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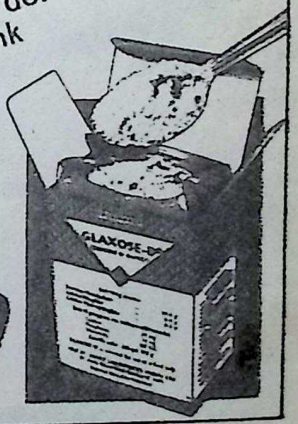

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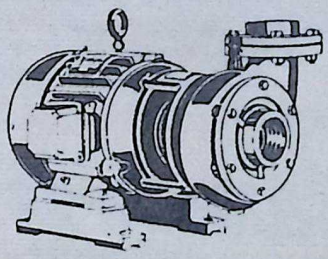

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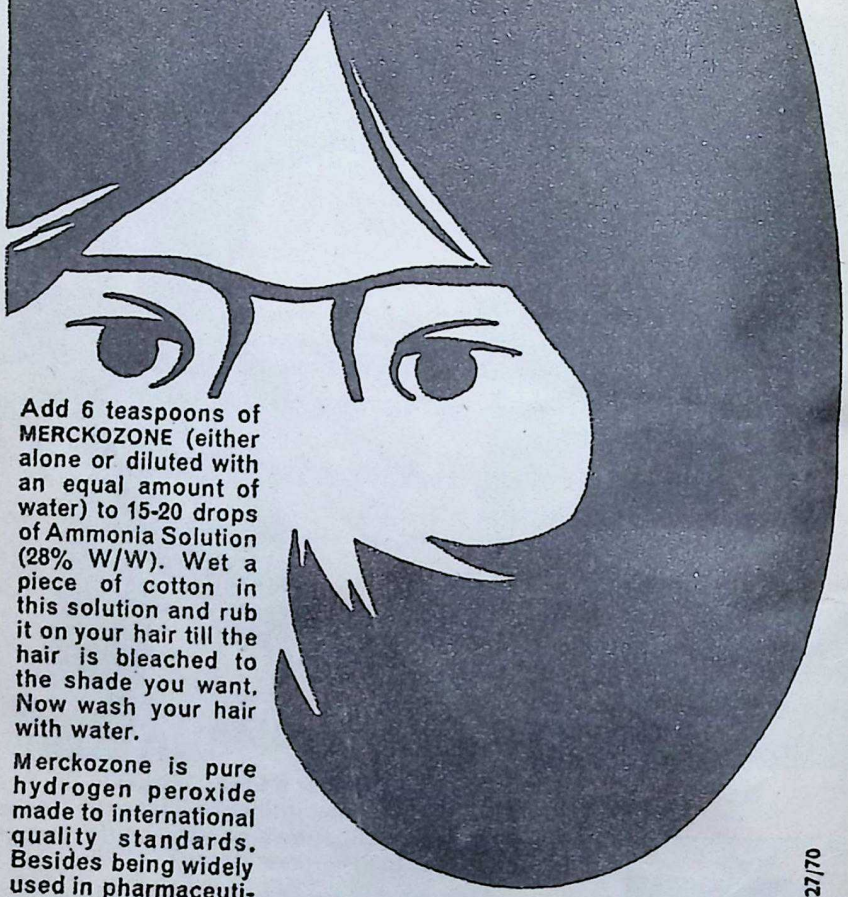

Add 6 teaspoons of MERCKOZONE (either alone or diluted with an equal amount of water) to 15-20 drops of Ammonia Solution (28% W/W). Wet a piece of cotton in this solution and rub it on your hair till the hair is bleached to the shade you want. Now wash your hair with water.

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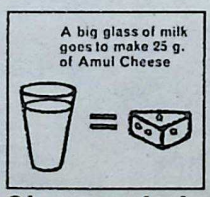

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Vol. XVI No. 12

JANUARY 11, 1970

FORTNIGHTLY

BHAVAN'S JOURNAL

Devoted to Life, Literature and Culture

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FRONT COVER :

DR. D. V. GUNDAPPA

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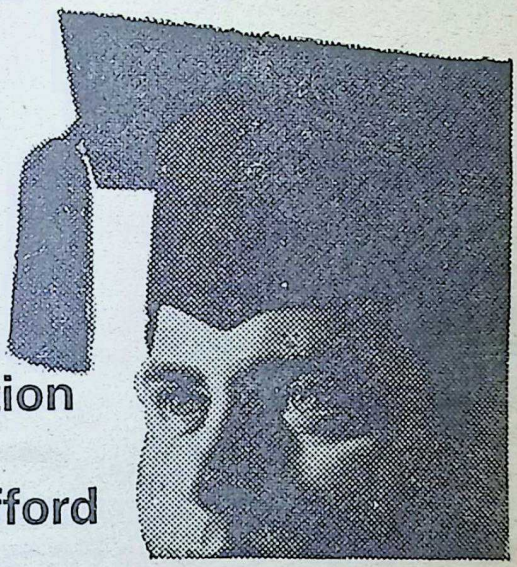

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let Noble thoughts come to us from every side

—Rigveda I-89-i.

BHAVAN'S JOURNAL

Bless Us With Prosperity: Ye Liberal Gods

वयमिद्वः सुदानवः क्षियन्तो यान्तो अध्वन्ना।

देवा वृधाय हमहे ॥

Oh liberal gods, whether at home or at other place, or on a journey, we always invoke you for our prosperity.

—*Rigveda* 8.83.6.

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KULAPATI'S LETTER No. 457

Devoted to Life, Literature and Culture

Rashtrapati releases Bhavan's Publications

BHARATIYA VIDYA BHAVAN,
BOMBAY.
JANUARY 11, 1970

MY YOUNG FRIEND,

ON December 29, our Rashtrapati Dr. V. V. Giri did the Bhavan the honour of releasing five of its publications, in the presence of a large and distinguished gathering. I share with you what I said welcoming Dr. Giri and others on this happy occasion:

I have great pleasure in offering a hearty welcome to our revered Rashtrapatiji, who has been good enough to spare time to be in our midst this morning.

Dr. Giri has been closely associated with the Bhavan for the past several years. In fact, he is a distinguished member of the "Bhavan's Family".

He has been one of the Vice-Presidents of the Sanskrit Vishwa Parishad sponsored by the Bhavan. He is also one of the Vice-Chairmen of the National Integration Colloquium based on Ethical and Spiritual Values, sponsored by the Bhavan jointly with the Gandhi Smarak Nidhi and the Ramakrishna Mission Institute of Culture.

Dr. Giri was also one of the signatories to the Bhavan's Tri-Decennial Appeal and one of the Vice-Presidents of its Tri-Decennial Celebrations Committee.

In February this year, Dr. Giri specially came to Bombay to preside over the concluding function of the Bhavan's Tri-Decennial Celebrations and handed over to the Bhavan the Tri-Decennial Fund of Rs. 36,38,743/-.

Only last month, Dr. Giri was good enough to inaugurate the Bangalore Home of the Bhavan.

It is significant that this morning's function here is Dr. Giri's first non-official engagement in our City after being elected the President of the Indian Republic.

It is indeed Free India's good fortune that all its Heads of State have been tried and tested patriots, men of faith in, and devotion to, ethical

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nd spiritual values, and true representatives of our ageless culture of which Mahatma Gandhi was a flaming symbol. They are shining exemplars of the Gandhian ideal that we should be Indians first, last and always, pledged to the unity and integrity of the nation.

I am also grateful to the other good friends of the Bhavan—Rajyapal Sri Kotval, Dr. Jivraj Mehta and Smt. Hansaben Mehta, Sri K. Santhanam, Dr. V.K.R.V. Rao, Dr. Karan Singh, Dr. P. B. Ganjenragadkar, Sri P. V. Narasimha Rao, and other distinguished citizens, for making it convenient to participate in today's function.

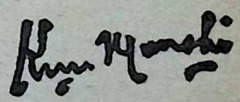
Among the 36 constituent institutions of the Bhavan, the Prakashan Mandir is one of the most important and active units. When the Bhavan started it, it was a small affair, but the Bhavan's Book University, a series of books intended to serve the purpose of providing higher education, has now become a gigantic organisation. The Bhavan has published over 100 volumes on Indological research and 435 volumes on education, art and culture, of which over 33-lakh copies have been sold so far. Our books are in demand not only in different parts of India, but also in many foreign countries. This year the Bhavan has earned foreign exchange worth about Rs. 1 lakh through export of its publications, and in view of the growing market for our books abroad, we have decided to set up an "Export Cell".

It has been the privilege of the Bhavan to work in close cooperation with the Gandhi Smarak Nidhi and we have brought out several books together. Of the five publications being released today, "Gandhi and Bombay" is a co-production by the Bhavan and the Bombay Gandhi Smarak Nidhi; and the "Anthology of Indian Literatures" is a co-production by the Bhavan and the Gandhi Centenary National Integration Sub-Committee of the Gandhi Peace Foundation.

A very discerning observer some time ago stated that the fact that the Bhavan's publications and periodicals, entirely devoted to literature, culture, ethical and spiritual values, and refreshingly free from vulgar overtones, should sell in such large numbers, testifies to the fact that the soul of India is sound. This is a matter of some joy and hope to us, amidst the encircling gloom in our current affairs.

I am an optimist. India has a bright and prosperous future. She has a message and a mission to fulfil in this warring world.

Yours sincerely,



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CHANDIDAS

Shyama's bewitching form

सुधा छानियाकेवा ओ सुधा ढेलेछे गो
ते मति श्यामेर चिकण देहा।
अन्जन अन्जिकेवा खन्जन आनिल रे
चांद निङाडि कैल थेहा॥
से थेहा निङाडिकेवा मुखाबनाईलरे
जवा छानिया कैल गण्ड।
बिम्बफल जिनिकेवा ओष्ठ गढल रे
भुज जिनि करी शुण्ड॥
कम्बू जिनिया केवा कण्ठ बनाईल रे
कोकिल जिनिया सुस्वर।
आर्द माखिया केवा सार्द्र बनाईल रे
एछन देखि पीताम्बर॥
विस्तारि पाषाणे केवा रतन वसाईल रे
एमति लागये बूकेर शोभा।
दाम कुसुमे केवा सुषमा करेछे रे
एमति तनुर देखि आभा॥
आदलि ऊपरेकेवा कदली शेपल रे
ऐछन देखि अरुयुगे।
अंगुलि उपरे केवा दर्पण वसाईल रे
चण्डीदास देखे युगे युगे॥

Bengali song redered in Devanagri

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the Quest for eternity

Says Radha:—

Oh tell me is it from the essence of nectar that the soft body of Shyama has been formed?

Or by the pounding of collyrium, or is it constituted from the beauty of the *khanjan* bird, has the moon contributed delicate touches to His form?

Are His lips in His comely face from the red *jawa* flower formed?

Or from the red *bimba-fruit?* And His hands are as if Cast out of the supple trunk of the cub of the elephant. Does His beautiful voice spring from the offering of the *sweet-kokil?*

Verily His neck puts the conch-shell to shame.

Is His flashing yellow *pitambar* the creation of spring which has given its beauty to it?

Is His stomach formed by emeralds bestowing their radiance to it?

All the beauties of nature have helped to make it.

His back puts the trunk of the plaintain plant to shame,

And the whiteness of His finger nails shine bright as mirrors would that I had eternity in which to enjoy all these beauties.—So says Chandidas.

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JEEVAN MUKTI

SRI LA-SRI PANDRIMALAI SWAMIGAL

State of Jeevan Mukti

SOME people live in the world even after attaining jnana. They see both what is inside and what is outside the room. The light of God illumines the world. Therefore, with that light, they can discriminate between good and bad, permanent and impermanent. The ignorant who lead a worldly life without knowing God are like people living in a house with mud walls. With the help of a dim light they can see the inside of the house, but nothing more. Those that live in the world after attaining knowledge and realisation of God are like people living in glass houses. They see inside of the room and also all that is outside. The light from the sun of knowledge enters strongly into the room. They perceive everything inside the room very clearly. They know what is good and what is bad; God alone is the doer and we are all his instruments. Therefore it is impossible for a jnani to be egoistic.

The Work of Jeevan Mukta

Just as a lion rushes out of the cage, the Jeevanmukta breaks through the fetters of attachment and rushes out of the prison house of the world. The Jeevanmukta by his life and action demonstrates the reality of Brahman and illusoriness of names and forms. Having himself crossed the ocean of births and deaths, he helps others to the shore of immortality. Though he possesses the body, he does not identify himself with the body and is therefore free from desires, works and fears. He is aware of the spirit and is convinced that the "Gunas" engage his body in various works. He feels through all heads, walks with all feet, eats through all mouths and thinks through all minds. Physical death and birth have no meaning for him; a change of body to him is like a change of garment or a change of residence. A Jeevanmukta transcends the scriptures and social conventions and yet never takes a false step. As a piece of wood is borne by a current to high or low ground, so is the body of a Jeevanmukta carried by the momentum of past actions to the varied experiences of their fruits as they present themselves in due course. He is not concerned with bondage or liberation, for the spirit is ever free. The bondage and liberation are the character of the mind which is falsely superimposed on the spirit. It is therefore said: "He who sees nothing in the waking state even as in deep sleep, who though beholding duality does not in reality behold it, since he beholds only the absolute who though engaged in work is really in-active, he and no other is the knower of Self. This is the truth". The Upanishads declare that the Jeevanmukta comes out of the body purer and brighter like a snake from its slough. His soul does not reincarnate again but is absorbed in the spirit, leaving behind

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no trace of separate existence. As milk is poured into water, as oil is poured into oil, so the Jeevanmukta is absorbed in Brahman, in glory, peace, knowledge and reality.

Jeevanmukti and Videhamukti

It is the nature of man's mind to enslave him through its tendency to cause suffering owing to the pleasures and pains. This is due to the belief that he is the author of his actions and the harvester of their results. Jeevanmukti, or liberation, while still in the body, is the cessation of mental qualities. This is followed by Videhamukti or liberation without the body on the exhausion of "Prarabdha Karma". This is like space inside a jar becoming one with the space outside it, when the jar breaks.

The human goal is the attainment of the everlasting bliss through the elimination of the thought that one is the author of one's actions. This, the Guru says, can be achieved by human efforts. Right understanding alone helps liberation like wealth which is earned by commerce. Right understanding is dependent on human effort. It is to be achieved by the abolition of all vasanas or tendencies, by serving the Guru.

"The rise of mind is the man's fall and the fall of the minds is the man's rise. The fall of the mind brings the state of complete peace and benevolence. That is the state of Jeevanmukti, which is free from all possibility of rebirth. 'Sarupa' is the mindlessness of Jeevanmukta. The 'Arupa' kind arises after the body falls away".

The mind is the root of the world tree with its thousands of buds, branches, fruits and leaves. Intentions (Sankalpas) constitute the mind and the mind constitutes the intentions an is the root of the world tree.

It is therefore necessary to withe the mind quickly in order that th world tree may also wither away.

The mind is to be stilled by pe forming activities without attachmen by not ascribing reality to the world affairs and by appreciating the perisha bility of the body. This prevents vas nas from arising and prevention vasanas annuls the mind. It is bett to turn one's energy to search fo the light within. It is the vasanas th provoke the movements of the li breath and these in turn provoke th vasanas. Thus the seed in the min is produced and again produces, in plant. The mind has two seed breathing and vasanas. When one them ceases, the other also does. Ju as the eye falls without attachmen on things that come involuntari within its range, so does a valia person behold things and do actions.

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FOUNDATIONS OF INDIAN CULTURE

DR. J. N. TANDON

OF all the countries of the world, both ancient and modern, India has the richest storehouse of culture and civilization. Since time immemorial, she has been the spiritual nurse and guide of humanity at large. Long before any of the European civilizations, Greek and Roman, took any tangible shape, she was at the zenith of her glory. There was no sphere of human activity in which she did not claim to her credit splendid triumphs and such noble achievements as could not wither with the lapse of time. It is a happy sign that serious thinkers and mature minds of the West are now paying attention to the message of India and realizing the need of grafting the best elements of Indian culture on the tree of Western civilization.

Adaptability

What is the secret of the longevity and imperishability of Indian Culture? Why is it that such great empires and nations as Babylon, Assyria, Greece, Rome and Persia could not last more than the footprints of a camel on the shifting sands of the desert, while India, which faced the same ups and downs, the same mighty and cruel hand of time, is still alive and with the same halo of glory and splendour? The answer is given by Prof. J.B. Pratt of America, according to whom the Hindu religion is the only religion which tends to survive the present crisis in the life of all religions. Hinduism, which he calls the 'Vedic way', is a 'self-perpetuating' religion. 'The Vedic', he says, 'is the way of constant spiritual reinterpretation leading to life, which is self-perpetuating, self-renewing and which for the individual and for the world may be eternal.' Unlike other religions 'not death, but development' has been the fate of Hinduism. It is for this reason that Indian culture has retained its true spirit through shocks of centuries, hundreds of foreign invasions, and thousands of social and political upheavals. The time has come when vital changes in the old outlook have to be introduced, as we cannot live without doing so. But the desired changes will not be imposed from outside but grow naturally from the cultural background of the country. Instead of combating or rejecting the new changes, India would rationalize them from its own spiritual point of view and fit them into its own psychological framework.

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Sympathy and Tolerance

Another secret of the vitality of Indian culture is its sympathetic and tolerant attitude. As the professor quoted above observes: 'Mutually contradictory creeds can and do keep house together without quarrel within the wide and hospitable Hindu family.' 'Hindu thought.., because of its ingrained conclusiveness, its tolerance, and its indifference to doctrinal divergences, stressed the essential unity of all Indian Dharmas, whether Hindu or Buddhist, and minimized differences.' This tolerance of differences of opinion and creed within its own fold and even outside itself is an essential characteristic of Indian culture. 'All the diverse doctrines and paths originating at different times and different countries, however, lead ultimately to the same Supreme Truth like the many different paths leading travellers from different places to the same city,' says Yogavasistha. Every Hindu prays, therefore, to the ultimate power behind and pervading the universe in the following way; 'May the Lord of all the three worlds hear and answer our prayer—the Lord Hari (*Vishnu*) whom the Saivites call Siva, the Vedantists call Brahman, the Buddhists call the Buddha, the Logicians (Naiyayikas) call the Creator, the Jains call Arhat and the Mimamsakas call Karma.

Emphasis on Spiritual Values

The essential characteristic which distinguishes Indian culture from the modern scientific culture of the West is a constant emphasis on spiritual values. To us, the goal of life is the communion with the Supreme. It is a life of realization, an inner intuitive vision of God, when man achieves absolute freedom and escapes from the blind servitude to worldly experience. There are many more aspects of reality open to man in himself than those which sense-observation of external nature reveals. Science cannot give us knowledge of the real nature of man, his spiritual being. Hence the growing dissatisfaction with the modern ways of science in the mind of those who are gifted with deeper awareness. Alexis Carrel, the eminent scientist, deplores this state of things and suggests that 'the only possible remedy for this evil is much more profound knowledge of ourselves.' It is this 'profound knowledge of ourselves,' that mainly characterizes Indian culture.

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The Indian knowledge of man, and of the universe of which he is a product and a part, has gone too deep to be fathomed by the methods of modern science. The Indian seers did not depend merely on sensory observation. They refined and perfected the processes of introspection, intuition and mystic experience and through them they opened the gates of the vast unconscious and the limitless superconscious strata of being lying within them. They discovered that man is a centre of a circle whose circumference is nowhere, that his dimensions are infinite in extent and that in his deeper nature he is one and identical with the deepest and ultimate spirit that holds, supports, sustains and pervades the universe.

The Place of Religion in Life

This profound knowledge of inner man, and of ultimate reality underlying the universe, has led religion to serve as the bedrock of India's culture and civilization. Religion in India is not a thing to be put on and put off like Sunday clothes. It is the warp and woof of the whole texture of Indian life. Whatever an Indian does, however great or small it may be, is coloured by religious sentiments. From the planting of a tree to the building of a temple, all are regarded as pious acts. The duties of life have been saved from dryness by being endowed with emotion and regarded as debts we owe to our ancestors, to our country, to our fellow-men, to the entire creation and to God. Social and political institutions, training and education, marriage and procreation, birth and death are all tinged with religious emotion and sublimated. If we read the *Vedas*, the *Upanishads* and the *Epics*, if we visit the temples of Ellora, Tanjore, Khajuraho, the Ankarbhat and Barobunder, if we go to the ruins of Sanchi, Sarnath and Bharut, and study the inscriptions and sculptures of the pillars of Asoka and the paintings of Ajanta and Bagh, we shall understand how religion has acted as the basic drive and inspiration of Indian art and literature, craft and culture.

Self-Discipline

The Indian word for culture is *Samskrit*, taken from a root which means to purify, to transform, to sublimate, to mould and to perfect. A cultured man is a disciplined man who has brought his natural instincts under control and has shaped himself in accordance with the idea placed before him by his moral consciousness. The ancient Indian thinkers knew that it was possible to conquer the world and yet remain a slave to oneself. That is why they insisted on self-control. Manu, one of the earliest leaders of Indian social thought, says that by nature we are all barbarous, uncultured and uncivilized. It is discipline that raises us to a higher status in life.

Ideals of Truth and Non-violence

Indian thinkers have given us various types of ideals that may suit diverse men and women and have worked out in minutest detail the processes through which the ideals are realized in life. However, truth and non-violence are the key-ideals to all greatness. In the history of India, for

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the sake of truth, great and noble sacrifices have been performed. The Prince of Kapilavastu gave up everything that kingship could offer him and voluntarily accepted the robe of the sannyasi to seek the deliverance of humanity from pain and suffering. For the sake of truth, Ramachandra, the Prince of Ayodhya, gave up kingship for fourteen years, and lived the best part of a young prince's life in forest. Asoka lived up to the ideals of rajarishi avoiding all pleasures and doing everything for the welfare of suffering humanity. Emperor Harsha gave up regularly in charity his accumulated treasures at the end of every five years and borrowed second-hand garments from his sister Rajyasri. In recent times, in accordance with the glorious traditions, Gandhiji fought and fell for the defence of truth and righteousness.

Another great teaching of Indian religion is non-violence or freedom from ill-will against all beings at all times and in all ways. Lord Buddha and Mahavira were the great advocates of this ideal. They thought not of man alone, but the entire living was the object of their care and thought. 'Harmlessness to all living creatures' was the substance of their message. Kabir and Chaitanya taught us the same lesson of love to all creatures. They tried to create a fusion of different cultures into one harmonious whole. Raja Ram Mohan Roy, Keshab Chandra Sen, Sri Ramakrishna Paramahamsa and Swami Vivekananda, Sri Aurobindo Ghosh, Swami Rama Tirtha—all of them taught the lesson of love, truth and sacrifice. Last but not least, came Mahatma Gandhi, who, with his glorious message of Ahimsa, roused the slumbering people from their age-long lethargy. He extended the scope of non-violence and applied the teaching of Lord Buddha on a more extensive scale, and made world-wide appeal for its acceptance as the surest means of solving the difficulties of the age, the riddles of materialistic civilization.

India is standing to-day on the threshold of a new era. She is preparing to make her contribution to the world of the future. In the past, she produced her great culture, and in the present age she has an equally important role to play in evolving the culture of the New World, which is emerging slowly from the wreckage of the old. This is a momentous period of her history, pregnant with precious possibilities, when any disinterested offer of co-operation from any part of the West will have an immense moral value, the memory of which will become brighter as the regeneration of the East grows in vigour and creative power. It is up to the youths of our present generation to come out of the narrow shell of factions and party-politics, and illuminate the track of humanity by holding high the lamp of their ancient wisdom, by giving form and shape to the great and noble dreams that were cherished by the immortal prophets and philosophers of the past, so that the whole world might declare that the light has come from the East and saved the West from doom and destruction.

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TOWARDS A SPIRITUAL SOCIETY

DR. SISIR KUMAR GHOSE

In this thought-provoking article Dr. Sisir Kumar Ghose makes a distinction of momentous consequence to us in our present predicament—a distinction between a religious and a spiritual society. The former stands for freedom from society while the latter is for freedom in, and for society. In a spiritual society there is a change from within as well as from without. It is vain for the modern technocrat to attempt a change without ever bothering to attempt a change in consciousness. This alone can spiritualise the race of men, as Swami Vivekananda said. It is also the heart of the Vision of Sri Aurobindo.—Ed.

TO talk of renewal to a society hell-bent on suicide is like flaunting faith in Immortality before a person dying of multiple injury. But, who knows, behind that ultimate irony or paradox may lie a deeper trend or possibility, the possibility of a spiritual society, a history beyond history? But what do we find when the idea of such a change is mooted? Misunderstanding, distrust, are at best approximations. A spiritual society is not yet one of our *samskaras*. Indeed, many doubt if it will ever be a reality.

On the contrary there is a more or less fixed idea, *idee fixe*, that spirituality—whatever it is—is unsocial, if not anti-social. It is something unprogressive, reactionary, cut off from the rest of life, in the end vanishing into the bright and featureless Vast. 'Spirituality cannot tolerate the world.' In India, land of so-called spirituality, the ascetic tradition has neatly divided the world from reality; between life in the world and spiritual realisation there lies a yawning gap. In fact when a person turns to the inner life he is inevitably supposed to be lost to the stream of our collective living. The higher life is hardly to be distinguished from civil death.

Distinctions

The hypothesis of a spiritual society will involve us in a series of questions related to the nature of man, mind, goals and of course ends and means. But first we have to distinguish between normal society and spiritual society. Incidentally we shall learn something about religious society too. The normal society's idea of man is, roughly, that of the rational animal, in

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terms of the body-life-mind formula. As regards how society was formed, it seems to have come about by the herd instinct modified by certain customs, conventions and laws. Some loss, some gain. A sense of unsolved discord—at least between the rival claims of self-interest and the interest of the group—has persisted in every society. No wonder Freud who thought every individual to be an enemy of culture spoke, in his later days, of Civilization and its Discontents.

But discontent or no discontent, all civilizations have died or ceased to be creative. In the present noisy Decline of the West many see the writing on the wall. This is the ancient Sphinx's query which we have to solve. Else, as many fear, we perish.

Faced with the inevitable decline some of the advanced minds of the race have come to decry civilization itself as a disease or an inadequacy. They have tried, in vain, to turn the clock back, to revert towards a paradisal earlier state, Ramrajya, or Back to Nature. But such cures are worse than the disease. Is there a way out?

Old Discovery?

The remedy lies in the one element we have neglected in our social building—in the spiritual element or the soul of which we hear and speak so much. The fact is that, after a point, even to have a healthy body, a strong vitality, and an ever-active mind is not enough. It will not carry man far. Then, for want of a further aim or goal he flounders, stays put, or falls back. This is where spirituality comes in, as a yet untried integrative factor. If there is no light other and more than reason, which can only manipulate and mechanize, it is unlikely that we shall ever escape the fate of earlier civilizations.

Here there would seem to be some hope in the new turn towards subjectivity—in the researches in extra-sensory perceptions, the aim and method of education, the trends in evolutionary philosophy and in depth psychology. *Modern Man in Search of His Soul* is the title of a book by a sensitive, mystically-minded psychologist. These indications cannot be ignored.

An old discovery, the sceptic may shout. This soul-stuff, they will say, is but a trick or ruse to lead us back to religion. But that feeling is based on an error of judgment. For here one must make another distinction: between religious and spiritual society. The discovery of the soul was no doubt there in the old religions, but the use made of it was anything but spiritual. Salvation, for instance, was individual as well as other-worldly personal and post-mortem. Also, in order to make the supreme discovery of the soul, the individual had to withdraw from society. It was a freedom *from* society rather than freedom in and for society. As for the social use of the discovery, it was always made in terms of dogma, of ritual and formalization, the letter rather than the Spirit. In such a bound and heavily-conditioned society freedom had turned into its very opposite, escape, till the bolder spirits struck out against the entire incongruity and imposture. Down with religion, they cried. Else, as with the latest cry, they said; God is dead.

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Spiritual View

Between religious and spiritual society the differences are fundamental and revealing. The aim and life of a spiritual society differ from those of both the normal and religious society. For instance, the spiritual society will look upon mind, body and life as instruments and not as ends. It will also provide man and his group life with a progressive purpose, the gradual embodiment of a divine intention to be realized here and now, *ihaiva*. This overall insight or understanding will determine the manner of its operation. Of course this is something that has never been attempted before, "something that life is not and yet must be". In keeping with its image of man spirituality will never make the mistake of imposing itself either on the individual or on groups. Therefore, even in its early formative stages a spiritual society will be marked by an access of freedom and free variation. This plasticity and toleration might make the coming of a spiritual society vastly more difficult, but the difficulty has to be accepted as a matter of course. After all, you cannot be forced to be free, an error that convicts almost every other revolution. In the twisted semantics of Totalitarianism, as Orwell put it so well, freedom is slavery.

The Secret

At bottom the problem is one of Change from Within and Change from Without. The conditions upon which men live upon earth are the result of their state of consciousness. To seek to change the conditions without changing the consciousness is an old

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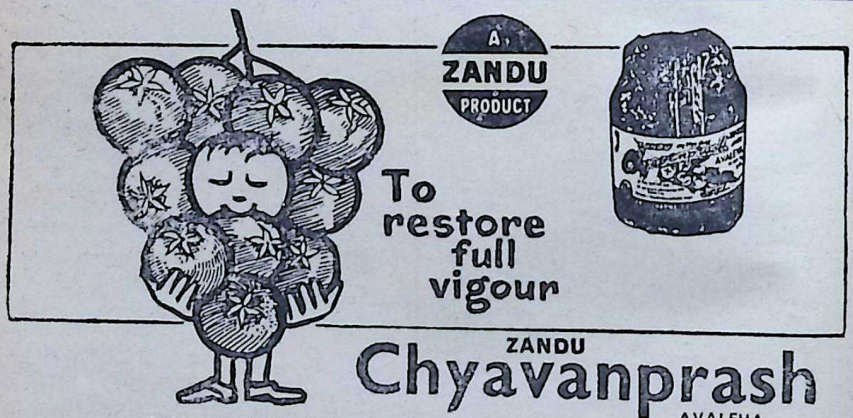
but vain hope. We must reject the modern man's superstition in the redemption of the world by Things.

In the light of this analysis we can see that what we have had so far are religious societies and almost every such society has carried its own load of guilt and contradictions. In its eagerness to rule society and mankind, most religions have been compelled either to conform or to compromise. This will not be the method of the spiritual society to be. By the way, it need not have any quarrel with science. In fact, it will complement the science of things with the science of the self, a highly desired balance.

The secret of a spiritual society and its chance of success will be found elsewhere, not in coercion or manipulation but in a change of gear or elevation of our will and consciou ness to a higher plane than that of th vital and the mental. This will be kind of piercing or opening of th *chakras* or inner centres known ancient esoteric psychology. If we ca somehow bring this change about, will be a leap or ascent more momen ous than any that Nature has take so far. To that extent our sense crisis is justified.

What is Needed

Obviously a change of this natur cannot begin on a large or mass scal but with the individual, always th pioneer. But, again, isolated indiv duals are not enough. Voluntar groups of the like-minded may be ex pected to form themselves, like s many island universes, in a wide, wid sea of indifference and resistance These men, who realise the need fo



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this radical change, will not be content with the holding of an attractive idea only. Rather they will live it out, the living idea of a spiritual evolution as the destiny and therefore the great need of the hour. The question is: Have such men ceased to exist? There are reasons to believe that these men are there, an invisible brotherhood, throughout the world. Many persons have reached the conclusion, writes Launcelot Whyte, that a major change in human awareness and behaviour is now taking place.

Crisis and Choice

The causes of the crisis of civilization—or evolution—are no doubt complex. But one simple fact or truth stands out. Our proliferating technology has no matching wisdom or insight. To remedy this there must be a turn felt by some or many towards the need for a more delicate balance and, in the end, the courage to choose and create an appropriate world community not bound by any limitations of the past. In the deeper view, crisis is also an opportunity, and something does not become impossible because it has never been tried before. Who knows, our greatest days may lie before us towards a civilization of consciousness? The prospect includes the possibility of peril as well as triumph. This was one of Swami Vivekananda's dreams: the spiritualization of the race. It is the heart of the vision of Sri Aurobindo. Do we have the faith, courage and the sense to live it out? That is the question. The rest is a matter of time and luck. For every goal that draws us, the thing desired exists.

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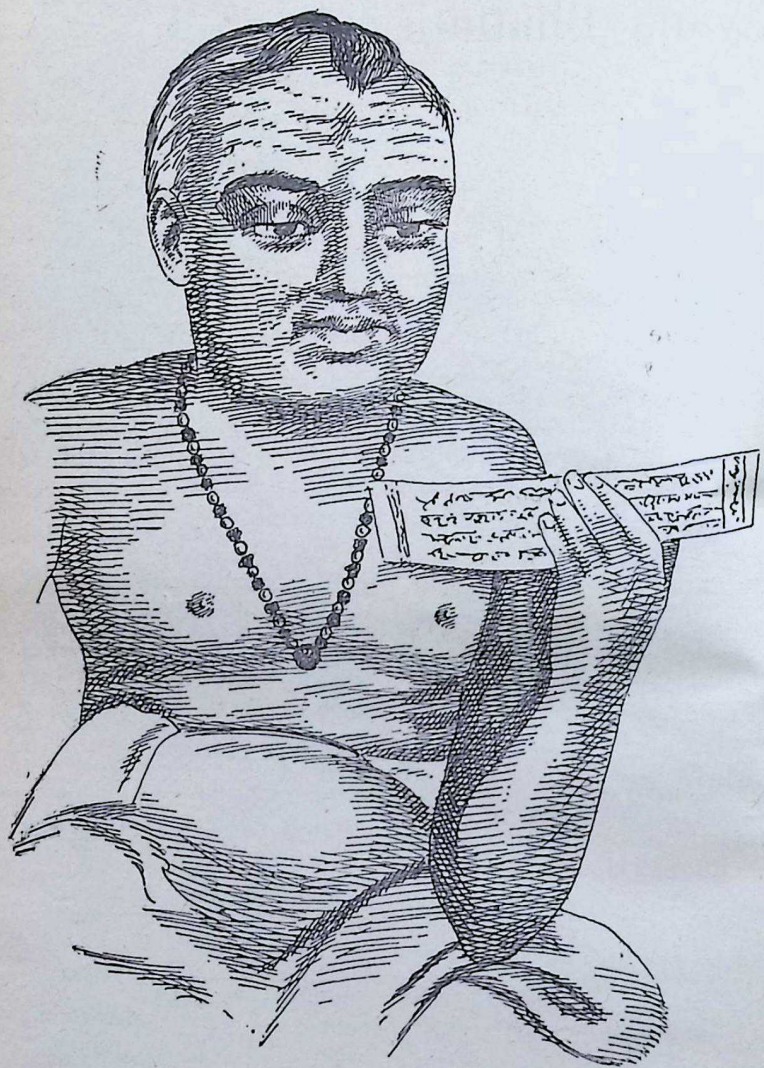

NARAYANA BHATTATIRI

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Narayana Bhattatiri

DR. BANKEY BEHARI

"*BHAKTI* was born in the Dravida desha, developed in Karnatik; it began to decline in Maharashtra and Gujarat; but it was rejuvenated and became a charming young lady once more after reaching Vrindavana". This is according to the Bhagavata Mahatmyam (I-48-50).

Repetition of Krishna's name and listening to his exploits have brought about a change in the *Bhakti;* in fact these two constitute the soul of the *Bhakti* cult.

On the banks of the Godavari and the Krishna, many saints were born and they have carried on the tradition of *Bhakti*; they have glorified the sanctity of the name of Krishna; they have given a new powerful weapon to conquer the world with, in the hands of every man, woman and child. That is the essence of *Bhakti*.

These *Bhaktas* singing the praise of Shiva and Vishnu, have continued their mission even today. The ardent devotees that are found at the places of religious worship and of pilgrimage underline the living faith of the devotee.

Narayana Bhattatiri, son of Matrudatta of Kerala, on the Nila river, was initiated by Acharya Achyuta Pisharodi. His *Narayaneeyam* must be considered the crowning piece from amongst his 18 works on various topics.

Narayana Bhattatiri was patronised by the Kerala royalties. *Narayaneeyam* may well be considered an epitome of the *Bhagawata*. It is in fact a *stotra* of nearly 1000 verses and the poetic qualities of the author and his mastery over Sanskrit are adequately reflected in this composition. Those who have neither the time nor the patience to read the Bhagawata in original satisfy themselves by reading the *Narayaneeyam*. That is why it has become popular in many homes in Kerala and elsewhere.

Tradition has it that Narayana Bhattatiri was drawn to the Guruvayur temple of Krishna after he was attacked by rheumatism. It was here that Narayana Bhattatiri composed most of his works for dedication to God Krishna and only the best, nothing but the best, could be offered to the Lord. Hence the superb quality of the works; also of the *Narayaneeyam*.

Great Pandits have written commentaries on the *Narayaneeyam* and they have made Narayana Bhattatiri more widely known, and appreciated.

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The Giris—1917 — 1969

Thanksgiving For Two

VUPPULURI KALIDAS

FIFTY-TWO years ago on December twenty-seven nineteen-seventeen the Lord of the Seven Hills sanctified the wedding of Barrister Giri with Sowbhagyavathi Saraswati at Tirupati. Young and handsome Varahagiri Venkatagiri who returned home from Ireland qualifying for the Bar met Kumari Salve Saraswati, a matriculate of Karve Girl's School in Poona under the benovelent auspices of Right Hon'ble Srinivasa Sastri of Servants of India Society and their love at first sight inspired their marriage the quality and vintage of which has grown into an epic shedding its luminous benevolence not only on the lives of the Giri's family but the family of man to which they belong. The Hegelian doctrine that a man had made up his account with his maker when he has a wife whom he loves and work that he likes applies to Shri Giri whose love and consideration are illu-

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strated by his classic statement that he could do a good deal of trade union work in the past fifty years because of Shrimati Saraswati Giri who always stood by the workers. With supreme prescience of the historic role that Shri Giri was destined to play in the nation's affairs Smt. Giri cooperated selflessly in Shri Giri's career of his switch-over from the successful practise of law to the dedicated service of labour and took on herself with rare dignity the sorrows and sufferings following Shri Giri's participation in the nation's strifes for over four decades.

The Giris symbolise determination, resolution, self-discipline and compassion and are sustained by the perennial philosophy of *Sivabhakti* which is the highlight of Shrimati Saraswati Giri's life and thought transporting one and all into the realm of ecstasy where the bliss of *ananda* makes a mockery of human vanity and frailty. When I ponder over the undeclared creed of the Giris I am reminded of the Upanishadic truth that the divine companion (conscience) is always with us and in us and that we seek the universal through the concrete. The one luminous, the great always dwelling in the hearts of people is revealed through love, intuition and intelligence. It is only after long association in the great business itself and a shared life that a light breaks out in the soul kindled by a leaping flame and thereafter feeds itself. May the good samaritans continue to celebrate the sublime anniversary of their blessed marriage for many, many years—is the thanksgiving prayer for two by their friends and comrades here, there and everywhere.

□ □ □

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Concluded from last issue

My Impressions of the Soviet Union—II

DR. A. K. MAJUMDAR
Jt. Director (Academic), Bharatiya Vidya Bhavan

The travails of an aspirant to Ph. D. bring to my mind a peculiarity of our university system, which is not known anywhere else; this is the practice of sending theses to foreign examiners, which seems to be a remnant of our colonial past. Actually we still retain the feeling that the judgment of white man is better than that of an Indian. Now, if a university faculty cannot judge a thesis without outside help, it has no right to exist. In extreme cases they can ask the help of the professor of some Indian university, but begging the foreigners to judge our theses is ruinous to our self-respect and self-interest: the faculty members do not reach the maturity level of foreign universities, and are apt to be less responsible. There is indeed very little difference between the outlook of a university teacher and a school teacher in India; the reason mainly is our dependence on foreign know-how in every branch of activities. This was not so marked in pre-independence days, but now we seem to have lost the faculty of thinking for ourselves. University autonomy does not mean merely non-interference by the government; it means the ability and the obligation of the university to conduct all its affairs, both executive and academic.

I may be permitted here to go a little beyond the subject matter of this article. Many of our students go abroad for getting higher degrees in Indology, (i.e. Indian history, Sanskrit and modern Indian languages). Some are now going to Australia which opened faculties for Indian studies a few years ago. Nothing can be more harmful or ridiculous.

However, to resume my impressions of the Soviet Union, a 'doctor' is usually assured of a university professorship. For, in the Soviet Union, promotion among university staff does not depend upon length of service. Even a junior lecturer gets more facilities than a labourer of his age, but the former must justify the preference

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by his work, which consists not only in lecturing, but also on producing original works of value. For, from what I was told, the Soviet professors have real academic mentality of criticizing each other.

I have possibly given a catalogue of virtues of Soviet professors. As they are human beings, they are also liable to human failings. However, the Russians, or for that matter, no foreigner speaks against his countrymen, hence it was not possible to get the 'other side of the picture'. The situation, however, is different in India. A Russian professor, for example, was told at Poona, with great details, that the late Sir Jadunath Sarkar, knew very little Marathi, and once on being examined at Poona was put to shame for his inability to read certain Marathi documents. Indians take foreigners to their bosom at first sight, but this attitude is not usually reciprocated.

I feel that I should write here a few words about Sir Jadunath Sarkar. I owe it to his memory, as I was among the *very few* who had always had access to him. I have come across a few big men of our time, but I have not seen anyone who could reduce his audience to awed silence like him. The fact is, that he was immune to praise or criticism, being free from many human weaknesses. He was rather stiff in his personal contacts even when he was young, and I think that during the long period of twenty years he spent pondering over the life of Aurangzib infused in him the dominant characteristics of that rigid Sunni. That he should submit to any sort of examination to prove his knowledge of Marathi script is the most preposterous nonsense I have ever heard. But this was related with flowery details to a foreigner by Indians. Is it any wonder that our image abroad is low. Our economic backwardness can be explained away; but how to account for the appalling moral and intellectual poverty?

Now about the Lumumba Friendship University which sponsored our visit. It is housed in an old building which in Czarist days was a monastery and a college for priests. After the revolution the building was used as an army officers' institute, but in the 1950's the size of the Russian army was reduced and the building fell vacant. At this time the Soviet authorities were thinking of starting an institute to train students from underdeveloped countries, and the new institute, called the Friendship University was housed here. After the death of Patric Lumumba, his name was added to the institute.

The Friendship University has completed ten years of life. It has now about 6,000 students, and a new building has been built in the suburbs of Moscow and several faculties have been transferred there. The hostels are new buildings also in the suburbs, about fourteen miles from the main college. The main building is overcrowded and the laboratories cramped for space, so much so, that I do not think that the Friendship University will be approved by Indian educational authorities, whose first, (and sometimes the only) consideration is for a new and imposing building with recreation facilities for the students. The students have such facilities in

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the Friendship Universty also, but I do not think to the extent demanded by our experts and students. But they have a canteen where the students can have good food at very cheap price, probably because like most of the Soviet canteens it is also subsidized.

About ten per cent of the students in the Friendship University are from the Soviet Union, the rest from non-Communist countries of Asia and Africa. The students from Communist countries like Cuba are not admitted to the Friendship University. One of the reasons is that there is no arrangement for teaching Marxist-Leninist philosophy in the Friendship University; in all other Soviet universities Marxist-Leninist philosophy is compulsory and every student (even an engineering student) must study it for one year. The result is that the duration of the course of the Friendship University has been cut down by one year. However, history is taught according to Marxist-Leninist interpretation.

It is difficult to say anything about the standard of the Friendship University. Russians, however, may be relied upon not to make an international fool of themselves by establishing a third rate university for foreigners. Secondly, the university is situated in Moscow, one of the greatest centres of modern European learning.

This brings me to the fact, that though the Soviet Union is partly Asiatic, Russia is a European country and Russians are Europeans. They have now started becoming affluent one million cars annually from 1970) and the process is sure to continue. And more the Russians become affluent, the more they will reveal their true racial characteristics.

As I had gone on a cultural mission, I could not visit any factory. But from what I could find by talking with my Soviet friends, is that the labourers do not go on strike; *gherao* would be absolutely 'inadmissible' both in Russia and China. The workers probably have a theoretical right to go on strike, but it seems that it is like the prerogatives of the British Sovereign, never exercised, and therefore allowed to exist. The fact is social control of capital without any control over labour cannot build any society, socialist or otherwise. In a developing country like India, it will be suicidal. I think I should mention here that a capitalist system without competition is also an anomaly; but that is exactly what has been done in India through the licensing system. There must be weighty reasons for these, but it seems as if we are suffering from the antinomies of two systems.

In 1945 Soviet Union won the war, but with twenty million dead and two thousand cities destroyed, (two million are said to have died in Leningrad alone in a 900 days' siege); in the same year Germany suffered the worst defeat known to history and Japan humbled under the atom bombs. Soviet Union continued to follow the path of socialism, Germany and Japan that of enlightened private enterprise and every one knows where they are now. We seem to have selected the worst features from the two systems, and the result is equally well known.

□ □ □

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D. V. G. receiving Award from H.H. Sri Jayachamaraja Wadiyar

Dr. D. V. Gundappa

a living great

THE MAN & HIS MISSION

K. S. RAMASWAMI

AT the dawn of the present century, a middle class Brahmin family, whose anscestors had migrated to Mysore State from Madras some centuries ago, and had lived a fairly comfortable life in a village in Kolar District, suddenly found itself afflicted by two unforeseen events, one, the theft of the entire family belongings in the shape of cash, jewels and some valuable documents, and the other the inundation of their fertile lands by flood waters from the ravages of which the lands could not be cultivated again. The family found itself in mid-ocean as it were, and a young member of the family had the unenviable task of doing something to eke out his livelihood and save the family, or sink and drag the entire family also to starvation and the resultant consequences. This young lad, fortunately for Karnataka, nay for the whole of India, braved the difficult situation, with immense faith in God and revealed what self-work, with certain guiding principles to follow, could achieve. He is no other than Dr. D. V. Gundappa, acclaimed all over our country as one of the tallest intellectuals.

At the age of 82, Dr. Gundappa even to this day works with methodicity and devotion to public causes, all his acts and utterances being guided by considerations of 'good' and the 'Godly'. He has attained a pre-eminent position as a journalist, poet, litterateur, philosopher and thinker. As has been aptly said, "none lesser than a mighty intellect could explore so effectively and usefully such an expanse of human knowledge". He is a champion of peoples' rights, a versatile writer in English, Kannada and Sanskrit, besides having intimate knowledge of Tamil and Telugu.

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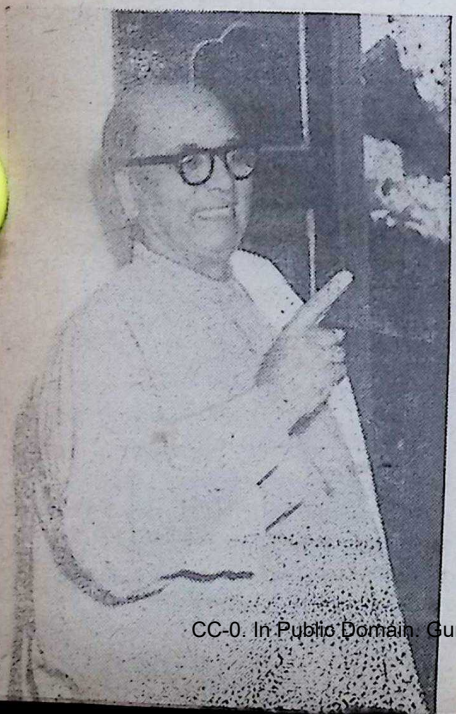
Affectionately called by the pen-name DVG, Dr. Gundappa is a confirmed believer in the existence of the Supreme Being and he likes to carry on his work for the good life, viz., a life of purity, of devotion to truth and universal fellow-feeling. "The good life I hold to be the best form of service to God" Dr. Gundappa told the present writer, in the course of a conversation. He added "Carlyle has taught us the same thing when he said that work is worship."

An appreciative public Committee, headed by the Chief Minister of Mysore, Mr. Veerendra Patil, as Patron and Mr. V.S. Natarajan, a noted industrialist and philanthropist, as Chairman, has decided to honour the great Dr. Gundappa by the presentation of a Purse on Jan. 18, 1970 to enable him to carry on the great good work of the Gokhale Institute of Public Affairs—GIPA. This institution, unique in many respects has been striving for the past 25 years, incessantly to focus public attention on Gokhale's phiosophy of purity in public life. By its work, the GIPA has brought honour and fame to Bangalore. The presentation of a purse for the noble cause which Dr. Gundappa is pursuing will be an honour to the people of Karnataka and not to DVG individually. He himself is insistent he would not utilise a single paisa of this for his personal benefit.

D. V. G. Clinches a point.



Years younger to DVG, I came under his magic spell about 40 years ago, when I came to Bangalore to pursue my avocation as a journalist and since then he has been to me an elder brother and a mentor. There has grown between us real affection and esteem. Having had the privilege of working under his guidance in some fields of his work, viz. the Mysore State Journalists' Association, the Shorthand Writers' Association of Mysore and the GIPA, I have been struck greatly by certain qualities of his, which the younger generation should emulate. As friend, DVG is unsurpassed and he could converse for hours on end, and at the end of it the man who had the privilege of listening to him had certainly received liberal education. When he talks to intimate friends, his similes and humour carry great conviction and he is absolutely care-free and outspoken. His idea of punctuality, neatness and discipline and attention to details are worthy of emulation. He sets a noble example in the matter of running public institutions. He believes in the training of

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the young to shoulder greater responsibilities and he gives them all the support and guidance for this. He mixes with them freely and while not yielding in respect of principles, he has the knack of getting good work done, those working with him not feeling that he is a hard task-master. By his soft-spoken words and acknowledgment of merit wherever and whenever found, he attracts young men around him and they work for him with great devotion, reverence and sincerity. He himself does not work for mere public applause.

Despite his burly size—and this has certainly put him to a great deal of anguish and inability to move about briskly—DVG is a glutton for work and never wastes his time and sometimes he works very late in the night. He is a great thinker and his ideas are noted for clarity and brevity. A man with great humane instincts, exceptional attainments and always imbued with the thought of the good of the people, Dr. Gundappa is enshrined in the gallery of great celebrities of India. The people of India will wish DVG a round century and still greater service to the Motherland.

Any attempt to write about the colossus DVG, cannot in the nature of things, be complete. for he has distinguished himself in so many fields. As a writer he is held in high esteem by the Kannada-knowing public. His MANKU THIMMANA KAGGA—epigrammatic poems, described by competent people, as the "finest philosophical poems of our time" have influenced many writers to seek their own ways of expression and incorporate ancient Indian thought into modern living.

The *magnum opus* of DVG's writings is his monumental treatise on the Gita—SRIMAD BHAGAVADGITA TATPARYA—and this is a significant addition to philosophical literature in Kannada. DVG views the GITA as a great source of inspiration providing to one and all the guidelines of nobler living, as inculcating a zest for life and an attitude of reverence towards the mundane world, as encouraging the dispirited into a cheerful and voluntary acceptance of what must be and as bidding us keep an ever-alert ear to the dictates of the 'stern Daughter of the Voice of God' who is 'victory and law'.

With my intimate friendship with DVG, I requested him to answer a few questions I had prepared and permit me to make public his views, with a view to revealing DVG—the man and his mission. The questions and answers are reproduced below and they speak volumes about the greatness of DVG and his views on certain problems of the day and the guide-lines for his public work during the past seventy years and more.

1. Q: Sir, you have been engaged in many fields of activity—Journalism, Kannada literature, politics and social work and public good. Which particular line of work has engaged your first attention?

A: I have looked upon life as one undivided whole. All aspects of it are equal to me. Without good morals, there is no good citizenship; without culture, you can expect no good morals. So, I have tried to do that which occurred to me as the proper

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thing in every field of the life of the people.

2. Q: If you are born again, what special work would you like to do?

A: Once again, I would like to carry on my work for the good life, viz., a life of purity, of devotion to truth and universal fellow-feeling. The Gita says SWAKARMANA TAMBABHYARCHAYA.

3. Q: What do you think is the urgent need of the hour in India?

A: I consider that for to-day the most urgent need is education for citizenship, and by citizenship I do not mean anything abstract. I mean by it the ordinary simple virtues which our people are accustomed to, viz., honesty, fellow-feeling and desire to be good and do good. These simple virtues practised at public levels become good citizenship. Our country has not risen equal to Independence which has been secured to it, because our common people do not possess the spirit of citizenship. On the public level, we must practise honesty and goodness. The difficulty is in our people not being courageous to speak the truth and courageous in expressing their preference to a thing or abhorrence for a thing. This I understand was the spirit of Gandhiji's teaching. He taught fearlessness, in addition to Satya and Ahimsa. It is only the fearless man who can afford to be truthful and who can refrain from doing injury to others. I have tried, therefore, to speak whenever I found an opportunity of the importance of fearless living, living the good life."

DVG has had a long record of public life. He was a member of the Mysore Legislative Council and he was a fearless critic of the Government, when their policies and actions offended public good. As a politician—and an active one during the thirties of this century—DVG never missed any occasion when it arose to urge the need for Responsible Government in Indian States. His friendship with Sir Mirza M. Ismail, Dewan of Mysore, and his great regard for him did not come in the way of DVG—expressing his views on political matters in a fearless manner. DVG was incorruptible and he never thought of utilising his position and influence as a public man to further his interests. This has not been in his line. In fact, a few of his close friends and some relations even to this day have a grouse that he did not help them with all his influence and position. In public life, DVG has very scrupulously tried to adhere to the noble path laid down by

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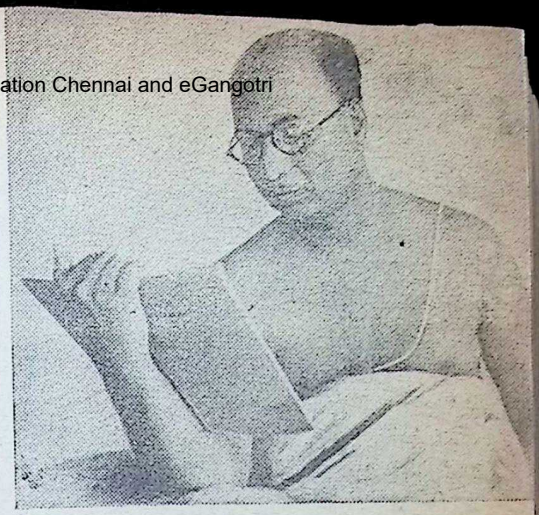
the late Gopala Krishna Gokhale.

Dr. Gundappa was next asked to state what he felt about the position of India in the comity of the Nations at the present day.

Stating his views in a forthright manner, with his usual simple and telling way, Dr. Gundappa said: "I am very unhappy about the present position of India in the eyes of the rest of the world. All our great men have held that with service to humanity, India could excel in upholding the supremacy of the moral law. Instead of working for the supremacy of the Godly and the spiritual in all planes of life, we have been trying to rival the rest of the world in its own terms of material life. We are trying to imitate the United States or Soviet Russia and have become another factor in the conflicts and confusions of the world. At this rate, what is the special value of India to the world? We have become one in a large dog-fight and we are thus missing the sense of India's special mission. And looking at it from a purely worldly—sense point of view, we are not making much of ourselves either. India is not one of the military powers nor one of the great industrial countries. And we have gone to make ourselves prominent in places where we have nothing to do and suffered humiliation".

DVG added: "To make a mark in the present day world, India should have for her rulers men of great moral and intellectual prestige, such outstanding prestige as will command the ready and positive respect and confidence of the other nations."

In regard to the place of English in the scheme of things in our country, Dr. Gundappa has definite views. "I consider that English should first



D. V. G. at study.

of all be considered an Indian language and that it should remain with us, carefully and earnestly studied as a supplementary source of culture to our people. English has become great by drawing freely from all literatures of the world—Greek, Latin, Sanskrit and French. Our literatures similarly should not impoverish themselves by refusing to receive the inspirations which English literature has to offer".

Dr. Gundappa is all for the development of the regional languages. "Each of our regional languages must grow and develop itself and become modern in spirit as well as in diction and idiom. The words of a language are like a glass-bottle which holds something else. We must see that something is vital and valuable, that it caters to life."

Dr. Gundappa was emphatic that our regional languages should take care to see that no fanaticism entered into their growth. Sanskrit and English being common to the whole of India, all regional languages "must make up their minds to live in mutual harmony and sisterly relation."

Speaking about journalism, a field

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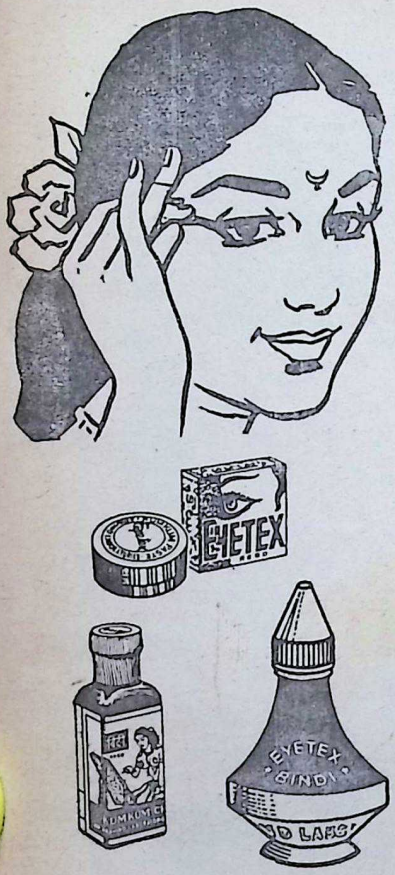

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in which DVG has been working since 1907—to-day he is the Editor of Current Affairs—the organ of the GIPA —Dr. Gundappa said: "Our newspapers, like our politicians, must modify their craze to imitate America or Russia or Japan. We have in India a sense of decency and good taste. If our newspapers uphold moral values and ethical sensibilities about sensational appeal, there is no reason why the public press should not be considered among the highest lines of patriotic service. There is statesmanship, scholarship and highest kind of work for social welfare in the conduct of a good newspaper. Our young men should be persuaded to go about their work in a spirit of humility and service. If only they will be so good as to regard themselves as students and learners and as under a conscientious discipline, our newspapers will come to be regarded as "light" in which the great popular teachers and Acharyas are regarded."

DVG has not entered the portals of a University. But his scholarship and learning have been regarded as of the highest order and he was honoured in 1961 by the Mysore University with the Degree of Doctor of Letters. In the course of his reply, Dr. Gundappa said 'May the University of Mysore and its teachers and students be enabled to bear a worthy part in the revival of the reign of Dharma in the world—Dharma as applied to the entire field of life. "YATO DHARMAS TATO JAYAH."

This single expression gives the clue to his entire life and work. Verily, Dr. Gundappa is a "Living Great".

□ □ □

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11	MEASURE	TREASURE	11	MEASURE	TREASURE	11	MEASURE	TREASURE	11	MEASURE	TREASURE
12	POLICY	PRIORITY	12	POLICY	PRIORITY	12	POLICY	PRIORITY	12	POLICY	PRIORITY
13	REASONABLE	SOCIABLE	13	REASONABLE	SOCIABLE	13	REASONABLE	SOCIABLE	13	REASONABLE	SOCIABLE
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15	SHY	TOUCHY	15	SHY	TOUCHY	15	SHY	TOUCHY	15	SHY	TOUCHY
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AGGRESSION	EXPRESSION
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CHANCE	CHANGE
CIVILIZATION	LIBERATION

FREE B

DEFIED	DENIED
EDUCATION	RELIGION
EXCELLENCE	PERFORMANCE
HATE	HUMILIATE

60

FREE C

IMPROVE	INFLUENCE
INSPIRATION	MOTIVATION
MEASURE	TREASURE
POLICY	PRIORITY

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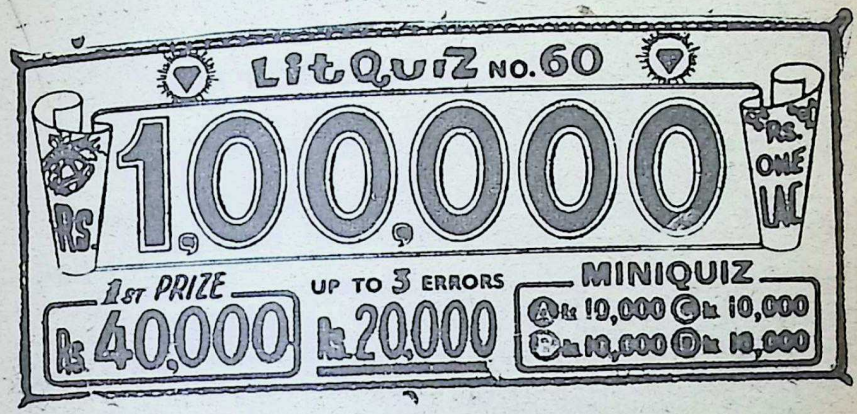

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PRIZE-LIST: Litquiz Weekly 1-2-70. Send self-addressed, 10 Paise post card with your entries to receive official solution immediately.

16 CLUES

(1) Ordinary everyday experience is enough to show that hostile AGGRESSION/EXPRESSION is an extremely common response to frustration.

(2) ANGER/HUNGER is the greatest anarchist in man, next to egoism.

(3) All living matter survives by CHANCE/CHANGE.

(4) CIVILIZATION/LIBERATION has always been a fighting cause.

(5) Death cannot be indefinitely DEFIED/DENIED.

(6) EDUCATION/RELIGION begins with the birth of a child.

(7) The progress of a nation depends on the EXCELLENCE/PERFORMANCE of her leaders.

(8) The desire to hurt and to HATE/HUMILIATE lies dormant in each of us.

(9) Man, after all, is the king of beasts, and if you wish to IMPROVE/INFLUENCE him you must treat him with respect.

(10) No egotism is completely criminal, no devotion completely holy, no action follows a truly pure INSPIRATION/MOTIVATION.

(11) No generation can afford to forget that where men's hearts are there is humanity's MEASURE/TREASURE.

(12) Economists have always been concerned with questions of POLICY/PRIORITY.

(13) Humorous persons are usually more REASONABLE/SOCIABLE than others.

(14) The really happy childern are those who are most helpful and are given a little RESPECT/RESPONSIBILITY.

(15) To be SHY/TOUCHY is almost invariably to be unhappy.

(16) Our WILL/WORK is the outward expression of our inward character, moral or otherwise.

Note:-These are Quotations, Authors words are the correct solutions,

EXPLANATION

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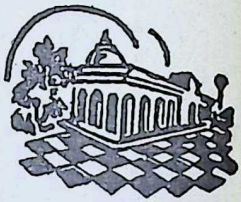

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M. Munshi

Part VIII

KRISHNAVATARA

THE BOOK OF KURUKSHETRA

Sequel to The Magic Flute, The Wrath of an Emperor, The Five Brothers, The Book of Bhima, The Book of Satyabhaama, The Book of Vyaasa, The Master and The Book of Yudhishthira.

1. AGRAPUJA

ARYAVARTA was in turmoil, as the most powerful Aryan clan, the Bharatas or Kurus as they were called, was spilt into two warring camps after the death of Emperor Shantanu. Emperor Shantanu's sons—Chitrangada and Vichitraveerya—died young. In order that the Emperor's line might not terminate, it was decided that the best among the sages, Veda Vyaasa, should beget sons by *niyoga* on the two spouses of Vichitraveerya—princesses Ambika and Ambaalika.

Ambika begot a son who was born blind and named Dhritaraashtra ; Ambaalika begot Pandu, who was weak in health.

According to ancient canons, Dhritaraashtra could not succeed to the throne as he was born blind. Pandu occupied the throne of Hastinapur for a short time.

Pandu's senior wife Kunti begot by *niyoga* three sons named Yudhishthira, Bheema and Arjuna, and Madri, the junior wife, begot twins—Sahadeva and Nakul.

When Pandu died, Madri joined him on the funeral pyre, entrusting her two sons to Kunti, who became the mother of five sons known as "Pandavas or Five Brothers".

Dhritaraashtra had several sons, who came to be called "Kauravas" ; the eldest of them was Duryodhana and the next one Dushaashana.

Satyavati, the dowager Empress of Shantanu and Grandfather Bheeshma accepted the Five Brothers as the sons of Pandu, and Yudhishthira being the eldest of them was annointed the Crown Prince.

A bitter power struggle between the Kurus and the Five Brothers began at Hastinapur.

The Yadavas, under the leadership of Krishna, son of Vasudeva, acquired great strength. His next step was to

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CHARACTERS IN THIS STORY

SHRI KRISHNA :

BALARAAMA — His elder brother

VASUDEVA — His father, Chief of the Shoora tribe of Yadavas and brother of Kunti, mother of the Five Brothers.

DEVAKI — His mother.

RUKMINI, SHAIBYA, SATYABHAAMA and JAMBAVANTI — His wives

SUBHADRA — His sister, married to Arjuna

PRADYUMNA — His son by Rukmini

UDDHAVA — His friend and third son of his uncle Devabhaga

SAATYAKI — Also called Yuyudhana, his relation and intimate friend.

KRISHNA DVAIPAAYANA

Son of Sage Paraashara by Satyavati and great-grandson of Vedic Rishi Vasishtha; the redactor of the *Vedas* and hence famous as Veda Vyaasa; the most revered Muni in Aryavarta, styled as the "Master" or the "Best of Munis".

VATIKAA — His wife, daughter of rishi Jabali

SUKADEVA — His son

VIDURA — Principal Minister of Hastinapur and son of a maid-servant begotten by Krishna Dvaipaayana.

BHEESHMA (Also GANGEYA)

KING SHANTANU — His father, Emperor of Hastinapura, of the Kuru tribe

SATYAVATI — His step-mother, the Dowager Empress of Hastinapur

CHITRANGADA & VICHITRAVEERYA — His step-brothers, Satyavati's sons

AMBIKKA & AMBALIKAA — Vichitraveerya's daughters of the King of Kashi.

PANDAVAS — The Five Brothers.

PANDU — Son of Ambalikaa begotten by Krishna Dvaipayana and King of Hastinapura

KUNTI — His wife, sister of Vasudeva, father of Sri Krishna

MAADRI — His wife, sister of Salya the King of Madra

YUDHISHTHIRA (also *Dharmaputra*)

BHEEMA and ARJUNA — His sons by Kunti

NAKULA and SAHADEVA — His twin sons by Maadri (collectively referred as the Five Brothers)

DRONAACHARYA — A disciple of Paraaraama and teacher of Pandavas and the Kauravas in the art of war.

ASWATTHAAMA — Dronacharya's son and friend of Duryodhana

KRIPACHARYA — Dronacharya's brother-in-law and teacher of military science.

KURUS

DHRITARAASHTRA — Blind son of Ambikaa begotten by Krishna Dvaipaayana and father of Duryodhana and others called Kauravas.

GAANDHAARI — His wife, daughter of King Sabal of Gandhar

SHAKUNI — His brother-in-law (brother of Gaandhari)

DURYODHANA, DUSHAASAN — Two of his sons, bitterly hostile to the Five Brothers.

KARNA — Duryodhana's friend, a son begotten by evoking God Surya's blessings by Kunti when in Kaumaarya

JARAASANDHA Emperor of Magadha

SAHADEVA — His son

SHALVA — Mlechha King of Saubal, an ally of Jaraasandha

DANTAVAKRA — King of Karush

SHISHUPAL — King of Chedi, Krishna's principal enemy.

make the Five Brothers—his cousins—a dominant factor in the life of Aryavarta by securing for them, at a *Swayamvara*, Draupadi, the daughter of Drupad, the powerful King of Panchaal.

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When Krishna discussed with the ive Brothers the ways and means of erforming Rajasuya, he said to Yuhishthira that Rajasuya could not be erformed without dealing with Jaraandha.

'I know', said Yudhishthira, 'that araasandha has been trying in vain o acquire overlordship over Arya ulers. On the other hand, you and Balaraam have been honoured as the atural leaders of the Arya world. His atred towards both of you has been ntensified as all his efforts to destroy ou have ended in failure'.

'If you perform Rajasuya successully, it will symbolise your hegemony ver kings', said Krishna. 'However, t will not be successful unless imporant Rajanyas accept your invitation acknowledge your pre-eminence. araasandha would never let this hapen', continued Krishna.

'It would mean war', said Yudhishhira.

'I know your horror of war', said Krishna indulgently. 'I also do not like a war to establish your pre-eminence. But suppose we deal with Jaraasandha without an armed conflict, what then?'

Yudhishthira nodded his assent. He said: 'I would not like men butchered and women molested to gain the status of Chakravarti. I would rather do without the Rajasuya'.

'I know you well, Eldest', said Krishna indulgently. 'If we were to perform Rajasuya with the force of arms, ou would back out. But if we find out a way of performing Rajasuya without resorting to an armed conflict, would you have any objection to it?,' asked Krishna.

Yudhishthira laughed aloud. 'It would be a magic'.

Krishna said: 'Once I killed my uncle Kamsa in a body combat. It saved us from an armed conflict.'

'What is the way to avoid an armed conflict?', asked Yudhishthira.

'There is only one way to make Rajasuya successful without an armed conflict; permit Bheema, Arjuna and myself to go to Rajagriha and deal with Jaraasandha'.

* * *

The three of them permitted by Yudhishthira, went to Rajagriha, the capital of Jaraasandha, where, in a body combat, Bheema killed Jaraasandha.

When they returned to Indraprastha, preparations for holding Rajasuya were taken up in hand.

'One of the essentials of the Rajasuya, according to the ancient canons', said Yudhishthira, 'is the initial ceremony of offering *Agrapuja* to a *Muni* or a King of the highest distinction, constituting him the Guardian of *Dharma—Dharmagopta*.

He paused for a while and continued: 'The most appropriate person to be worshipped by *Agrapuja* is yourself'.

Krishna said: 'Eldest, I am not blind to realities. I am not qualified to receive *Agrapuja*. I am not a king by birth. I have no kingdom of mine, no army of mine. My main aim is not to win kingdoms, not even to secure the status of a Chakravarti. I only want to uplift the Rajanyas by *Brahmatej* being wedded to *kshaatratej* in their lives'.

Yudhishthira replied. 'Vasudeva, most of the Munis and Rajanyas pre-

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sent in the Assembly feel that though you are not a Chakravarti technically, you have already acquired the status and power as the Guardian of *Dharma* —*Dharmagopta*—a dignity which many a *Chakravarti* does not possess—and that *agrapuja* should be offered to you'.

With the blessings of the Master, Muni Krishna Dvaipaayana, and of the family preceptor, Dhaumya, and endorsed by Grandfather Bheeshma and other leading Rajanyas, *agrapuja* was offered to Krishna.

This made Shishupal, King of Chedi, a friend of Jaraasandha and one of the leaders of the Rajanyas who were against Krishna, mad with rage. He had been looking forward to being offered the *agrapuja* to himself in the Assembly.

When he saw that Krishna was offered *Agrapuja* at the instance of Grandfather Bheeshma, he openly abused Krishna and Bheeshma before the Assembly of *srotriyas* and kings in the Hall of Sacrifice.

Shishupal reached the depth of vulgarity. He went to the length of alleging that Bheeshma, universally venerated, was the son of Ganga who received a number of men indiscriminately.

The whole Assembly was shocked to hear one abuse after another being hurled at Krishna. It was, however, well-known that Krishna had promised Srutasrava. mother of Shishupal and sister of his father, Vasudeva, that he would not kill her son till Shishupal had abused him a hundred times.

No sooner Shishupal crossed the limit, Krishna invoked his miraculous *Chakra*—the irresistible weapon, which he alone can work—and k him.

The Rajasuya escaped disaster because of Krishna's valour and support given to him by the Ma Dvaipaayana Vyaasa, who saw in shna the only force which could talise *Kshaatra-dharma.*

Most of the Arya Kings and leading *Srotriyas* had come to res him for his wisdom, power and sta manship. *Sudarshana Chakra*, the pon with which he killed Shishu was a dreaded instrument of di power—It came to his hands thro air.

A new Krishna emerged from conflict with Jaraasandha and Shi pal. People were familiar with k who were only too anxious to ext their power over other kings by pr sure or by war; *dharma* was su diary to them.

On the other hand, Krishna had quired all the qualifications of a kravarti. He was fighting for *dha* without embarking upon military paign. He had shown a iew tec que of winning power by remo only the hostile leaders and win the moral support of *Srotriyas* Rajanyas. Naturally his moral thority had grown to immense portion.

Wherever Krishna went, pe came forward to offer him wors quarrels among them were disso and a burning sense of responsib to preserve *dharma* developed.

Under the twin influences of Muni Dvaipaayana and Krish *Kshaatratej* was also becoming of *Brahmatej.*

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CANCER

MODERN TRENDS IN CHEMOTHERAPY

DR. M. B. SAHASRABUDHE

WE may briefly define cancer as a growth which is uncontrolled. This may be manifested as a swollen land or a tumour in some part of the body. Due to a very rapid and uncontrolled growth of the cancerous cells, they appropriate most of the nutrients and hence the host, that is the body of the patient carrying the cancer, is starved of the nutrients. Hence usually one of the first effects of cancer is anemia. Further, once the cancerous cells start multiplying they do not remain confined to one part only. They travel to other parts of the body and form colonies, so that after some time the whole body may be affected by cancer. This process is known as metastasis.

Another question we may consider at the outset is whether cancer is on the increase. One reason for this impression is that we have now better diagnostic methods and hence more cases are correctly diagnosed. Another reason is that cancer is more frequent among older people. Due to the improvement in public health services, people live longer now and hence the incidence of cancer relative to the whole population is more.

However, there are some causative factors which have contributed to some increase in the incidence of cancer, specially after the Second World War.

(a) An increase in the habit of smoking and tobacco chewing (in India) may have contributed to some increase.

(b) Contact with hydrocarbons from petroleum derivatives, tar used for roads and exhaust gases from the increasing number of automobiles are also likely to cause an increase in

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the incidence of cancer.

(c) Increased radiations due to the use of atomic energy for peaceful purposes as well as the explosions of atomic bombs is a third possible cause, though this is much less important than the increased use of petroleum derivatives.

What, then, are the causes of cancer? When a patient comes to the clinic we have to consider it a case of 'spontaneous cancer' as no definite etiology is known so far. No specific bacteria or any other cause is known.

Cancer is not hereditary and it is neither infectious nor contagious.

Some scientists implicate a viral etiology of cancer. A virus is the smallest chemical particle which is on the borderline of life and chemicals. But virus etiology has been established so far only in the case of one type of cancer, namely, Burkitt's cancer, that is prevalent in Africa. The reason for this belief is that it is localized. The areas in which it occurs are not more than 3000 feet above sea level, the temperature of the area is not below 60° and the rainfall does not exceed 30 inches. Why should it be confined to such areas? It is because a certain vector, possibly mosquitoes of a certain type, can grow only under these conditions and it is these mosquitoes that are supposed to carry the virus. Cancer of this type is found in children from this area. A child exposed to this virus from the beginning either develops Burkitt's cancer or gets immunized so that it becomes safe in later life. But immigrants who come into the area are often affected as they have had chance to get immunized. All t facts confirm the belief that this riety of cancer is a vector-borne ease. The island of Pemba whic separated from the mainland by 100 miles of sea but which has lar climatic conditions probably not have this kind of mosquito hence is free from the disease, w further confirms this belief.

In 1965 or so Dr. Payton R was awarded the Nobel Prize for discovery in 1911, that certain cers in animals are caused by viru However, the generalization that cancers are caused by viruses has been established in the case of mans.

Now, turning to the treatment cancer, there are three types of thods used. In the initial stag when the cancerous growth is lo lized and metastasis has not occur it can be removed by surg Secondly cancer may be treated irradiation with rays from radioac cobalt (popularly known as co bomb) and X-rays which destroy growth. But once cancer has sp into the body, these methods are limited use. We must have an a native method—some chemicals wh will act on cancerous cells prefer tially. Such a drug must act spe cally on the cancer cells without ha ing the normal cells. If the chem agent also acts on the normal cell will lead to other complications toxic side-effects.

For this we must interfere w some property which is characteris of the diseased cells only and wh is not seen in normal cells. Unf

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nately cancer originates from our dy and hence chemicals cannot sily distinguish between normal and ancerous cells. Hence the margin f safety between therapeutic effeveness and toxicity is very narrow. herefore the chemical agents have be used for a short time and even uring this short time the levels of ed blood cells (R.B.C.) and white lood cells (W.B.C.) have to be hecked from time to time. If R.B.Cs o down, the resistance to infection s lowered. So far, in spite of thousands of compounds having been tried, he margin of safety is narrow.

The chemotherapy of cancer began n 1941 as an offshoot of surgery. Dr. Charles Huggins from Chicago started it in 1941 and got a Nobel Prize he year before last. He was working with prostatic cancer. In old men, he prostate gland hypertrophies and n some cases the prostatic growth becomes cancerous. This condition was controlled by surgical removal of the testes. The rationale of this surgical treatment was as follows. The growth of this prostate gland is under the control of the male sex hormones produced by the testes. If, therefore, you remove the testes, the stimulus for the growth of the prostate gland is removed. Huggins argued that perhaps the same effect be brought about by chemical means. The effect of the male sex hormones can be counteracted by the use of female sex hormones. Hence Dienoestrol and Stilboestrol, which are synthetic female sex hormones, were tried and found to be useful.

Dr. Lacassagne from Paris used a similar method in the case of breast cancer in women. The growth of the breasts is under the control of the female sex hormones and their action can be counteracted by male sex hormones. It was found that the use of male sex hormones gave a temporary relief in cases of breast cancer which lasted for about six months.

But these are peculiar varieties of cancers of endocrine glands and these agents cannot control other types of cancers. We want a substance which will control the growth of cancer cells by its cytotoxic properties. Nitrogen mustard, a poisonous gas discovered during the First World War, has such properties. It reduces the white blood cells in the body. In leukaemia, a type of cancer in which there is a proliferation of W.B.C., nitrogen mustard was found to be useful.

In the multiplication of cells, the D.N.A. molecules are first duplicated which causes duplication of chromosomes. The chromosomes are segregated into two halves of the cells, causing formation of two daughter cells. If this separation of chromosomes can be prevented, multiplication can be stopped. Nitrogen mustard which has reactive chlorine atoms at either end of the molecule prevents the separation by forming cross-linking. Hence the multiplication of cells is prevented. But since it is active against normal cells also, the compound is toxic.

We can overcome this difficulty in two ways. We can increase the number of active ethylene amine groups per molecule and hope to get more chemotherapeutic effects with less toxicity. *Tem* and *Tepa* are examples of such compounds.

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Another way is to make a co pound which is inactive in the bo but which becomes active on rea ing the diseased cells. Thus in en xan, nitrogen mustard is combi with other groups so that the en compound is harmless. The enzym in cancerous tissues liberate the ac nitrogen mustard at tumour si With this ingenious way it is poss to reduce the toxicity considera while keeping the therapeutic prop ties intact.

D.N.A. is composed of purine pyrimidine bases. If we cheat system into taking a compound wh looks similar to purine and pyri dines, but which is actually a pois we can stop the cancerous grow This is the principle on which ba terio-static drugs also work. For stance, bacteria need para-amin benzoic acid for their growth. Th are cheated into taking sulphan acid which is similar to para-amin benzoic acid but is poisonous for bacteria. Thus by introducing slight change in a normal metabo we obtain what are commonly kno as anti-metabolites which are de mental to the growth of the diseas tissue.

There are some compounds wh have as antimetabolites of purine a pyrimidine bases or of folic ac which is essential in the biosynthe of purines and pyrimidines. Th anti-metabolites have successfu been used in the clinics in the tre ment of cancer.

Standard varieties of cancers a induced in animals by transplantatio These are used for testing the ther peutic properties of compounds evol

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Since the tumours grow only in enic animals, special strains of e are used. Two types of tumours e been used.

(1) In one type of cancer, the Yoda sarcoma, the fluid develops in peritonial cavity and the animal s of cancer in 4 to 6 days. If, er the administration of the drug, animals survive for 10 days or re, the drug is considered active d worthy of further trials.

(2) In another tumour, the solid rosarcoma, if the size and weight the tumour in the treated animals less than half of that in the control imals, then the drug is considered be effective.

It must be pointed out that cancer earch is very frustrating. When usands of compounds are tested may come across one or two which ay be effective. At the Cancer Reearch Institute, over 80 newer types compounds have been developed ring the last few years. Seven of ese have given good response in perimental studies and two have en tried in clinics with some subctive improvements.

Turning to radiation therapy, the rst effects of ionizing radiations are n water, which forms over 90% of e body. As a result of radiation H and H radicles are formed which ecombine to form water. But when xygen is present, the H radicles comine with it forming HO_2 radicles. It the HO_2 and OH radicles which stroy the cells. The presence of dequate amounts of oxygen is essenial for radiation therapy. But canr cells grow so fast that blood cailleries cannot cope with it, so that no oxygen can penetrate to the central portions. Hence, only peripheral cells which have adequate oxygen would be destroyed. To get over the difficulty and to destroy the entire cancer mass, two remedies are used. In the first method the patient is put in a closed chamber and oxygen tension is increased 4 to 5 times and the tumour irradiated while the patient is inside. But this requires 3 to 4 hours and damage like the rupture of the eardrums is likely to be caused.

Hence, the other method is preferred in which certain chemicals are used which prevent the peripheral cells from taking oxygen so that more oxygen reaches the central cells. This method of the combined use of chemical agents and radiation has yielded very good results. Compounds developed in our laboratory are particularly useful in combination with radiotherapy.

There is one other aspect which if properly harnessed can give immediate relief to suffering humanity. In bacterial diseases, the invading organism is foreign to the body. As such, the human system gives an automatic immunological protection against the invading organism. Therefore in the case of bacterial diseases, half the work is done by this natural immunological response of the body. But since cancer cells are not foreign to the host, not much immunological help is forthcoming from the host in fighting the cancerous growth. However, an antiserum has been prepared at Cancer Research Institute which gives the required immunological help and which is being tried against leukaemia.

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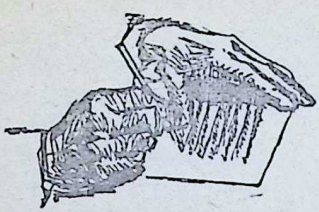

Rajaji's Jail Diary

(1921—22)

28

March 7, 1922

I had my interview for this month yesterday. The Superintendent appears to have become particularly stringent towards me. The interview was specially ordered to be gone through in his own office under his supervision. My brother and boys were brought from the gate. Mr. Krishnamachariar was not permitted. We sat down on mats in the Superintendent's room; the Jailor also sat with us. There was not much to talk about. But anyway, the Superintendent allowed us only a quarter of an hour, and at the exact minute we stopped. I do not mind all this pedantry. These things add zest to prison life. It is indulgence that spoils out spirit.

I talked to the Superintendent about the Mussalman rigorous prisoners' prayer-clothing and the daily bath for all rigorous prisoners. He directed the Chief Warder to allow every Mussalman rigorous prisoner to tak lungi from their own clothes and it during their prayers. He also di ed that all may be taken to ba every evening, instead of thric week, the men to draw their water. So these two matters are, I lieve, settled satisfactorily.

March 8, 1922

Head Warder Nadamuni has b unjustly punished. It is due to garrulousness of my friend Mr. R gam Chetty and the mistaken imp sion the Superintendent has form from certain events. I should see t the "black mark" awarded to the i nocent man is removed. I have get at the Superintendent and exp the facts to him.

The boil in my leg has develo as usual into painful and deep scess. It was opened this morning caused so much pain that, I ashamed to say, I could not stan Seeing me feeling faint, the S Assistant Surgeon gave me some mulant and dressed it up.

March 10, 1922

A very unpleasant thing happe last Monday. I went to the hosp for attending to my leg once on S day evening and again on Mon morning. On Monday morning, as convict attender Devan was fome ing my leg in the operation roo garrulous Rangam Chetty came and stood at the window on the ot side and needlessly kept talking

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about the offer of the Superinten-
t to write for his release on me-
al grounds. The talk was needless
two reasons, because he knew very
ll what I thought about it without
ing me viz., that I could not like
going out on any conditions or
derstanding; again, because he was
be discharged from hospital and
ming over to the ward the same
y, and there was therefore no hurry
speak to me in the hospital. He
ked me why I did not advise him
out the proposal to release him. I
d that he would have to sign some
rt of undertaking if he was to be
eased on medical grounds, and he
plied that he would never sign
y such thing. Sometime after-
rds, in the course of the day, Ran-
m Chetty appears to have engaged in a long conversation with the Superintendent on several matters and referred to the undertaking he would have to sign in case of any attempt to release him on medical grounds. The Superintendent asked him who told him about any form of undertaking, and Rangam Chetty said I had told him. The Superintendent was upset at my having had a talk with Rangam Chetty. Strictly speaking, though Rangam Chetty was coming over to my ward the same day, the talk at the hospital was against the prison rules. He asked the chief warder who had accompanied me to the hospital, and the chief warder said I was at the hospital on Sunday with Head Warder Nadamuni. Nadamuni was asked to explain, and in spite of his protestations of innocence, he was punished

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with a black mark. I was shocked when I heard of this. It was absolutely unjust. The man was with me on Sunday, when nothing happened, and not on Monday morning when my garrulous friend came up to the window and talked to me in breach of a technical rule. I went up to the Superintendent on Wednesday and told him what had happened. He heard me and admitted he had done wrong in punishing Nadamuni and promised to cancel the punishment. Warder Nadamuni is one of the most efficient and well behaved men in this jail, and I should have been extremely sorry to have been the involuntary cause of an undeserved injury to the poor man.

Venkata Rao, a young non-co-operator in prison with us, brought to the notice of the Superintendent the convict warder at the water hit a prisoner with his baton. all advised Venkata Rao not to this report, as we had found no purpose served by such complain behalf of the ordinary prisoner we expected, the man assaulted d the assault itself. The jail official such a terror that no one is enough to complain against them I am glad to record that the Sup tendent accepted Venkat Rao's sion and punished the warder.

Rangam Chetty has become a c nic invalid. He suffers much from digestion and chest pains. He ca stay long in prison, and I hope that he will be enabled soon to go honourably.

□ □

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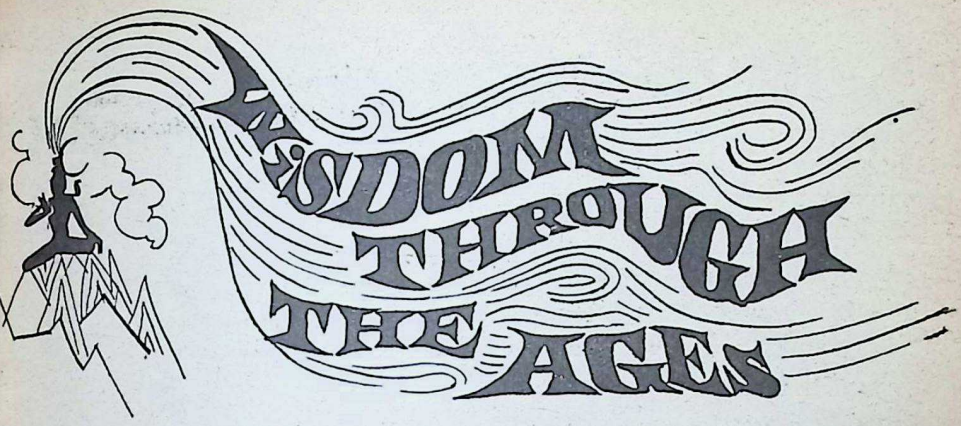

SWADHARMA

ात् स्वधर्मा विगुणः परधर्मात्स्वनुष्ठितात्।
धर्मे निधनं श्रेयः परधर्मो भयावहः।। गीता.

Mahadev Desai, commenting on verse in his book on *Bhagavad-a*, says this:

One man's duty may be to serve community by working as a swee-r, another's may be to work as an countant. An accountant's work ay be more inviting, but that need t draw the sweeper away from his rk. Should he allow himself to be awn away he would himself be lost d put the community into danger. fore God the work of man will be dged by the spirit in which it is ne, not by the nature of the work hich makes no difference whatso-er; whoever acts in a spirit of dedi-tion fits himself for salvation.

Epictetus was a slave but he con-ered his slavery by becoming a slave God. He says: Remember you e an actor in a drama of such a ind as the Author pleases to make If short, of a short one; if long, f a long one. If it be His pleasure you should be a poor man, a cripple, a governor, or a private person, see that you act it naturally. For this is your business—to act well the part assigned to you; to choose is another's.

It may happen that ye hate a thing which is good for you, and it may happen you love a thing which is bad for you. Allah knoweth, you know not.—Says the Koran.

Gandhiji's doctrine of Swadeshi is based on this verse. This is what he has to say:

Pure service of one's neighbours cannot be disservice to those who are remotely situated; rather the contrary. A man who allows himself to be lured by the distant scene and runs to the ends of the earth for service has not only failed in his ambition but fails also in his duty towards his neighbours. That seems to me to be the sense of this verse. Interpreted in terms of one's physical environment, this gives us the law of Swadeshi. Swadeshi is Swadharma applied to one's immediate environment.

□ □ □

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...Without Comment

WHEN intelligence matures and lodges securely in the heart, it becomes dom. When wisdom is integrated with life and issues out in action, it comes devotion. Intelligence which does not get transformed into devo is useless tinsel. —*C. Rajagopalac*

OVER every little public issue, over every little misunderstanding or grieva real or imaginary, we are ready to fly at each other's throats and burn destroy the nation's property. —*V. V. Giri*, President of In

MUD cannot be washed with mud. I shall not meet ridicule with ridi insinuation with insinuation, abuse with abuse. Abuse is like spitting ag the wind; it comes back on you. —*Jagjivan Ram*, Congress President (

WORK and win. The country's victory lies in the work we do. Howe slogans do not achieve much by themselves. Even so, they are an indica of one's faith and objectives. —*Smt. Indira Gandhi*, Prime Mini

I FIND a new feudal enemy for the New Congress to fight. They are political princes who live in large houses, have large cars, guest houses spend a lot of money. Congressmen and Ministers should live in auste and set an example of simple living. Politics is like *sanyas* and a politi is like a *sadhu*. —*Dr. V.K.R.V. Rao*, Union Education Mini

THE four major needs of the country are: clean and efficient administrat the restoration of law and order, hard work and increased production, a pragmatic approach to problems free of ideological considerations. —*M. R. Masani*, President, All-India Swatantra P

TODAY the problem is one of nationalism versus anti-nationalism. The te "right" and "left" have lost their meaning. —*Balraj Madhok*, M.P., Jan Sangh le

THE Bangla Congress has decided to call off the "mass fasting campa because possibly some of them felt hungry. We do not know why t launched this (fasting) at all. —*Jyoti Basu*, Deputy Chief Minister of West Ben

THE investment in shares, which was of the order of Rs. 561-crores in 1966 had dipped to Rs. 384-crores the next year, and there has recently bee further drop. This shows that more unemployment is round the corner. —*G. D. Birla*, industrial

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Guru Bhakti

ONE of the injunctions in the Convocation address printed last time asked students to regard their teacher as God. Let us now look somewhat closely into this injunction and see what implications it has.

Knowledge results from a process of learning. Learning implies a learner and a teacher. A child that unwittingly touches a burning ember automatically withdraws its hand and is careful when it next faces a similar situation. Here the first painful experience is the teacher and the child that was ignorant is the learner. In our society which has progressed from the primitive stage to an advanced stage of civilisation the process of learning has become complex. The learner gets many things from his own experience, but many more things from others. The process of learning goes on even when we are not conscious of it.

To illustrate. We daily walk down a street which is kept clean and which has at various corners and circles beautiful sculptured figures. He sees it daily and the impressions are recorded by our minds. We then go to some other place where the streets are dirty and where foul pictures are displayed. Our minds revolt. Our aesthetic sense gets a jolt. But had we lived like those who live in those streets we would have taken them for granted and never revolted. Our mind has been unconsciously but most certainly trained to appreciate the beautiful.

Our environment, our neighbours, our people and a thousand other things go on exerting this sort of teaching influence on us. If we just go back to the earliest periods of human life

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and see how man slowly and with great risks acquired knowledge that enabled him to acquire mastery over natural forces and other men, we will realise that learning is a mighty important business and something that should not be trifled with.

Man, unlike the animals. has ingrained in him this capacity to learn and to benefit from experience. This is a thing that differentiates man from other creations. This distinguishing thing in man is one of the manifestations of the Divine in man. Just think of man without this abilty. He would be grovelling in the dust with all the handicaps that he has physically as contrasted with the other animals.

Guru Bhakti is an ancient term that we use for this ultra-modern psychological concept. If one has that avidity for knowlelge and if one is willing to learn then he is possessed of Guru Bhakti. Without this deferential attitude to the "endowed faculty of learning" which is personified in the Guru, no progress is possible.

The desire to learn, *Arthitwa* as Sri Sankaracharya calls it, is very necessary. A deferential attitude rids the mind of that arrogance born of half-knowledge which makes us think that we know everything.

There is the ancient story of a Brahmin pupil who once went to a Kshatriya Preceptor after he had received instruction from his father. Thinking that his schooling was over and he was omniscient, he went to the King who put him to shame by asking him five questions which could not be answered. The pupil came back to his father and in anger told him that he was cheated because the father had not taught him everything. The ther replied that he had taught all t he knew but there were many m things that he did not know. He s gested to the son that they both to the King and learn from him answers. The son who was haug refused, but the father, in all humili went to the King and learnt the st of new knowledge.

Take the case of Ekalavaya. He w nessed the cruel attacks of tigers a leopards on the gentle creatures the forest. His heart was torn as listened helplessly to the cries of the creatures. As he was orphaned by t death of his father, he could not lea archery. So he went to Dronachara who again could not accept teachi him as he was already bound to t Kuru princes. Without a teacher, b with the assurance that Drona wou have willingly taught him, had he t time, he came back to his forest a set about practising archery. You kno well enough he was bowman next none in fame in the Mahabharata a But what helped him? The attitude Guru Bhakti, the desire to learn a to be benefited by all that can gi him knowledge.

Or take the instance of Karna, fals ly dubbed a charioteer's son, thou a noble kshatriya by birth. He plea ed his guru Parashurama as none b fore him had pleased by that stea fast devotion to learning.

These and many others indicate us that this deferential attitude to th Preceptor is a pre-requisite of learning Guru Bhakti might have an ancie ring but it epitomises all that is esse tial for the learning process.

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For Our Chiranjivis....

y dear Chiranjivis,

I am happy to find so many of you sending correct answers for the rst Riddle. The list given here includes your names. I trust I have not eft out any name. Your answers to the Kaushika story are interesting and nany of you have said the right thing. Mama is always happy to hear from ou. If you have anything to tell Mama, don't hesitate. Write to me. Your prize books will come to you shortly.

Yours affectionately,

MAMA.

i. D.P. Chitale, Bombay-28
i. Makarand M. Oka, Jabalpur.
iss Charu Jalundhwala, Bombay-6.
. G.D. Punekar Yadagiri, Gulbarga.
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Master S. Sriram, Bombay-62.
Sri. P. Seetharamayya, Anantapur.
Sri. T.K.S. Rao,Raniganj, Dt. Burdwan.
Sri. K. Y. Nagaraj, Hassan, Mysore.
Sri. S.G. Upasani, Bombay-28.
Sri. K.S. Ranga Rajan, Karaikudi-2. Madras State.
Sri. G.V. Subrahmanyam, Guntakal (S.Rly)
Kum. P.R. Pushpa, Bombay-29.
Jayashri Dyuthikar, Neyveli-1.
Sri. C.S. Jayanth. Neyveli-1.
J. Mahalakshmi, Madras-33.
Shri. C.N. Shivkumar, Bombay-80.
Sri. K.S. Yerkadithayu, Udipi. (South Kanara).
Sri. Boloor S. Rao, Mangalore.
Sri. V. Rama Rao, Salur, Srikakulam Dt.
Sri. Akhil Kumar Sahoo, Puri, Orrissa.
Sri. K. Shrivas, Mysore-1.
Kum. Leelavati, Madras-20.
Master Raja Chatterjee, Raghunathpur, (Purulia)
Sri. K. S. Rama Rao, Munirabad, Raichur Dt.
Sri. P. S. Venkateswara Iyer, Palni, Tamil Nadu.
Sri. B.R. Kulkarni, Hubli.
Sri. Nagendra Prasad Jain, Bhopal, Muzaffarnagar Dt.
Sri. Dinesh Kumar Shukla, Allahabad-2.
Sri. S. Kayal, Kathmandu, Nepal.
Sri. K. Pranav, Deolali.
Sri. P. Unnikrishnan, Poona-1.
Sri Y. Ramachandrarao, Hyderabad-13.
Sri. Rambharose Gupta, Hyderabad.
Sri. S. Krishnan Thampi, Suchindrum, Madras State.
Kum. Manisa Bardolo, Rangiya.
Sri. S.B. Kulkarni, Bhagur. Dt. Nasik.
Sri. Surya Narayan Pathy, Durbandho, Ganjam Dt.
Sri. Sadananda Mohanty, Bhunbaneshwa
Kum. T. Sarojini, Shoranur-1. (Kerala).
Mangala, Madras-28.
Sri. S.M. Desai, Madras-30.
Kum. Devaki Kutty, Lucknow-3.
Minati Patnaik, Chitrakonda, Orissa.
Kum. M. Vijayalakshmi, Madras-24.
Sri. Krishanlal Nayar, Bombay-55.
Sri. V.V. Rampurkar, Ambajogai, Dt. Bhi
Kum. Savita Mehata, Hardwar.
Kum. Umadevi Shankara Rao. Calcutta-1
Sri. P. V. Ramachandran, Poona-8.
Sri. C. Sanal Kumar, Palghat, Kerala.
Sri. I. Gopakumar, Palghat, Kerala.
Kum. C.B. Usha, Mysore-4.
Sri. U.G. Mehta, Navsari.
Sri. M. Natarajan, Tiruchirappalli.
Kum. Madhu Kapoor, Hardwar.
Sri. D. S. Dwarakanath, Gowribidanur, Kolar Dt.
Sri. T. Sivasankaran, Poona-8.
Sri. R.G. Pandeshwar, Vasco-Da-Gama, (Goa).
Sri. B. Gopalakrishnan, Madras-1.
Sri. Nilamani Nanda, Giripur, Sambalpur
Sri. D. Seshagiri Rao, Bangalore-1.
Sri. Challa Soma Subrahmanyam, Kakinad
Sri. G.G. Mohanty, Cuttack-8.
Kum. Pushpa Latha L. Bangalore-20.
Sri. C.G. Radhakrishnan, Coimbatore-18
Sri. Prahbhakar Swain, Berhampur.
Sri. N.S.M. Swamy, Bangalore-11.
Sri. S.N. Sadasivan, Coimbatore-9
Kum. S. Shobha, Coimbatore-12.
P.V. Ratnam, Bombay-1.
Sri. A.R. Kumar, Tiruchirappally-14
Sri. S. Srinivasan, Hyderabad-29.
Kum. Lalita S. Hedge, Bangalore-3.
Smt. Saraswati S. Hegde, Bangalore-4.
Sri. R.C. Gupta, Mesra, Ranchi.
Sri. V. Srinivasan, Watrap, Ramanathapuram Dt.
Sri. P.V.K.Kutty,Delhi Cantt-10.
Sri. Umakant P. Kaluskar, Bhopal.
Sri. K.R. Subrahmanyam, Hyderabad-7.
Sri. Kamalakar Tripathi, Allahabad-2.
Sri. L.V. Krishnan, Coimbatore-18.
Sri. Pydee Lakshmi Kantha Rao, Anantar
Sri. Kripashankar Srivastava, Lucknow.
Sri. D. Pitchumani, Nagercoil-1.
Sri. N.S. Nair, Guntakal.
Sri. S. Padhan, Brahmakundi, Puri Dt.

□ □

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Problem No. 3

This time I shall, instead of a riddle, give you a question relating to authors and great books written by them. The following lists give you the names of the authors in Column A and names of books written by them in Column B. You have to match the right book with the right author.

A.	*B.*
Panini	Buddhacharitam
Patanjali	Malatimadhava
Kautilya	Ramacharitamanas
Kalidasa	Ashtadhyayi
Bhavabhuti	Vyakarana Mahabhashya
Gunadhya	Arthasastra
Aswagosha	Meghadutam
Tulsidas	Brihatkathamanjari
Banabhatta	Hind Swaraj
Mahatma Gandhi	Kadambari

Send your answers to MAMA so that they reach him before the 25th January 1970.

MAMA wishes you all A HAPPY NEW YEAR.

Yours affectionately,

MAMA

Correction.

(B. J. Diwali Number dated 2-11-1969—"Our Poet-Saints-Divine Integrators"—Chaitanya).

The last two lines of para 6 on page 77 should read: "he (Chaitanya) was brought back to Shantipur wherefrom, with *the permission of* his mother, he went to Jagannath Puri".

(B. J. dated December 28, 1969—'Poet-Saints').

Column 1 line-4—Instead of 'Telugu', it should read 'Kannada'. —Ed.

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NOTES & NEWS

KULAPATI MUNSHI IS 83

THE 83rd birthday of Dr. K. M. Munshi, President of the Bharatiya Vidya Bhavan, was celebrated on December 30, 1960 at a subscription dinner meeting held at the Bhavan, Bombay. A large and distinguished gathering representing different segments of the City's life was present.

The Mayor of Bombay, Shri Jamietram K. Joshi, paying his tributes to Dr. Munshi, said that, hailing from Dr. Munshi's district and as a student, he had imbibed inspiration from his work and life. The Mayor hailed him as one of the most distinguished citizens and a great "ornament" of this great City of Bombay, which is a microcosm of India.

Dr. R. R. Diwakar, Chairman of the Gandhi Smarak Nidhi and Joint General Editor of Bhavan's publications, eulogizing Dr. Munshi's services to the cause of education, art and culture, and many other facets of life, hailed him as "an integrated personality" and a "complete man", and acclaimed him as an Acharya of our ancient times, in addition to being the Bhavan's Kulapati.

Shri K. Santhanam, Chairman of Gandhi Centenary National Integra Committee, recalled his close asso tion with Dr. Munshi extending ov period of 45 years in the free struggle, in the drafting of India's C stitution and in the administration the Centre in the early years of post-Independence period. He said Dr. Munshi is one of the truest s bols of India's culture at its best.

Dr. Karan Singh, Union Minister Tourism and Civil Aviation, and Ch man of Bhavan's Jammu & Kash Kendra, said that ever since his b hood. he had been inspired by Munshi's unadulterated national c look. He stated that, while Dr. Mun had rendered great services to th nat as a distinguished lawyer, freedo fighter, Constitution-maker and a ministrator, his greatest contributi was the founding and development of Bharatiya Vidya Bhavan. He add that the Bhavan's ideal to re-integr India's ageless values to suit the ne of modern times was most essential the present crucial times through wh the nation is passing.

Replying to the felicitations, Munshi said that, without a strong a united India, its future would be ble Sanskrit, he declared, was the bindi force of the country and he appeal for its resuscitation both by the Go ernment and the people.

BHAVAN'S COLLEGE DAY CELEBRATIONS:

BHAVAN'S Hazarimal Somani Colle celebrated its Fifth Annual College D on the 22nd December 1969. Dr. P. Gajendragadkar Vice-Chancellor of t University of Bombay was the Chi Guest. In his address the Vice-Chance lor was pleased to name the College one of the best ones under the Bomb University. He exhorted the students prepare themselves to face the cha lenges of the country so that when th time came they could take upon them

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lves the yoke of true leadership. He ked them to follow the Bhavan's eals and to live upto the motto of the havan: Let noble, progressive and ynamic thoughts come to us from all uarters.

Srimati Lilavati Munshi who presid- d over the function in her presidential peech referred to the concept of Social ustice and the role that students may lay in it. Social justice implied equa- ty of opportunities and it was the uty of the privileged ones to lend a elping hand to others. Such help might e in many forms, money, a kind and ympathetic word, wholesome advice in imes of despair and trouble, encourage- nent etc. These would go a long way o cheer up the desperate ones and nake them evince greater interest in the possibilities of a better future. If our students could make a beginning in this, hey would be paving the way for ocial Justice.

Smt. Shalini Gajendragadkar gave way the prizes to the winners and suc- essful students.

An account of the progress made by he College during the year was earlier presented by the Principal Shri S. M. Parekh.

KASHMIR KENDRA

THE fourth Annual Function of the Jammu and Kashmir Kendra of Bha- ratiya Vidya Bhavan was held on Sunday the 21st December 1969 under the chairmanship of Dr. Karan Singh Sri Bhakt Darshan, Minister of State for Education and Youth Services, Gove. of India, was the Chief Guest.

On their arrival at Gulab Bhavan, the two leaders were welcomed by the office-bearers of the Kendra and the band of S.R.M.L. Higher Secondary School, Jammu. They were then in- troduced to the Heads of the various educational institutions, participating in the different Saral Sanskrit Examina- tions of Bhavan.

The function began with the solemn singing of Bhavan's Prayer by the stu- dents of Govt. College for Women, Jammu. After awarding the Saral Sanskrit certificates and 29 prizes to the successful candidates, 7 Running Shields, 2 Special Prizes were pre- sented to the various educational insti- tutions by Dr. Karan Singh.

Presenting the annual report of the Kendra, Executive Secretary Sh. R. M. Kaushik informed the gathering that 1923 candidates had appeared in the Saral Sanskrit Examinations of Bhavan. conducted by the Kendra in 1969. Speaking on the occasion, Chief Guest Sri. Bhakt Darshan paid high tributes to Bharatiya Vidya Bhavan for playing a great role in the moral and cultural uplifting of the country. Dr. Karan Singh, in his presidential address, warned the country of the crucial days ahead. He expressed the hope that Bharatiya Vidya Bhavan will be able to accomplish a synthesis of the collec- tive goodness of our culture. The func- tion ended with the National Anthem.

RAMADHYANI MEMORIAL LECTURE

THE fourth Ramadhyani Memorial Endowment lecture under the auspices of the Bharatiya Vidya Bhavan was delivered by Shri H. V. Kamath on 20th December 1969 at 6 P.M. in the Vithal Bhai Patel House, Rafi Marg, New Delhi before a large and distin- guished audience.

Shri Jaisukhlal Hathi. Chairman of the Delhi Kendra, was in the chair.

Shri Kamath, in the course of his illuminating lecture, stated that public administration which was a science as well as an art called for the higher qualities of mind and heart, and de- rived strength from those very values which gave meaning and content to our life. Psychic emoluments, namely, con- sciousness of serving noble ends would be of greater importance than material or monetary emoluments. Enunciating the various principles of public admi- nistration. Shri Kamath observed that the grand objective was to achieve and ensure a harmonious blend of the poli- tical framework of parliamentary demo- cracy with an administrative merito- cracy.

The Director, Prof. B. R. Kulkarni, proposed a vote of thanks.

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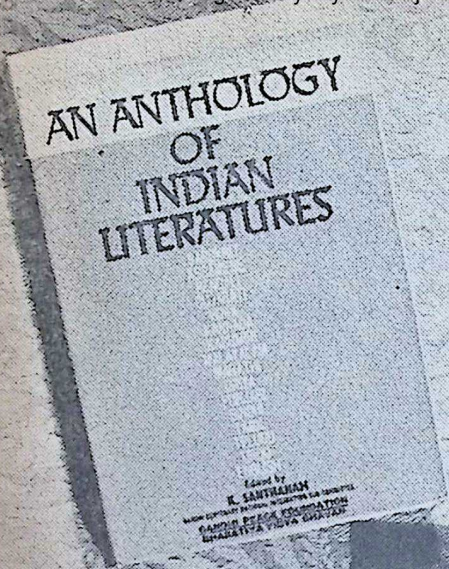

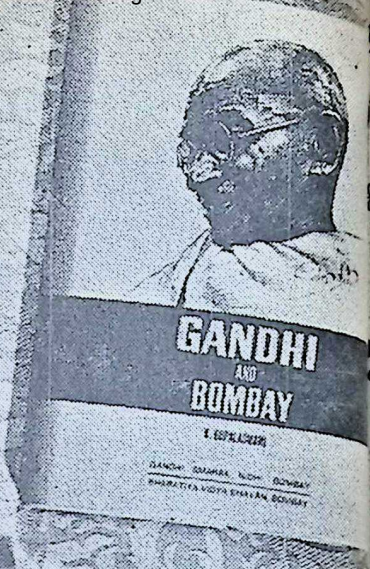

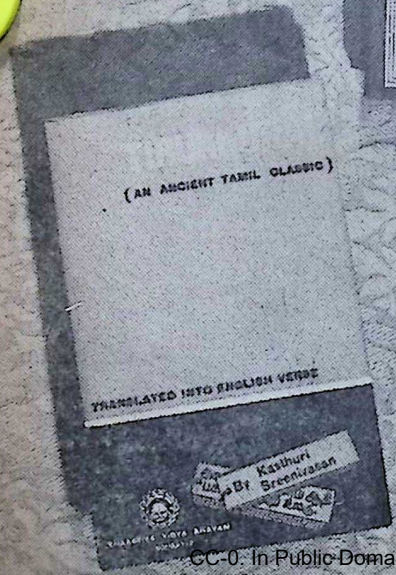

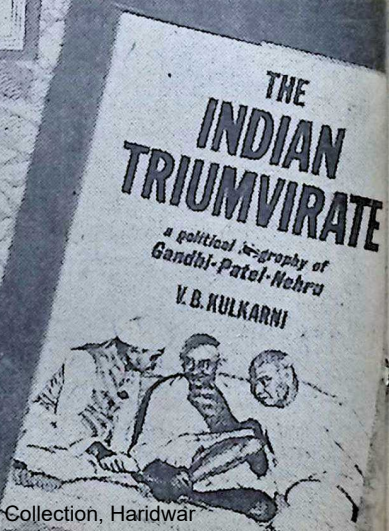

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BHAVAN'S NEW BOOKS

Rashtrapati Dr. V. V. Giri Releases Outstanding Publications

Rashtrapati Dr. V. V. Giri made his first non-official visit to the city of Bombay after his assumption of the office of the President of India to release five outstanding books of the Bharatiya Vidya Bhavan:

1. GANDHI AND BOMBAY—Sri K. Gopalaswami
2. AN ANTHOLOGY OF INDIAN LITERATURES—Sri K. Santhanam
3. THE INDIAN TRIUMVIRATE—Sri V. B. Kulkarni
4. MAHABHARATA—Sri C. Rajagopalachari (10th Edition, completing two lakh copies)
5. TIRUKKURAL—Sri K. Sreenivasan.

Rashtrapati is a close associate of the Bhavan and a great admirer of its activities.

It was on the cool and pleasant morning of Monday the 29th December 1969 at the Kanji Khetsey Sabhagriha that he released the outstanding additions to the Bhavan's publications.

The Sabhagriaha was filled to capacity by Sahridayas, the elite of Bombay. The quiet atmosphere in the Sabhagriha provided a refreshing contrast to the noise and bustle in the city. The function opened with a sonorous recital of the Bhavan's Prayer by a batch of students led by Kumari Shalini Joshi.

KULAPATI'S WELCOME

Kulapati Dr. K. M. Munshi, President of the Bhavan welcomed the Rashtrapati as one of the distinguished members of the Bhavan's family.

Dr. Munshi recalled to the audience the fortunate fact that the Heads of State in Free India have all been men of faith, tested and tried patriots, who had devotion to ethical and spiritual values. They were shining exemplars of the Gandhian ideal of the unity and integrity of the Indian nation.

Kulapatiji pointed out also that the Bhavan had the good fortune and privilege to work in close cooperation with the Gandhi Smarak Nidhi and expressed gratitude to the other distinguished friends of the Bhavan who were present; in particular, Rajyapal Shri Kotval, Dr. Jivraj Mehta and Smt. Hansaben Mehta, Sri K. Santhanam, Dr. V.K.R.V. Rao, Dr. Karan Singh; and Sri P.V. Narasimha Rao.

Kulapati Dr. Munshi ended on a note of optimism expressing his firm faith that India has a message and a mission to fulfil in the world.

After the welcome, Smt. Hansa Mehta offered flowers to Rashtrapati.

Sri R.R. Diwakar, Chairman Gandhi Smarak Nidhi, Jt. and General Editor of the Bhavan's Publications in his Introductory remarks referred to the timeliness of the publications that were being released by the President. He said:

It is my privilege on this occasion to offer a few Introductory remarks about this function.

Apart from a number of other educational, cultural activities, one of the most important activities of the Bhavan has been the publication of books. It has been a pioneer on such a big scale of bringing out books on all that India stands for, especially in the fields of

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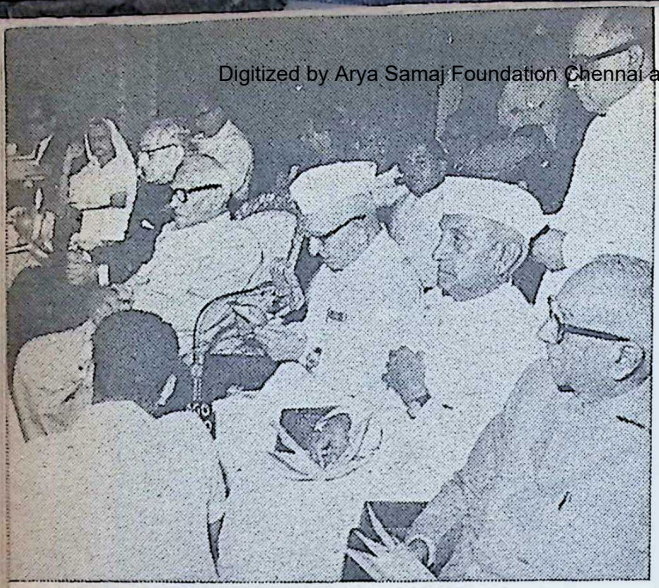

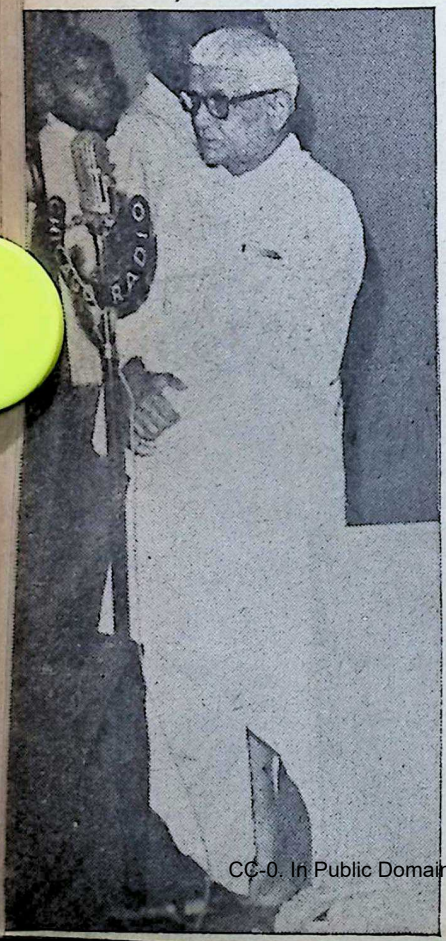

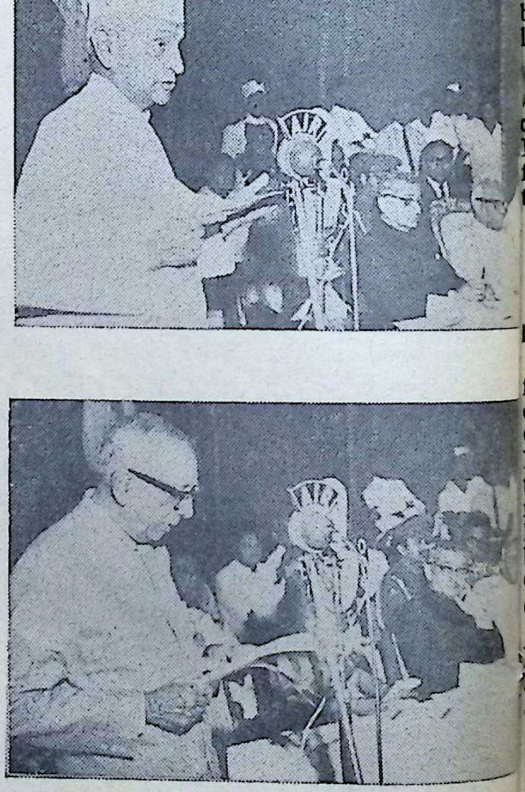

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ulture and spiritual and moral values. I think, on this occasion, the books that re going to be released are of great mportance from many points of view. I think, next to action, writing and pub- ication is the most important thing. For ction, if it is to reach millions of people, has to be an authentic report and reflection of the heritage of the peoples. From that point of view, these 3 or 4 thousand years of Indian culture has been embodied from time to time in different languages, and now I think it is time when all these literatures should be in the hands of the people.

Gandhi and Bombay:

Of the five books that are going to be specially released today, one concerns Bombay.—"*Gandhi and Bombay*". This is his centenary year and that is why we thought that this should be one of the volumes that may be released today.

Anthology of Indian Literatures:

Another book is also important because it concerns the integration of the Indian mind. Many times we run away from this integration. We think that there are so many languages, so many religions, and so on. It was Sri K. Santhanam's privilege to think of this great idea that we should bring together, in one single volume, an anthology of the literatures of the whole of India, and I think it is also a very important publication.

The Indian Triumvirate:

Those who have made the India of today are Mahatma Gandhi, Sardar Patel and Pandit Jawaharlal Nehru. I am not trying to discriminate, but this is a volume of what they stood for. And I think these are the formative forces which have brought us together, and that is why it is such an imortant thing.

Mahabharata:

It has become so great and so valuable a book by no less than the pen of Rajaji, who has been, as it were a Bhishma-pitamaha of modern India. It is my privilege to introduce the 10th edition, completing 2-lakh copies of this excellent summary of this great classic, to the function of today, and I think the Bhavan deserves the congratulations of all people.

The new books were individually introduced:

GANDHI AND BOMBAY

Dr. Jivraj Mehta, Chairman, Bombay Gandhi Smarak Nidhi; introducing the book "Gandhi and Bombay", said:

When the history of India's struggle for freedom is written, particularly the epoch-making period when Mahatma Gandhi assumed the leadership of the Indian National Congress and brought to a successful culmination its struggle for Independence, a pride of place will have to be given to the City of Bombay, which was during this period, the Centre of many of Gandhiji's successful doings.

It was in Bombay that the Indian National Congress was born in the year 1885. It was in Bombay that Gandhiji began his Satyagraha movement in 1919 which he directed from Mani Bhavan in Gamdevi, where the Gandhi Smarak Nidhi has now its office. And it was in Bombay that the last phase of the struggle—the quit India campaign —was launched in 1942. Bombay has thus played an important role in this historic struggle and anyone interested in the history of Independence move-

Top Left—*Kulapatiji Welcoming Rashtrapati Dr. V.V. Giri.*
Top Right—*Smt. Hansa Mehta offering flowers to Rashtrapatiji.*
Bottom Right—*Dr. R. R. Diwakar introducing the new publications.*
Bottom Left (top)—*Dr. Jivaraj Mehta introducing 'Gandhi And Bombay'.*
Bottom Left (Below)—*Sri K. Santhanam introducing 'An Anthology of Indian Literatures'.*

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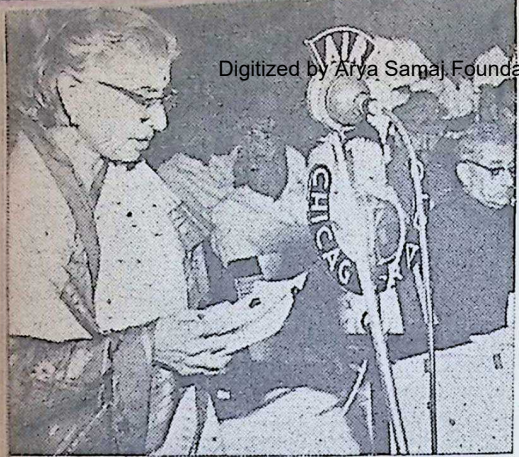

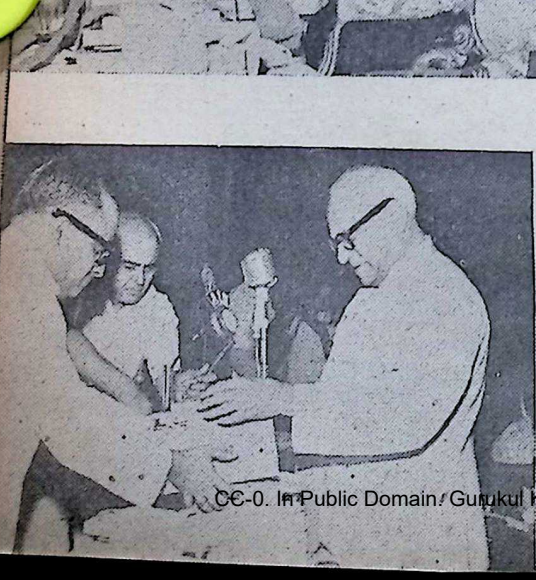

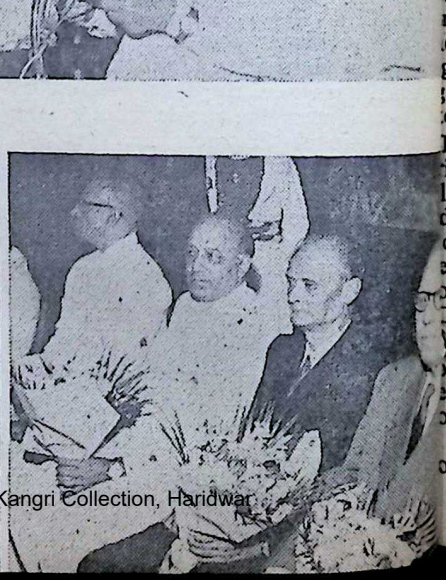

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would have to go through the re- of Gandhiji's doings in Bombay g the thirty years of struggle under eadership.

order that such record should be to help the future historian it was ded during the Centenary Year by Gandhi Smarak Nidhi to request the es of India to compile the records Gandhiji's activities in different parts he country. The City of Bombay, ng had the lion's share of Gan- i's activities, it was in the fitness of gs that there should be a separate pilation for the City. The Bombay dhi Smarak Nidhi thereupon under- to publish such a volume and en- ted the work to Bharatiya Vidya van, who secured the services of Gopalaswami, who was formerly nected with the Times of India, and , as a journalist, had covered many he events during this period, to col- the material and compile the text. le on the job, Sri Gopalaswami overwhelmed with the material ilable and had to use all his tact sharp intelligence to arrange it in way that it could be condensed in a volume, which would be reliable, readable and at the same time a true record of history. The result is the volume you see now, being released by our revered President this morning. I take this opportunity to thank those who have helped in providing material so ably edited by Sri Gopalaswami and also those who have provided the photographs and permitted their puublication in this volume. I would also like to express my thanks to the Bharatiya Vidya Bhavan for taking charge of its publication.

Bombay Gandhi Smarak Nidhi will be satisfied and the efforts of the Bharatiya Vidya Bhavan and Sri Gopalaswami and his colleaguues will be considered well-utilised if the book gives the generations to come knowledge about Gandhiji's connection with this Great City, the *Urbs Prima in Indis.*

A volume of such importance deserves to be released by an eminent personality who knew Gandhiji, and we, therefore, requested the President, Sri Girji, to release it during his visit to Bombay. We are deeply grateful to him for his ready acceptance of our request.

AN ANTHOLOGY OF INDIAN LITERATURES

Sri K. Santhanam, Chairman, Gandhi Centenary National Integration Sub-Committee, referring to the next book "An Anthology of Indian Literatures", spoke:

On behalf of the Sub Committee for tional Integration of the National mmittee for Gandhi Centenary, I der my grateful thanks to the disguished President of India for agree- to release the Anthology of Indian eratures.

This book is intended to bridge the ious gap in our education and natio- l and cultural life. The educated dian, though he has read only English, ows something about the classical eratures in Greek and Latin, and the odern literatures of French and German. He knows about Homer and Plato; Marcus Aurelius. Virgil; and Dante; Kant and Goethe; Voltaire, Rousseau and Romain Rolland; besides the great English authors like Shakespeare, Wordsworth, Ruskin and Carlyle. In sharp contrast to this, he knows only something about his own mother tongue and perhaps a little of Sanskrit. Of the other Indian languages, he is generally ignorant.

Every one of the 15 Indian languages listed in the VIIIth Schedule to the

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p Left—*Smt. Lilavati Munshi introducing 'The Indian Triumvirate'.*
p Right—*Dr. Karan Singh introducing 'Mahabharata' and 'Tirukkural'.*
entre—*Rashtrapatiji releasing the publications.*
ottom Left—*Rashtrapatiji being presented with the New Books by Sri S. Ramakrishnan.*
ottom Right—*The Authors receiving bouquets. From L. to R. Sarvasri K. Sreenivasan, K. Santhanam, V. B. Kulkarni and K. Gopalaswami.*

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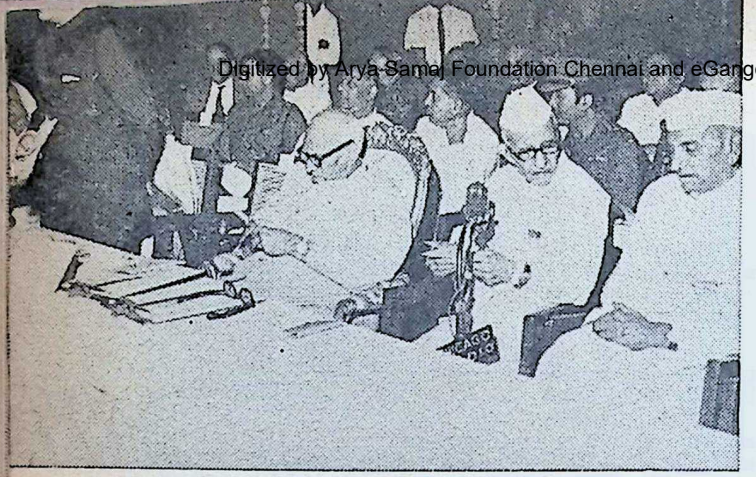

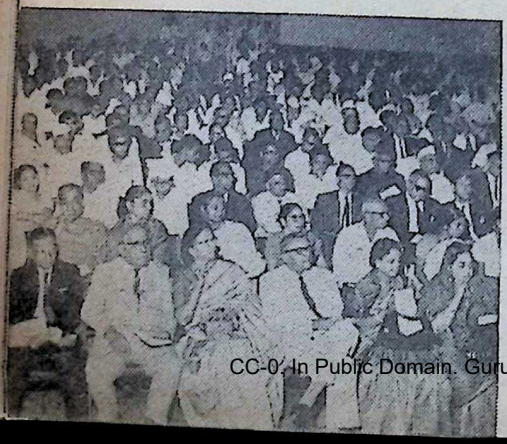

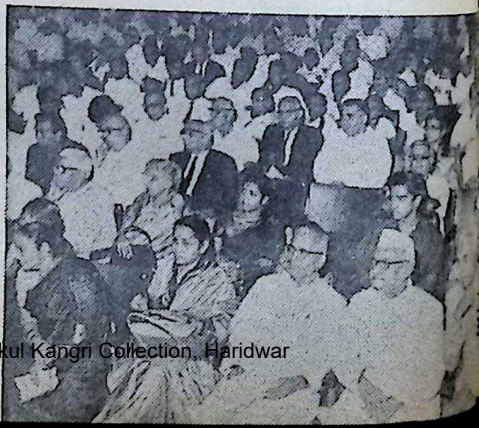

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stituution is a treasure-house of noble ughts, profound emotions and living piration. Poets and authors of each these languages are comparable to great writers of other world lan-

ges.

This volume is intended to enable ry educated Indian to know some- ng about all the main Indian lan- ges and their great authors.

It consists of 16 parts, one part for ch Indian language and the last part English which has been the vehicle thought to many of the greatest dians of the last 150 years. Each part nsists of (1) a brief historical review the development of the language, and) selections from the greatest authors that language. The selections were ade from the original and have been nslated into English. In the English ction, only extracts from Indian iters have been included.

The volume had to be got ready in hort time. It took 15 months to complete the manuscripts and 9 months to get it printed. The distinguished authors who have made the selections and translated them, the Gandhi Peace Foundation and the Bharatiya Vidya Bhavan (which has undertaken to publish the book) have co-operated in the most wonderful manner to bring out this volume of 724 pages in record time. Because of shortness of time and the fact that this is a pioneer attempt, and the limitations of space, it is possible that selections from some authors which should have been included have been omitted. But I have not the least doubt that everything that has been included is worth reading.

I commend this book to the people of India, the Universities and Colleges and to all throughout the World who may be interested to have a first-hand knowledge of the Unity in Diversity of India's great cultural heritage. I hope it will find a place in every library in India and other countries.

THE INDIAN TRIUMVIRATE

Smt. Lilavati Munshi, Vice-President of the Bhavan introduced the book, "The dian Triumvirate", the book that deals with the three great figures of the Freedom ruggle and post Independence Era—Gandhi, Nehru and Patel. She said:

The book I will presently request esident Giri to release is entitled HE INDIAN TRIUMVIRATE. It als with the achievements of Mahatma andhi, Sardar Vallabhbhai Patel and andit Jawaharlal Nehru. Sri V. B. ulkarni, the author, is a well-known riter who has many widely-read books his credit.

THE INDIAN TRIUMVIRATE be- ins with Mahatma Gandhi's political areer as an enthusiastic champion of e British Raj in India and unfolds e story of his disillusionment. It also xplains how the Mahatma eventually ecame its most formidable opponent.

He was, however, a revolutionary hose mission comprehended much more than the political redemption of his country. He believed in the fellowship of mankind and strove for its realisation through truth, love and non-violence. "I have no desire", he declared, "for the perishable kingdom of earth. For me the road to salvation lies through incessant toil in the service of my country and humanity." Who can doubt that the name Mohandas Karamchand Gandhi will echo down the corridors of eternity?

Sardar Vallabhbhai Patel was cast in a different mould. He was a realist and a man of action *par excellence*. During the great struggle for national freedom, he followed the Mahatma implicitly, not because he agreed with every prin-

op Lept—*Rajyapal Sri S. P. Kotwal addressing the gathering.*
op Right—*Sri P. V. Narasimha Rao, Education Minister of A.P. offering Vote of Thanks.*
Centre—*Singing the National Anthem.*
Bottom—*Two views of the audience which included eminent persons.*

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ciple or doctrine of his leader, but because he was convinced that the Gandhian technique alone had the potency of bringing success to the Indian movement.

The Sardar courageously chose a new path when the issue of national independence ceased to be in doubt. He possessed in a high degree not only courage but also refreshing resilience. His dedication to the country's cause was absolute. Being a man of action, his reticence was more eloquent than any number of impassioned speeches. The peaceful merger of the Princely States into the country's wider unity marked the crowning achievement of his historic career.

Pandit Jawaharlal Nehru was undoubtedly a man of destiny. As Sri Kulkarni rightly points out, Panditji's advent into politics had an impact similar to Prince Siddhartha's renunciation of the world. A great cham of democracy and of human right fought tirelessly for national free and for the liberation of the su peoples of the world.

He was also a great crusader social justice and towards this end gurated an era of planned progre the country. An idol of both the m and the intellectuals, he wielded rivalled personal influence in country for nearly two decades independence. Perhaps, his Premie would have become even more me able if he had been able to harmonis idealism with the realities of the In situation.

Sri Kulkarni has given us an inte ing book which in reality is a his of recent times.

I now request Rashtrapati to rel it to the public.

TIRUKKURAL & MAHABHARATA

Finally Dr. Karan Singh, Union Minister for Civil Aviation & Tourism Chairman of Bhavan's Jammu & Kashmir Kendra, spoke of the two great bo Tirukkural and the Mahabharata in these words:—

I have been asked to introduce "Tirukkural" and "Mahabharata", new additions to the Bhavan's famous list of publications. I have no intention whatsoever of doing so because these great works are among those rare creations that transcend time and race and religion, and that speak to all the peoples of the world across the centuries. Such works hardly need any introduction because, since they were created, they have moulded and influenced the lives of millions of people throughout the length and breadth of this country.

Today, Sir, when mankind is poised at one of the crucial cross-roads of its destiny, we need more than ever before an inner integration, a re-statement of spiritual values in the light of the present age. We have, on the one hand, prosperity of unprecedented scale, and on the other hand, we have frightening prospects of unimaginable destruction. We are poised, as it were, between a past that is dying and a future that is struggling to be born, and I think, that at a time like this, we need drink deep again from those wells spiritual solace and inspiration that long have sustained this great nation ours.

In the new translations, the "Tir kural" and the "Mahabharata" once again speak to the new gen tion. A work of art or literature be very great, but unless it has an pact on the mind of the living hu beings, its greatness in a merely one museum or research library. Th works have an immediacy which is valid today as it was when they w written, and one can only hope that this vast crisis through which mank is passing, they will prove to be help

It often strikes me that we are w nessing today a great process of chu ing, a vast *Samudra-manthana*. O again, the whole conscience of m kind, as it were, is being churned, as you know, when the *Samudra-m thana* takes place, poison also co

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t along with the nectar. You cannot ve a *manthana* with only *Amrita* nectar) and not the *Visha* (poison). he point is that whether there is, or here will emerge, a *Neelakanta* who ill drink the poison and save the ation. Sir, in the old days we had the agnificent symbolism of Shiva drinking the poison and storing it in his throat, and thus saving humanity. Today, it is the individual human being who will have to make this choice. It is the individuals who will have to drink the *Visha* (poison) as it were, so that the human race can survive. In this great adventure, I am sure, these two immortal classics will be extremely valuable to the human race.

RAJYAPAL'S ADDRESS

Rajyapal Shri S.P. Kotval, Governor of Maharashtra, addressed the gathering nd said:

Today we have no less than the resident of India himself with us this norning to inaugurate 4 more titles ublished by the Bharatiya Vidya Bhavan, and four distinguished speakers have already introduced to you each one f these titles.

The publication of books like these ndoubtedly serves a vital purpose, and cannot demonstrate the purpose better han what Sri C. Rajajgopalachari himself says in the introduction to his book. He says: "It is not an exaggeration to say that the persons and incidents portrayed in the great literature of a people influence national character no less potently than the actual heroes and events enshrined in its history".

It is this purpose which, we trust, the four volumes that are inaugurated today will continue to serve in this country and conduce to a better understanding of the great classics by persons who are not versed in the languages in which they were written, and also serve to create a better understanding of our country in foreign lands

That the President has, in the midst of a very busy schedule, found time to grace this function and agreed to release the publications is an indication of how much he values true learning and his great interest in education, and more particularly in the activities of the Bharatiya Vidya Bhavan.

Sir, it would be futile on my part to introduce the Bharatiya Vidya Bhavan. You are already acquainted with the far-flung and manifold activities of the Bhavan. But what appears to me to be remarkable about the activities of the Bhavan is that it does not merely impart formal academic education or instruction, but it also inculcates and encourages culture and artistic activity in a variety of forms.

The Bhavan imparts "Vidya" in the true sense of the word in which our ancient *rishis* understood it, not merely academic and deep learning, but also the true moral and aesthetic values, and in particular, all that is finest in life in spreading "Vidya". In that sense of the term, the Bhavan has been rendering for more than three decades signal service by reviving all that is good and beautiful in our culture.

The present decade which is about to end, has seen, within the last few years, some of the great triumphs of man in science and technology. For the first time in his long history, man has set himself free from the shackles of the terrestial world. He is on his way to explore, and probably to live in, other worlds. He has also taken the first step towards the cnoquest of that dread and intrcctable disease—cancer. With the splitting of the D.N.A. Molecule and the exploration and understanding of the genetic code, man is already on the threshold of understanding the very genesis of life itself, and perhaps also of some day creating life himself. It may well be said, therefore, that it has been a decade in which reason has triumphed over the spirit. But the inevitable reaction must, and indeed has, set in. The terrific change in the way

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people think and act is increasingly noticeable in the veneration of rationality which is a very special myth of modern man. Faith in science and technology has given way to fear of its consequences Traditional institutions and even authority itself are distrusted and often detescted. Consequently, reaction against the trends towards secularisation has rapidly set in and perhaps in the coming decade, the most significant trend will be that we may well observe a new religious revival. Signs are not already wanting. We see a proliferation of groups of people with their own rituals and perhaps even with their own theology.

The heart and soul of man are at last re-asserting themselves over cold reason. In keeping with these profound changes which are taking place in the way people think and act, are the activities and the spirit to which the B ratiya Vidya Bhavan is dedicated. T logic of events, which I have just ferred to, shows beyond doubt that, the days pass, the teaching and tr tion of the Bharatiya Vidya Bhavan make greater and greater impact on lives of the people.

As the sages said nearly two thous years ago, what profits a man if gains the whole world and loses own soul? That is the vital mess which the Bharatiya Vidya Bha seeks to convey under its founder moving spirit, Dr. K. M. Munshi, a assisted by his dynamic wife. I p that their activities may ever pros and grow from strength to strength.

Now, Sir, may I request you to in gurate the four titles and to address gathering?

RELEASE OF PUBLICATIONS

Rashtrapati Dr. V. V. Giri then released the publications and said:

I have great pleasure to be here today to participate in this function organised by the Bharatiya Vidya Bhavan. I have been closely associated with the Bhavan in its various activities. We are indeed grateful to my esteemed friend, Dr. K. M. Munshi, and his illustrious partner, Sister Leelavati who are totally dedicated to this institution of great cultural advancement. The Bharatiya Vidya Bhavan in Bombay and its different Kendras have become important centres of culture and learning, and I congratulate the Munshis on their far-sightedness and vision in establishing this institution.

The publication of important books is one of the major fields of activity in which the Bhavan has been doing excellent service to the cause of cultural unity and national solidarity. You have just now heard a brief account of the four new books that I have the privilege to release today and also of the popular publication on Mahabharatha by respected Rajaji.

The publication of 'Gandhi a Bombay' by an eminent journalist. Gopalaswami, sponsored by Gand Smarak Nidhi, Bombay, gives the dif rent aspects of Bapu's work in th historic city where many crucial de sions were taken to realise the ideal India's political sovereignty. I consid this is an important addition to boo on the Father of the Nation. The pr mier city of India has played a gre role in the struggle for freedom launc ed under the leadership of Mahatr Gandhi. From 1917 to 1934, Gand not only visited Bombay frequently, b almost lived here and spear-head many a campaign. This book gives perspective account of those eventf years and also the close connection th City had with Bapu in later years.

The second book, "An Anthology o Indian Literatures" has been sponsore by the National Integration Sub-Com mittee as part of the effort to comm morate the Centenary celebrations. Th volume has been edited by my goo

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iend, Sri K. Santhanam. The com-
lation of an Anthology of Indian
iterature in a single volume is a pio-
eering attempt, and I am sure it will
ead to greater understanding and ap-
preciation of the vitality of the various
anguages spoken in our country. It is
ndeed a happy way to commemorate
Bapu, to whom national integration was
n article of faith.

Another great journalist and a good
riend of mine, Sri V. B. Kulkarni,
s the author of the third book, "The
Indian Triumvirate", which is a politi-
al biography of Gandhi, Patel and
Nehru. He has written with deep
understanding and sympathy about the
hree giants who were the makers of
modern India. I am sure, this book
will make an important contribution to
understanding the India of today, her
hopes and aspirations.

We are no doubt celebrating Gandhi
Centenary with great enthusiasm and
in-fare. At a time when so much is
written and spoken about the life and
work of Mahatma Gandhi, I think it
s relevant to ask how far we are really
living up to the ideals of Bapu. It is
rather unfortunate that we have strayed
far from the path which Gandhiji had
shown us. We are still impelled by the
dark forces of fanaticism, and hatred
and violence in its ugliest form domi-
nate our hearts. Over every little public
issue, over every little misunderstanding
or grievance, real or imaginary, we are
ready to fly at each other's throats and
burn and destroy the nation's property.
Sectional interests, group interests, re-
gional interests are everywhere being
given preference over the larger
national interest. It is not enough to
think of Gandhiji and be thankful for
his services to the nation and to huma-
nity at large. It is not enough for us
to voice platitudes in praise of our great
leader and teacher and then go our
several ways. We must ask and answer
the question whether and to what ex-
tent we individually have been think-
ing and acting the way Gandhiji would
have had us think and act. Let us re-
member that the best tribute that we
can pay to Gandhiji is by translating
his dream into reality. We have to
strive to establish an egalitarian social
order and ensure communal harmony
and strengthen our democracy. This is
not the task of a few leaders, but the
nation as a whole must rise to the occa-
sion and stand as one man as it did to
attain freedom.

I am also happy to release on this
occasion the English translation of the
great Tamil classic, "Tirukkural". The
Kural is a masterpiece of Indian lite-
rature and savants all over the world
consider it as one of the highest and
purest expressions of human thought.
It is a treasure house of knowledge.
What appeals to me most in "Tiruk-
kural" is its universalism and huma-
nism, which I consider to be the highest
form of religion. From very early
times, it has been called the Tamil Veda
and accorded the status of a scripture.
It offers ethical guidance to people in
all walks of life. Its great popularity
is due to its exquisite poetic form.

The English rendering of the Kural
in merit verse is done by Sri K.
Sreenivasan, to whom this has been a
labour of love. No doubt there are
several good translations of the Kural
in English, but I believe this is the first
time in recent years that a translation
in English metric verse has been at-
tempted. I heartily welcome the Bha-
van's effort in popularising the great
Tamil classic among a much wider audi-
ence. The message of love and truth of
Kural is as relevant today as it was
when it was written 2000 years ago.

I have also great pleasure in releas-
ing the tenth edition of "Mahabharata".
This book as well as Ramayana by
Rajaji has gone into many editions.
These two epics had moulded the
thoughts and emotions of successive
generations of the past and Rajaji's
masterly narration has recaptured the
magic of Valmiki and Vyaasa.

I am sure, more and more people will
read these books and derive benefit from
them.

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BOUQUETS TO THE AUTHORS

After the speech the Rashtrapati presented the bouquets to the four of authors:—

1. **Sri K. Gopalaswami—"Gandhi and Bombay".**
2. **Sri K. Santhanam—"An Anthology of Indian Literatures".**
3. **Sri V. B. Kulkarni—"The Indian Trimuvirate".**

and 4. **Sri K. Sreenivasan—"Tirukkural".**

VOTE OF THANKS

Sri P. V. Narasimha Rao, Education Minister of Andhra Pradesh and V Chairman of the Andhra Pradesh Kendra of the Bhavan, offered a vote of than

I propose a Vote of Thanks to our revered Rashtrapatiji for having kindly accepted our invitation and to release these four precious publications of the Bhavan.

These books are apparently vastly different from one another in their content. Nevertheless they present a harmonious blend of the topical, literary, political, classical and mythological. All these aspects are necessary, valid and important in our national life. In fact, as time goes on, their validity tends to increase. So they are proud additions to Bhavan's publications.

I am also grateful to His Excellency the Governor of Bombay for having addressed the gathering.

I also thank Sri K. Gopalaswami, Sri K. Santhanam, Sri V. B. Kulkarni, Sri K. Sreenivasan, the very able authors of these books, due to whose indefatigable effort, it has b possible to publish them.

I also tender my homage to rev Rajaji for re-telling the Mahabhar whose 10th edition in the Bhav series, completing 2-lakh copies, also released today.

I am also grateful to Dr. Ji Mehta, Sri K. Santhanam, Smt. L vati Munshi and Dr. Karan Singh their beautiful introductory citations these books so as to whet the curios and interest of the general readers.

I am also grateful to the distingui ed guests and invitees who have m it convenient to grace the occasion a make this function a success.

Though I am a part and parcel of I don't think that I should in any w hesitate to request and pray for further development of this publicat activity of the Bhavan.

Thank you very much.

After the National Anthem, the President was escorted to the entrance and w seen off by Dr. Munshi, Smt. Lilavati Munshi, Dr. R. R. Diwakar and Dr. Ji Mehta, Sri Santhanam and others.

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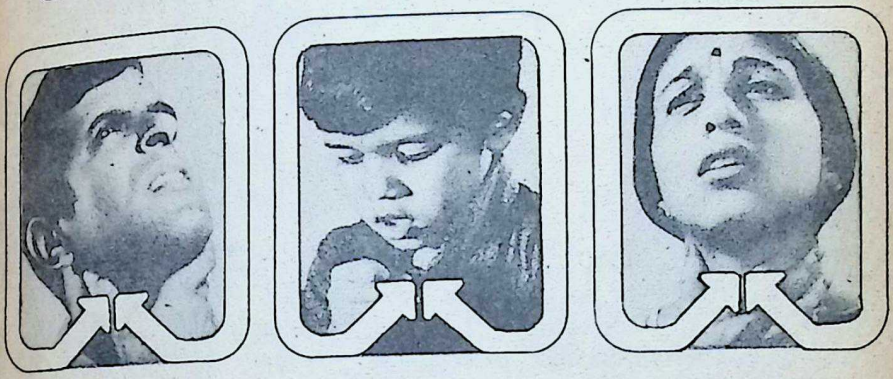
Now, hit directly at your cough and sore throat germs



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DEQUADIN

soothes and relieves swiftly

At the first sign of sore throat or cough take a Dequadin Antiseptic Lozenge. Let it dissolve slowly in the mouth—release its medication.

Only double-acting Dequadin is packed with **Dequalinium Chloride,** the truly effective medication that acts 2 ways.

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Dequadin is available in handy strips of ten.

For sure, swift relief from cough and sore throat

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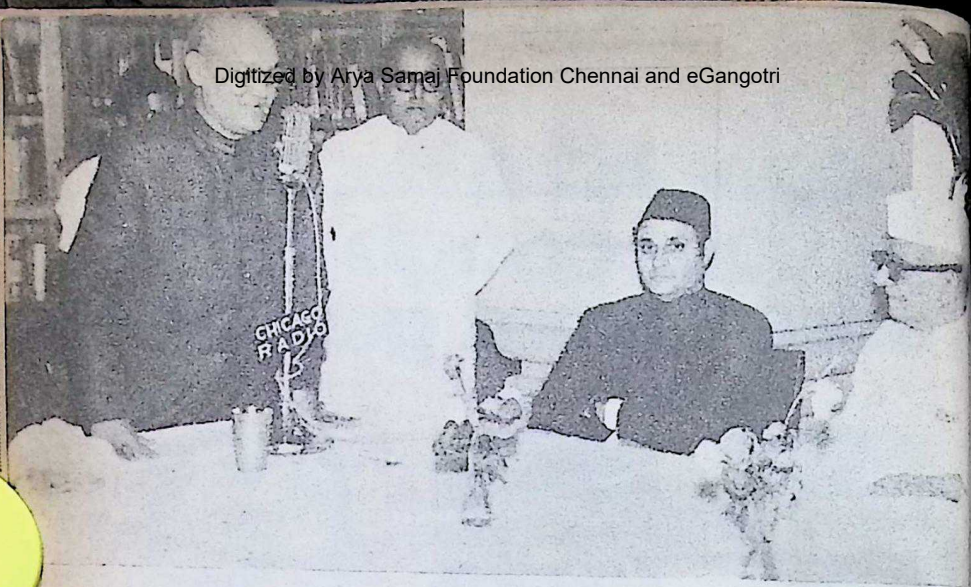
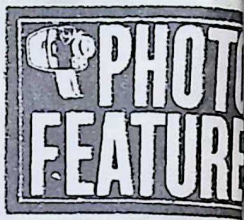
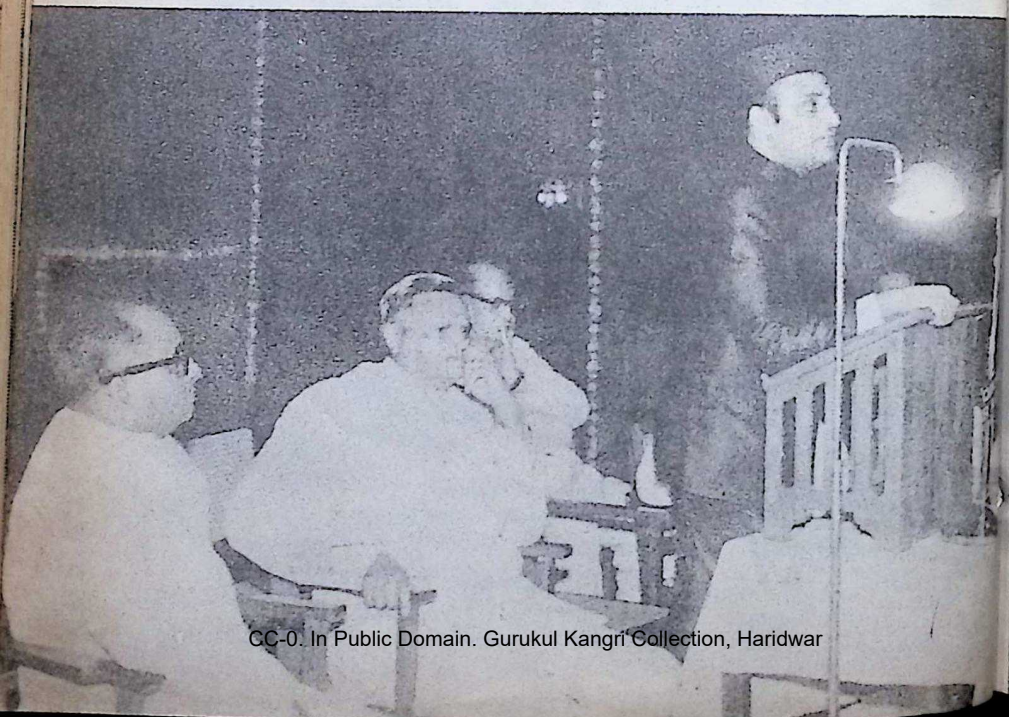


Bombay's Mayor Sri J. K. Joshi felicitating Kulapatiji on his 83rd birthday at the dinner-meeting held at the Gita Mandir of the Bhavan on December 30, 1969.



Dr. Karan Singh, Union Minister for Tourism & Civil Aviation and Chairman, Bhavan's Jammu & Kashmir Kendra speaking at the Bhavan Sabhagriha on "The Message of Swami Vivekananda" on December 30, 1969.



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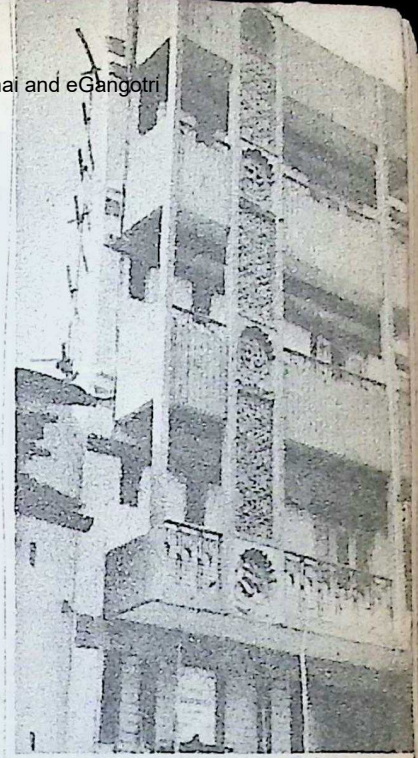
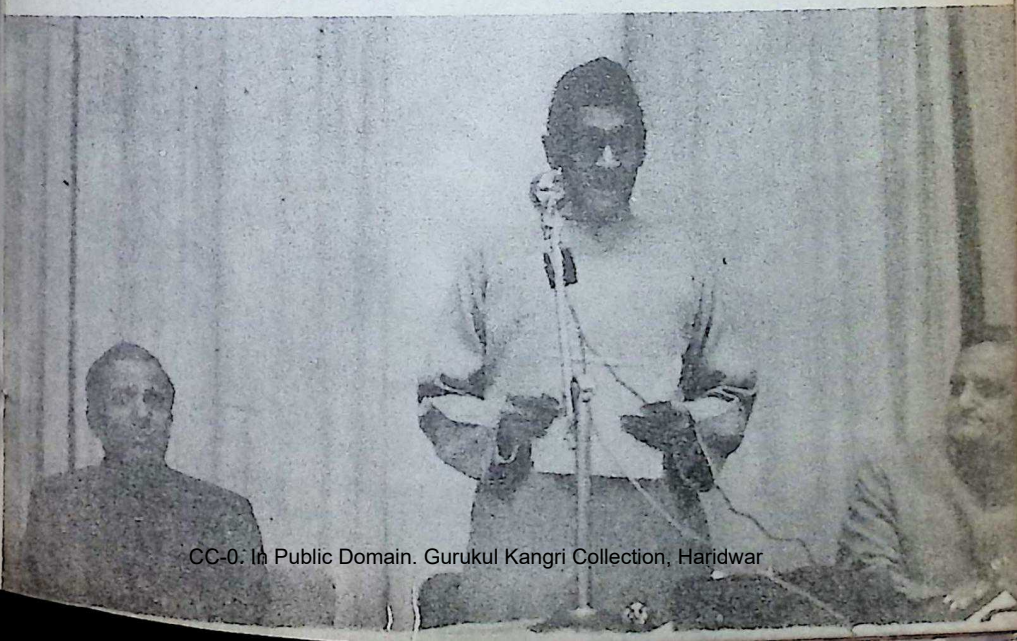


(Top Rt.): Front view of Shri Sankaracharya Temple at Ahmedabad.

Rajyapal Shriman Narayanji presenting the ABHIVADAN PATRA to His Holiness Jagadguru Shankaracharya of Shri Sharada Peeth, Dwaraka on the eve of his entering his 51st year.

Sri H. V. Kamath delivering the Fourth Ramadhyani Memorial Lectures under the auspices of the Bharatiya Vidya Bhavan at New Delhi.



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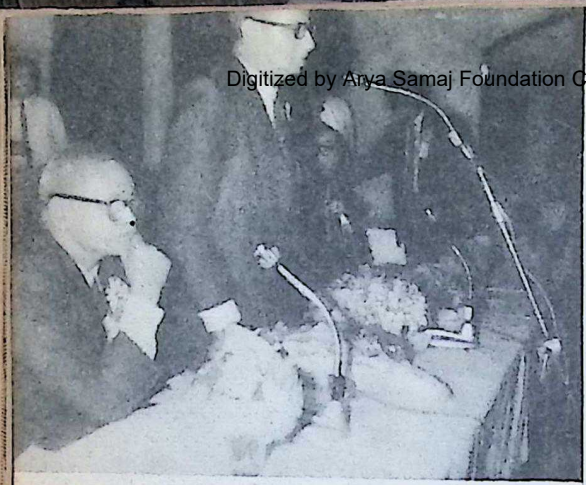

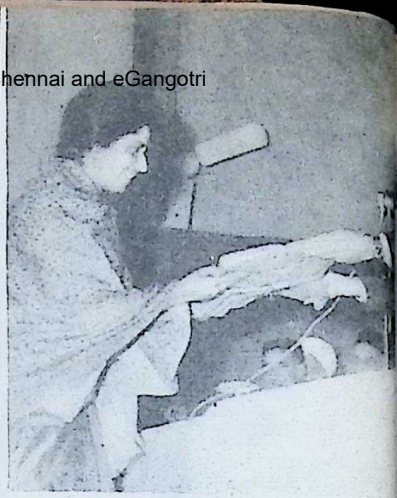

Dr. P. B. Gajendragadkar, addressing the students of the Engineering College o the Bhavan.

(Top Rt.): Miss Vishwa Kirti of Government College for women, Jammu re ceiving a special prize from the Kendra Chairman, Dr. Karan Singhji for her ex quisite rendering of Bhavan's Prayer.

Sri Bhakta Darshan, Minister of State for Education and Youth Services, Govt of India speaking as the Chief Guest at the Fourth Annual Function of the Jammu and Kashmir Kendra of the Bharatiya Vidya Bhavan.

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Smt. Lilavati Munshi, Vice-President of the Bhavan addressing the students of the Somani College on the occasion of their Fifth College Day Celebrations, seated to her right is Dr. P. B. Gajendragadkar.

A College student presenting a bouquet to Dr. P. B. Gajendragadkar, Vice-Chancellor of the University of Bombay on the occasion of the Fifth Annual Day of the Somani College of the Bhavan.

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Our Bookshelf

ARYATARANGINI (The Saga of the Indo-Aryans)—by Sri A. Kalyanaraman—Vol. I (pp. 466), Asia Publishing House, Bombay. Price Rs. 40.

A GLORIOUS THEME, handled with imagination, daring and ardour, by a capable writer, painstaking, modest and yet combative, is what a discerning reader will find in this entrancing volume. It portrays the story of "Aryan progress" in all its strong cultural overtones, showing how it was accompanied by political and social advancement, phenomenal enlightenment and religious uplift, practically throughout the world —Old and New—at the dawn of history and long before. What is the relevance of this story—controversial at that—to us and at this time? Is it merely one more "discovery" of old Hindu India, intended deliberately or otherwise, to re-vivify the vanity of contemporary Hindus (who live a petrified life, with a besotted collective megalomania), by furnishing it with a historical basis (as *Nirad C. Chaudhuri* says in another context)? Or is it merely a lament—"where is it now, the glory and the dream of the ancient Indo-Aryans?" No, the object of the author is only to evoke a reasonable and modest pride in national history, so that the Indian nation, lately born anew, under the sanctified name of *Bharat*, should become aware of its present decline, and strive towards a glorious future, sustained by its brilliant past. This may be all right, but what are the credentials of this author, one may ask. He says at the outset:—"I have no pretensions to a professional expertise in History and Indological studies. Nor can I profe to be a connoisseur in archaeology paleography, beyond what a fairly telligent student of Indian and Wo History could claim.... At best, work can be viewed, only as the ess of an enthusiastic amateur, who has few significant theories and interesti postulates to offer.... I have hand the facts with due reverence and, I tru with adequate impartiality. If I ha evinced occasionally some stress of e thusiasm in presentation, it is due to t emotion, which the subject natural evokes in an Indian." This claim is ful justified.

Turning to the subject proper, wh does "Aryanism" mean? The auth points out that it is *not* a racial co cept. As *Manu* declares, "he alone an *Arya*, who sticks to his long-est blished Code of Conduct and does n deviate therefrom". It may be that o Indo-Aryan ancestor did not, at a times and places, stick to this hig standard in practice, but he is entitle to ask the historian—"Speak of me I am (or was); nothing extenuate, n set down aught in malice". But this too much to ask of many foreign hist rians, and their followers in India, self, "gifted" with a talent for flue invective. It is to be hoped that the pr sent book will prove a challenging co rective.

What according to the present writ was the original home of the Aryan

"It was in the region of the Him layas and the seven sacred riv (SAPTA SINDHU) and it is from th area that they travelled eastward a westward in several waves and migr tions from the pre-historic to the ear Christian times. Somewhere in the thi millenium B.C., a group of Aryan (fire-worshippers) broke away from th mainstock and migrated towards Pers and regions further westwards.... large batch of the seceders migrated the circumpolar region. This is bor out by the fact that the Sanskrit la guage had spread as far as *Latvia* a

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thuania; it is contended that, of all ropean languages, the *Lithuanian* is e closest to Sanskrit and to the vestan.... The venues of the great igrations cover in the West, firstly ypt and the Hellenic World; secondly, n, the Mesopotamian River Valley d Asia Minor, and thirdly, those areas modern Europe, which unmistakably ar the impress of Aryan language, ltu and civilization..... There was ve trade between Malabar and Baby- n, about the time that Egypt was lonised by the Aryans...."

What about the Aryan influence in *mer* and *Chaldea*? Here is the very teresting theory:—"(About 3000 C.) there was in the region now own as North Punjab, Kashmir and ghanistan, a powerful and enter- sing community, ethnically and by oad religious heritage Aryans, but flicted with impious practices, devious mmercial methods and *excessive mate- listic outlook on life.* These "*Panis*" re known to the Vedic Rishis as ratyas" i.e., fallen Aryans, who were st moved away from their original meland, if they could not be reclaim- d. ....These "Panis" were great sea- ers. (They can be identified with the nics of the Greek writers). They seem have sailed around Peninsular India, tablishing colonies *en-route* and in ylon.... It is likely that the Lanka lers were "Panis", as were probably e Pandyan Kings, but there must have en some racial intermingling, at lower vels, with consequential adverse anges in physical characteristics, cial customs and manners.... These Panis" in due course, settled in the nd of the Twin Rivers (the Euphrates nd the Tigris).... They came both by nd and sea and foisted themselves on local population by *peaceful pene- ation* and ultimately became the ruling ce of the land. Their supremacy lasted out 1,500 years.... They built a civi- tion (Sumerian and Chaldean) rival- g in age and maturity those of Egypt d Vedic India. (Dr. A. C. Das thinks at the name "Chaldea" is only a cor- ption of the Indian "Chola Desa"). hey formed a rich amalgam with the local population and greatly contributed to the future greatness of Sumeria in the times of the *Akkads* and the *Assyrians*.... An offshoot of this race moved westward into Syria and Lebanon and established themselves all over the Mediterranean littoral, as the *Phoenicians* of subsequent history.... There is no nation ancient or modern, which has excelled the Indo-Aryans in navigational skill, given the primitive equipments and the exiguous geographical knowledge of pre-history."

The *Hittite* empire in the Mediterranean lasted for nearly 500 years (about 1700 B.C. to 1190 B.C.) and at its height embraced portions of the whole of Turkey in Asia as well as Syria. This was but an Aryan Kingdom, the author declares with justification:—"The word "Hittite" is a corruption by the Hebrews of the word, Khatti or Kheta of the Egyptians, which again is a *Prakrit* form of the Sanskrit "Khshatriya".... The treaty of Kadesh (1269 B.C.) between Ramasses II of Egypt and Hattusilis III (of Khata) now surviving, shows the ideals of government and of public affairs, the political situation and many details of the religions, customs and geography of the Khata, so significantly like those of *Aryavarta*...." It is a reasonable assumption that the *Philistines* were a branch of the minor Kheta peoples, who had migrated into Asia Minor, after the Assyrians over-ran the Aryan Kingdoms in the Fertile Crescent and Syria. Subsequently, the Phonicians seem to have crossed over to Crete, from where they were forced to emigrate again, because of the pessure from the Minoans. They landed later on the Syrian Coast and settled in the regions now known as *Palestine*. after some skirmishes with the Pharaohs, who held nominal sovereignty over the Syrian littoral".

The chapter on the linguistic argument is also very interesting. The conclusion is that "the mother-source of all the languages covering the Indo-Aryan group was originally located to the east of Persia, which means really *Sapta Sindhu* (consisting of Bacteriana, Afghanistan, Khotan, Baluchistan and the

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whole of the Indus River Basin) and this could have been none other than Sanskrit or its commonly spoken version..." It should be remembered that Indians have no tradition of a foreign home outside Aryavarta (Sapta Sindhu).

The author's reflections on the "Indus Valley" civilization are also of great interest. It is suggested that the Harappan seals are really Aryan in origin and Vedic in import, extraneous evidence for which is found in the empire of the Hittites. A theory is also propounded that the credit for evolving a workable syllabry goes to the Vedic Aryans, and that the script (still not finally deciphered) has for its language, Sanskrit or its close equivalent.

The proto-Indian theory is not supported. The "Dravidian" culture is treated as Aryan, in a wide sense. The Aryans must have come to South India many centuries before the happenings of recorded history. *Tolkappianar* was "TRINABINDU", Agastya's follower.

The last third of the book de detail with the Aryan's skill in fig and their great contributions to s and Art.

All will agree with Dr. Radhakri that this work is learned and brin gether a vast field of unfamiliar rial, and that the suggestions mag quire careful thought.

Vol. II of this work (yet to be lished) dealing with the March o Aryans eastward (literally ranging China to Peru) bids fair to be of greater interest and more revealing also more voluminous.

The author is to be congratulate a labour of love well-accompli The maps, plates and charts includ this book enhance its value and fulness, as also the Index and get-

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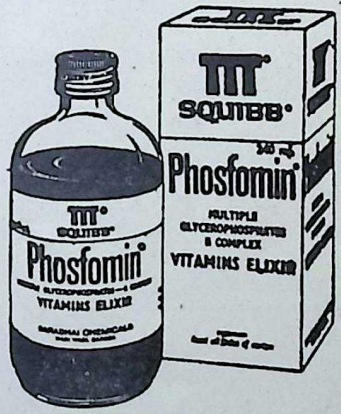

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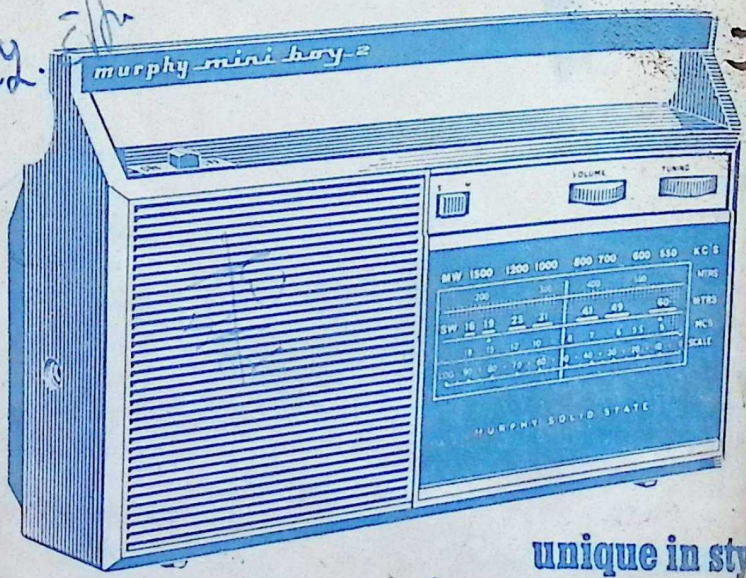

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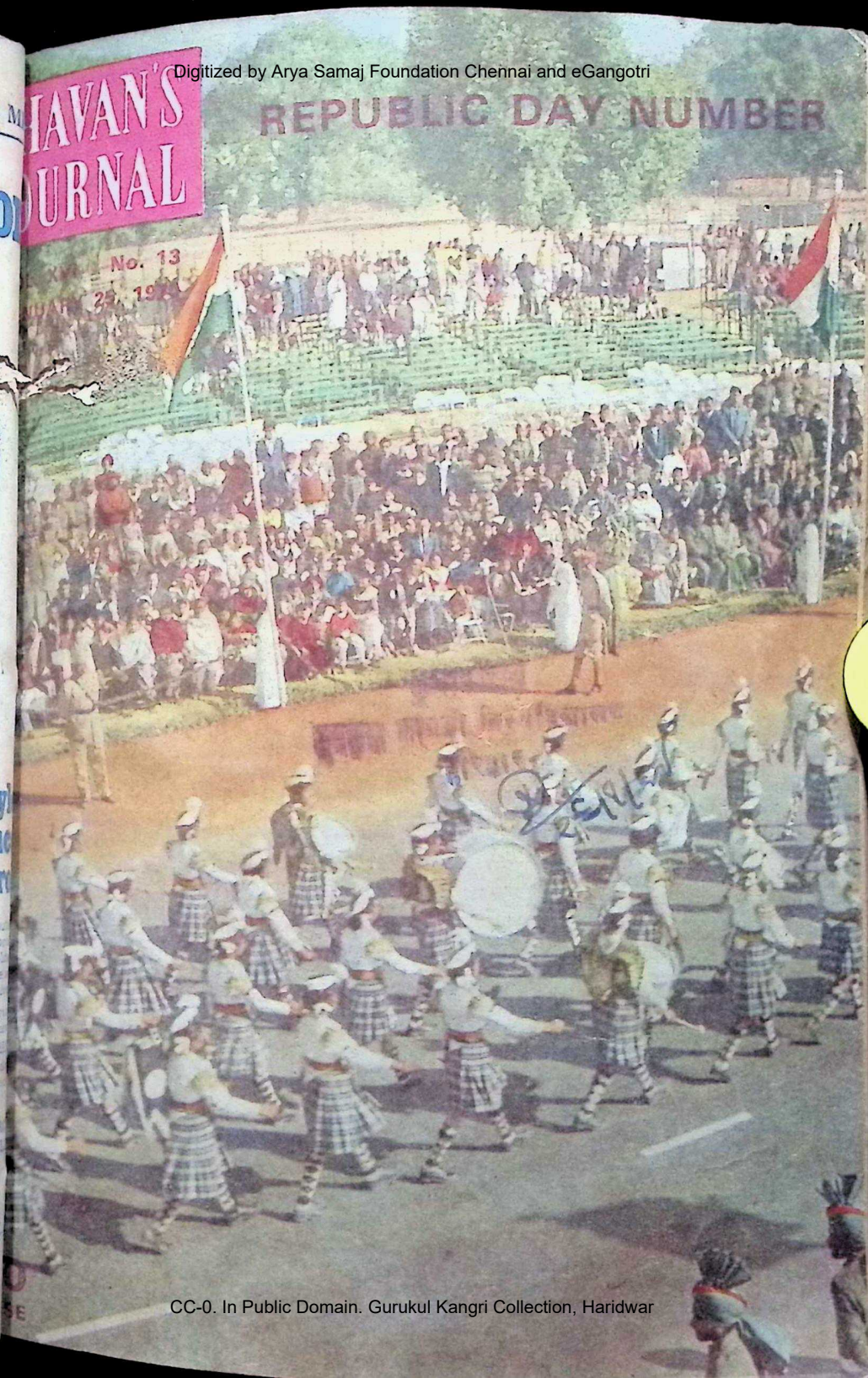

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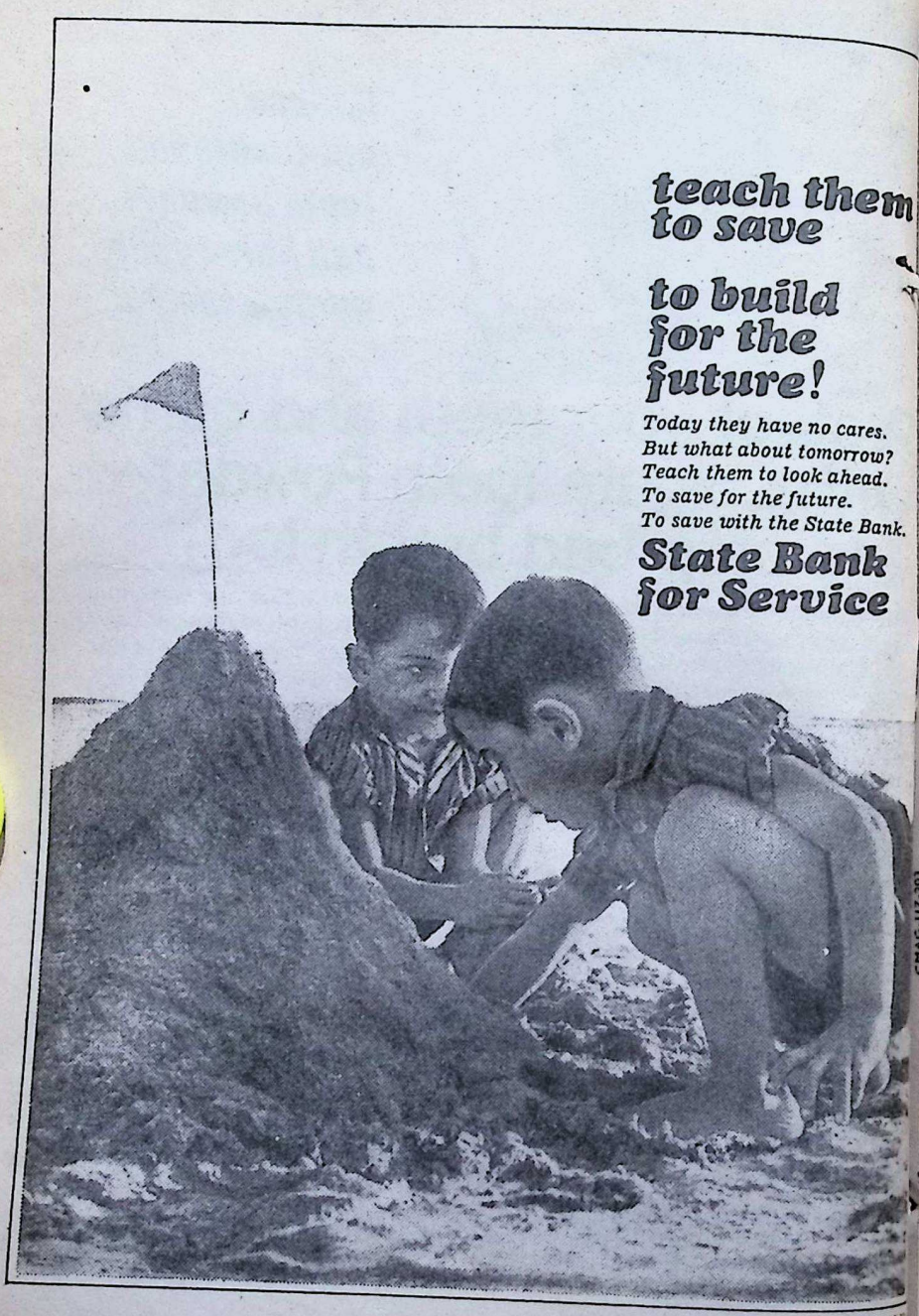

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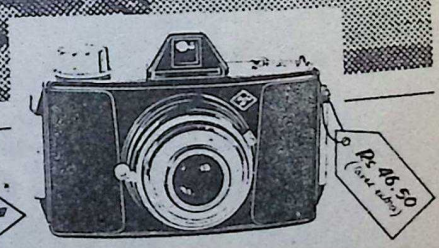

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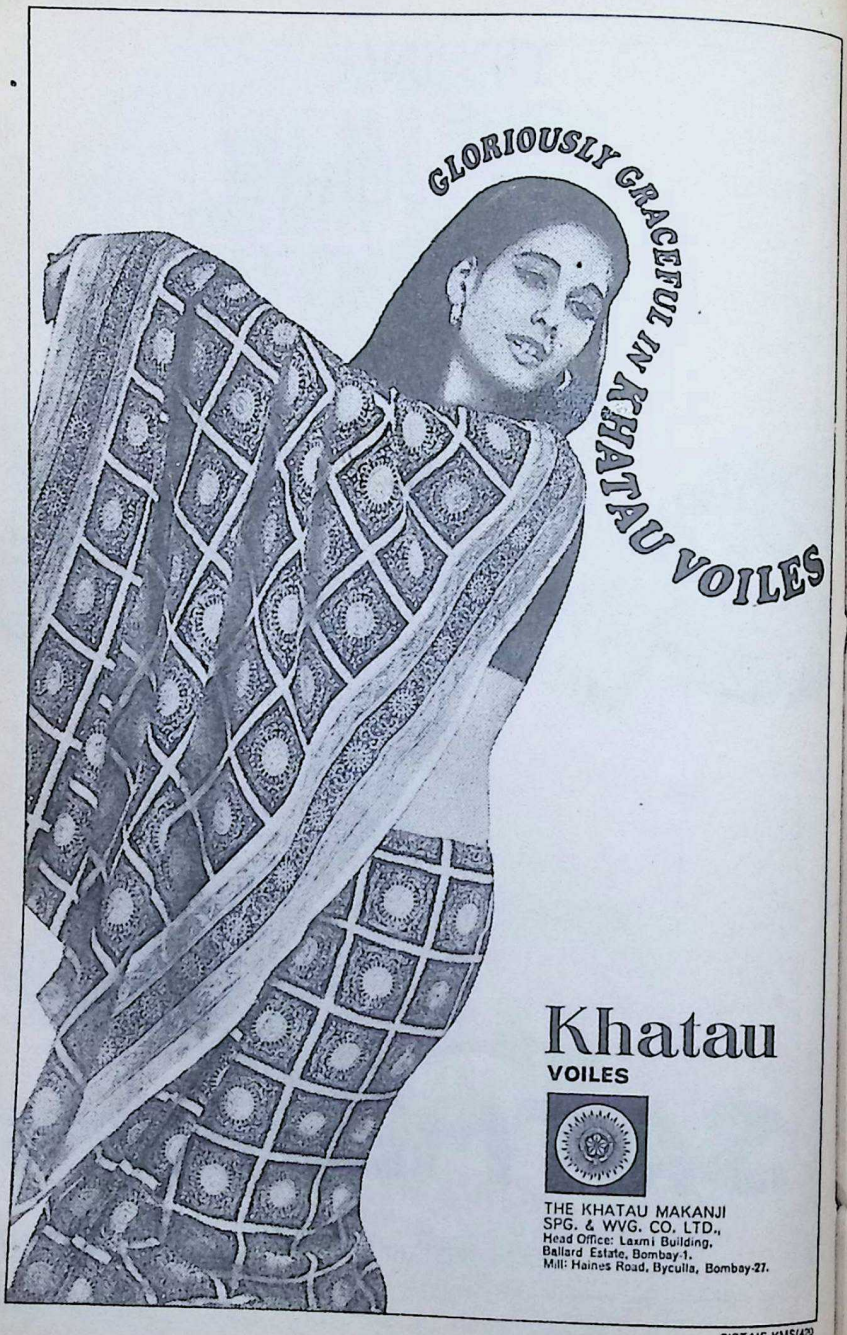

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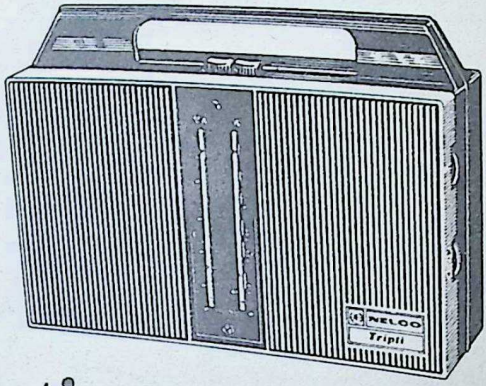

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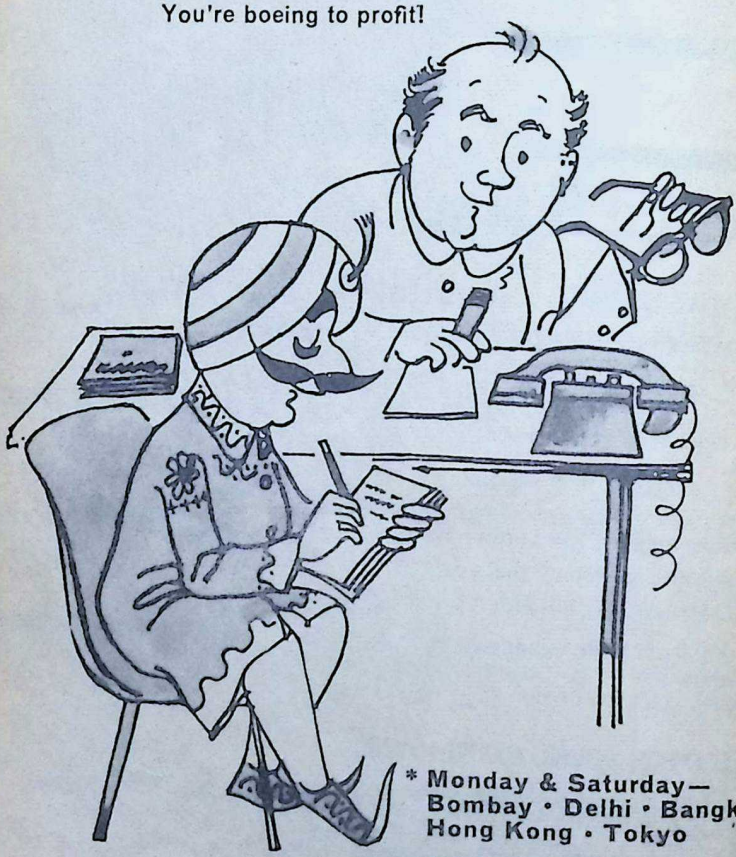

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SRI S. SETHURAMAN, Chairman and Managing Director, The Bharat Granites (P) Ltd., Recognised by the Govt. of India and Reputed in Foreign Countries, Bangalore-3:—"Revered Swamiji, I am happy to report that the Super Special Kamalai Kavacha and the Super Special Tharakari Kavacha prepared for me have worked wonders. There is no wonder in calling you, A Miracle Man with Mysterious Powers."

SRI V. D. DURAIRAJ, I.A.S., Under Secretary to Govt. Finance Department, Madras :— "I have the good fortune of having come under your benign guidance. Your Kavachas have instilled in the recesses of my heart deep Bhakti for Lord Muruga."

SRI Ku. SIVAPPRAGHASSAN, M.A., B.L., Public Prosecutor, Pondicherry :— "Revered and Beloved Swamiji, My son has come out with First Class in Part Two-French. My heart goes out in inexpressible gratefulness to the kindness and benevolence with which you graced him with your powerful Special Kavacha, which has bestowed on him the pride of place in a foreign language like French."

SRI V. PREMANAND, Superintending Engineer, Public Health, Kothapeta, Guntur :— "As a result of wearing the Super Special Tharakari Kavacha so kindly prescribed by you since March 1966, I am happy to inform you that I have been promoted as Superintending Engineer. This is all your good blessings."

SRI M. A. SOUNDARARAJAN, I. A. and A.S., Dy. Accountant General (OAD), Central Revenues, New Delhi:- "Dear Sir, I am very glad to inform you that the efficacies of the Kavacha which you were kind enough to send me have been marvellous and had the desired effect with the entire satisfaction to me."

SRI A. VADIVELU B.A., B.L., Sub Divisional Magistrate, Dindigul :- "Respected Swamiji, You are no doubt a great personage with divine powers. You have cured my brother-in-law, who was under the influence of evil spirits and black magic."

MR. H. G. AQUINO, of business house in England :-"Your Kamalai Life Kavacha has proved invaluable for business success and does all it claims."

MR. S. S. MHD. ISMAIL, B.E., Superintending Engineer, Kodayar Lower Camp Post, Kanyakumari Dist:- "Respected Sir, Indeed you are a very great man and your wonderful Kavacha had given me promotion as Superintending Engineer in a short period. I am always grateful to you for your kind help done to me and I will never forget you."

SRI M. RENGANATHAN, M.Com., Lecturer in Commerce, Thiagarajar College, Madurai :- "Revered Swamiji, I am glad to inform you thqt the Special Kamalai Kavacha has produced very good effects. I have passed M.Com., in First Class and in First Rank. Immediately I got the appointment as Lecturer in the Thiagarajar College."

SRI S. V. RANGANATHAN. B,Com,. B,L, Special Officer (Elections)-Cum-Ex-Officio Under Secretary to Government, Law and Labour Department, Pondicherry :- "Respected Swamiji, You are indeed a miracle man with mysterious powers. I am astonished to experience the marvellous and wonderful effects of your Special Powerful Kavacha. Within 60 days from the date of wearing it I am 100% satisfied."

Prof. R. T. THEVAR, TANTRIC,

POST BOX NO. 14, PHONE NO. 310,

PALNI (SOUTH INDIA).

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let Noble thoughts come to us from every side

—Rigveda I-89-i.

BHAVAN'S JOURNAL

FREEDOM FROM FEAR

अभयं धावापृथिवी इहास्तु नोऽभयं सोमः
सविता नः कृणोतु ।
अभयं नोऽस्तूर्वन्तरिक्षं सप्तऋषीणां च
हविषामयं नो अस्तु ॥

Let fearlessness, O heaven-and-earth, be here for us; let Soma, Savitar, make us fearlessness; be the wide atmosphere fearlessness for us; and by the oblation of the seven seers be there fearlessness for us.

—*Atharva Veda*, VI-40

Vol. XVI, No. 13

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KULAPATI'S LETTER No. 458

Devoted to Life, Literature and Culture

Freedom and Culture

BHARATIYA VIDYA BHAVAN,
BOMBAY.
JANUARY 25, 1970

MY YOUNG FRIEND,

THE world is at the cross-roads, when the clash of ideas is at its highest, when a world conflict is developing towards a tragic end with the grim certainty of a Greek tragedy. This is not the outcome of imperialist ambitions; there is a crisis of the human spirit brought about in the modern world by certain ideologies and as men of vision you—the intellectuals of the world—can alone help to cure men of the malady.

Man has mastered the art of organisation. He has acquired the power to destroy millions or to transform them into rigidly obedient machines. As a result, in vast countries once pledged to freedom, the independent individual is extirpated, and a ruthless embargo is laid on freedom of thought. More men of ideas are refugees in foreign lands today than at any time in history. With parts of the world gone mad with fanatic hate and ruthless power, the man who wants to think his own thoughts and lead his own life finds himself powerless and isolated among contending zealots, and often has no place to pursue his own way of life.

This crisis of the human spirit is nowhere more discernible than in the facile manner in which intellectuals surrender their freedom. They appear to crave for the mechanisation of the world by a universal order which saves them the trouble of thinking and living up to their individual light. Liberty, which yesterday lifted the hearts of millions to the stars, is now replaced in many lands by the universal cry of 'Follow the leader'—an expression which conceals the herd instinct to fly from the dangers which their own fears have created.

We can easily trace the progress of this crisis in modern times. Some thinkers, obsessed by Hegel's doctrines, fell into the error of interpreting them as the idea that in the best of all worlds, individuality should be subordinated to an ideal organisation in an absolute manner. Human dignity, the necessary basis on which liberty must be founded, is thus reduced to zero. The omnipotence of the State over an infinite number of zeros became a cardinal doctrine of faith. Under the spell of this idea, aggressive well-knit power groups in several parts of the world have grasp-

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ed universal power, first, in the name of progress, then, in the name of solidarity, later in the name of peace.

The technique of wholesale terrorisation has been perfected. Rajaji, the Nestor of Indian politics, once described it in Parliament as a "technique of secrecy and violence, a technique by which they get men to join their ranks by admitting them first and subsequently driving them into becoming criminal characters so that they cannot retreat."

The free set-up of democracy is fully exploited. Civil liberty is cleverly utilised to strengthen power pledged to extinguish all liberties. Intellectuals, through lack of faith in their own convictions or out of complete failure to realise what they are doing, become easy instruments by their own subservience. The power groups, in this manner, first obtain control over the majority; then the majority is converted into a totality by dubbing non-conformity as crime, counter-revolution or high treason.

Even in the sphere of creative art, an iron curtain is imposed between the art and literature of the elect and those of the non-elect. Beauty itself is re-defined. Art and literature become mere instruments of party propaganda. No longer is Man a potential divinity; he is an insect; and his 'insectification' is invested with a mystical significance.

Politically, I believe in freedom; in the rule of law; in the wisdom of democratic ways; in social justice. We, who draw inspiration from human rights, who believe in popular institutions and courts of law, have to stand four-square against the enemie human freedom. We know our s is being exploited; we are cons of being at a disadvantage agai determined and unscrupulous p group working insidiously. Bu mocracies of the world are brotherhood; and we, who swe the principle of democracy, belie the fundamental justice of our c and we have to work for one w federation of free nations. The mocracies, I hope, will not sell soul for a hollow cry of peace. If are those who seek to overwh them by intellectual enslavemen organised violence, they must th up ramparts of power.

We in India need not be ta peace movements. The Father of Nation was the modern Prince Peace; our late Prime Mini Jawaharlal Nehru was the gre apostle of democracy. India w peace, but it is the peace of the br and the free, never the peace of grave.

As an Indian, as an heir to ancient culture, I have faith in creative ideas which the fathers of race discovered in the days w Egypt and Babylon were infant Sta ideas which have sustained In through the ages in one continu stream of vigour. Our culture affir as the aim and end of life, the ab lute integration of human personal by making it the medium of expre ing that joy which fades not, n tires. It predicates Man as inalienable centre of strength a dignity; the Moral Order, as the i mutable law which shelters a upholds the universe; faith in

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solute, the will to be Its instrument, strength to be true to oneself by quest of the fundamental limitations of wrath, attachment and fear and thereby reach the Infinite in this life.

Lastly, as one devoted to literature, have faith in the urge which drives men to search for beauty in life. I adore the creative art which the world's inspired Masters—Vyas and Valmiki, Homer and Virgil, Kalidasa, Shakespeare and Goethe, Sappho and Mira have left behind them. The realm of Beauty is indivisible; it has no parochial limits, no national boundaries, no division of the sheep from the goat. I believe in the poet's right to live his own life, to feel and sing as his soul prompts, like a full-throated lark, unfrightened by the mighty snares—whether they are made of literary canons or moral pretensions, of social control or political regimentation. Sixty years ago when my first novel created a storm, I—a penniless, struggling lawyer—declared my faith:

"Let me sing my song; if it wafts you to heaven, listen to it; if you dislike it, go your way; but force me not behind the bars of your ugly ways which violence and untruth have moulded. My art shall be mine and no power on earth shall make me betray it."

And by this faith I have stood true till today.

Intellectuals with faith can alone take up the challenge of this new enslavement. We cannot face this gospel by criticism; we must provide a new constructive faith in Man.

We must affirm that Man has a knowledge, a will and a power which can not only aspire to the infinite, but also direct it into life itself; that his freedom and dignity are ends in themselves; that without them we cannot understand nature's plan nor establish social justice; that without them there can be neither efficacy of thought nor supremacy of the moral order, nor the expression of Beauty, nor unfading joy which is the attribute of the Divine.

Yours sincerely,

BHAVAN'S JOURNAL

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S. RAMAKRISHNAN

FREEDOM
from Cant and Catchwords

ON January 26, 1929, on the banks of Ravi in Lahore (now in Paki we solemnly resolved that complete independence or *Poorna Swaraj* be the goal of our political struggle.

To realise this goal, we set afoot a total mobilization of our nation's re ces in men, money and material, marshalling our precious heritage, both int tual and moral, with the uplift of the nation as the one and only objecti

Under the inspiring leadership of Mahatma Gandhi, who had the sup gift of touching the responsive chord in the hearts of the people in *all* wal life, we heroically enacted the saga of satyagraha in 1930, 1932, 1941 and

These phased programmes culminated in the British agreeing peace to quit India.

On September 2, 1946, a national team of talents headed by P Jawaharlal Nehru took office and formed an Interim Government.

On August 15, 1947, complete power was transferred by Britain to In

On January 26, 1950, we gave unto ourselves a Constitution, the Prea of which affirms:

> WE, THE PEOPLE OF INDIA, having solemnly resolved to const India into a SOVEREIGN DEMOCRATIC REPUBLIC and to secure to its citizens:
>
> JUSTICE, social, economical and political;
> LIBERTY of thought, expression, belief, faith and worship;
> EQUALITY of status and of opportunity; and to promote among them
> FRATERNITY assuring the dignity of the individual and the unity of Nation.

To what extent have we been able to redeem this "solemn resolve" the Founding-Fathers of our Constitution?

What is our record in safeguarding India's sovereignty and territo integrity?

How far have we succeeded in securing, for our teeming millions, jus —social, economical and political?

How much of liberty of thought, expression, belief, faith and wors have we vouchsafed to our people belonging to different faiths?

What is the quantum of equality of status and of opportunity that we h provided for the weaker sections of our society and the linguistic minori in the States of the Union?

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What is our record in promoting fraternity among our people, assuring e dignity of the individual and the unity of our nation?

The balance-sheet makes dismal reading.

Why this colossal failure, after a very promising start?

After the first few years of independence, the commanding heights of our olitics came to be progressively dominated by pugilists and opportunists. his resulted in mental and moral dualism in public life—in common parlance, ouble-think and double-talk—in the field of political decisions and governental activities.

This schizophrenic dualism, this unbridgeable chasm between resolutions nd actions, this gnawing gulf between promise and performance, have deserated our noble Temple of Freedom.

How shall we reconstruct the disintegrating moral structure and rethrone purity in public life?

The basic materials for such reconstruction are right-thinking, realistic planing and service-politics.

This cannot come about by mouthing slogans or giving labels to those ho hold different opinions. Let us remember that readiness to swallow anyhing and everything, hook, line and sinker, is an unmistakable symptom of capacity for independent and imaginative thinking. Whip-driving people o think alike on all matters will result in creating a stagnant pool and, in the ords of William Blake, "breed reptiles of the mind".

We must end the slavery to shibboleth; re-create the climate of wisdom, oderation and tolerance; re-capture the spirit of selfless, co-operative and contructive politics of the pre-independence era.

"Hatred cannot be conquered by hatred; it can be won only by love." This is the central theme of the teachings of our Vedas and Upanishads, Epics and Puranas, saints and sages.

India has a genius for synthesis, harmony. This is the key-note of our ageless culture and the lesson of our history.

The life and work of the broad-minded Al Biruni who, despite his predatory patron Mahmud Ghazni (12th century), dived deep into Indian Culture, learnt Sanskrit at the feet of pious pandits and wrote over 20 books on Indian themes, so that his co-religionists might know the Indians "on the basis of their own civilization"; the benevolent and enlightened rule of the bigoted Sikandar's successor, Zain-ul-Abidin (15th century) in Kashmir, and of Husain Shah (15th-16th century) in Bengal; the colourful genius of Babur (16th century) and the significant will and testament he left to his son and successor, Humayun (16th century), enjoining him, among other things, to "treat the different peculiarities of your subjects as the different seasons of the year, so that the body politic may remain free from disease"; the idealistic

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aspirations and endeavours of Akbar the Great (16th century), whom P Jawaharlal Nehru has described as the "Father of Indian nationali Prince Dara Shukoh (elder brother of Aurangzeb, 17th century) who a martyr to his eclectic faith; Prince Akbar (Aurangzeb's son, 17th cent who rebelled against the "suicidal policy" of his bigoted father; the spir Kabir (15th-16th century) and other poet-saints who preached that and Rahim are one"; Guru Nanak (15th-16th century), who, like K preached the unity of Godhead; and in recent times Sri Ramakrishna P mahamsa, Mahatma Gandhi and others, who preached and *lived* the gosp *Sarva Dharma Samanatva,* are concrete illustratiins of a continual proce harmonistion.

Synthesis and harmony are the other names for love. Unresolved flict is but a species of hatred. The former is the offspring of sincerity dedication, while the latter, of egoism and selfishness.

To fulfil the "solemn resolve" enshrined in our Constitution, to ensu square meal a day, to provide a modicum of clothing and shelter, to eradi squalor and disease, to improve the standard of living of millions of our fortunate fellow-citizens, we must make a genuinely *concerted and collec effort.*

Sloganeering and sensationalism are not the means to achieve prosper

Socialism will not descend from the heavens. It is not a negative conc It cannot be achieved by anti-discipline, anti-production, anti-property anti-rich stances. Accusations of the better-off sections as callous explo and poisonous pests, appeals to the poor to envy the rich and plausible mises to ameliorate their lot without clear-cut, positive, pragmatic and ti oriented programmes will only serve to impede the march to socialism.

Honest, hard, constructive, collective work by *all,* each according to aptitude and talents, can alone deliver the goods.

Gandhiji, who was the greatest living socialist of the twentieth cent and who alone has given a workable alternative to Western socialism, declar

> "Socialism is a beautiful word and, so far as I am aware, in Socialism the members of Society are equal—none high, none low. In the indivi body, the head is not high because it is the top of the body, nor are soles of the feet low because they touch the earth. Even as members of individual body are equal, so are the members of the society. This is Social In it, the prince and the peasant, the wealthy and the poor, the employer the employee, are all on the same level.
>
> "This Socialism is as pure as crystal. It, therefore, requires crystal means to achieve it. Impure means result in an impure end. Hence, the pr and the peasant will not be equalized by cutting off the prince's head, nor the process of cutting off equalize the employer and the employed. One can reach Truth by untruthfulness. Truthful conduct alone can reach Truth.
>
> "Therefore, only truthful, non-violent and pure-hearted socialists will able to establish a socialistic society in India and the world."

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When will our warring, self-perpetuating politicians and trade-unionists, princes and peasants, employers and employees, teachers and students, accept and act upon this fundamental truth? When will we realise our responsibility that in the hollows of our hands and upon our honesty or dishonesty, wisdom or stupidity, to a great extent, depend the well-being and prosperity of millions of our brothers and sisters for years to come?

The Indian political horizon is pitch dark, full of fierce strifes and sickening personal rivalries masquerading under the garb of ideological conflicts. The disarray of spirit, mind and purpose has assumed alarming proportions.

The heat of unbridled, aggressive politics has resulted in the evaporation, from the waters of national life, of the vitalising vapours of inspiring, infectious idealism, bequeathed to us by the galaxy of leaders of modern Indian Renaissance, from Raja Ram Mohun Roy to Paramahamsa Sri Ramakrishna, Swami Vivekananda, and in recent times Mahayogi Sri Aurobindo, Maharshi Sri Ramana, Mahatma Gandhi and others.

We shall not lose heart. We cannot but be optimists. To the wise, life is a festival.

Clouds are precursors of refreshing, life-giving rains. After thunder and lightning, come soothing, fertilising showers. So is, we are convinced, the present political turmoil in India. It is but a passing phase.

Out of evil cometh good. A new era will soon dawn in India. Many discerning observers and students of history hold the view that in the India of today there is going on unprecedented voluntary, co-operative work more than perhaps at any time in our long history. This tidal wave of harmonious, selfless team-work by our good people in every nook and corner of India will soon flood the land and sweep away the filth and froth that are, for the moment, soiling the surface of our national life.

In the midst of World War II, when the Western democracies were locked in mortal combat with the dark forces of Nazism and Fascism, President Roosevelt made an impassioned appeal to the people of all countries ceaselessly to strive for four essential human freedoms:

> "*First,* freedom of speech and expression—everywhere in the world.
>
> *Second,* freedom of every person to worship God in his own way—everywhere in the world.
>
> *Third,* freedom from want—which, translated into world terms, means economic understandings which will secure to every nation a healthy peace-time life for its inhabitants—everywhere in the world.
>
> *Fourth,* freedom from fear—which, translated into world terms, means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbour—anywhere in the world."

To secure, preserve and protect these four essential human freedoms, we, the people of India, on this occasion of our twenty-first Republic Day, should solemnly pledge ourselves to win one more freedom—freedom from cant and catchwords.

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–JNANESHWAR

येथ विज्ञानें काइ करावें । ऐसें घेंसि जरि मनोभावें ।
तरि पैं आदिं जाणावें । तें चि लागे ।।
मग ज्ञानाचिये वेले । झांकति जाणिवेचे डोले ।
जैसी तीरीं नाव न ढले । टेंकली सांती ।।
तैसी जाणीव जेथ न रिगे । विचारु माघौता वाऊलीं निगे ।
तर्फु आणि ने घे । आंगीं जेयाचां ।।
अर्जुना तेया नावं ज्ञान । येरु प्रपंचु हे विज्ञान ।
येथ सत्वबुद्धि नें अज्ञान । तीन्ही जाण ।।
आतां अज्ञान आघवें हारपे । विज्ञान निःशेष करणे ।
आणि ज्ञान तें स्वरुपें । होउनि जाइजे ।।
एसें वर्म जें गूढ । तें कीजैल वाक्यारुढ ।
जेणें थोडेनि पुरे कोड । बहूत मनिचें ।।
जेणें सांघतेया बोलावे कुंडे । आइक तेयाचें वेसन तूटे ।
हें जाणणें सानें मोठें । नव्हे आइकैं ।।

—ज्ञानेश्वरी

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JNANA AND VIJNANA

— *essentials for realisation*

"HERE ye now", Shrikrishna then said to Arjuna, "O, you have now certainly come in the possession of (the knowledge of) Yoga path. I shall now preach to you "Jnana" (the Secret of all Knowledge) and "Vijnana" (Knowledge of this world), so that you will be able to know me in entirety as clearly as the very jewel placed on your palm.

You might feel doubtful about the necessity of the empirical or worldly knowledge, but, you must know it before everything. For, with the advent of vision of true knowledge, ordinary awareness gets its eyes dimmed, just as a boat remains steady, when kept resting on the bank. That state where the worldly awareness gets no footing, in that state of mind even thought turns back and the reasoning power even is crippled—well, such a state of soul, Oh Partha, is known as knowledge.

All other views by which the world's wherefore and why are grasped, are entirely different from the Supreme Knowledge of being, and they are named 'Vijnana'; and the belief that the world is all a reality is ignorance. Indeed, with a view to ending that ignorance and to melting the worldly-minded insight, one's soul must fix itself in the essence of Supreme Knowledge.

When this state is attained, all talk of the preacher comes to a halt, the craving for learning on the part of hearers comes to an end, and all distinction, such as small and big, ceases to exist. Such mystic secret I am going to speak to you now, and even a small fraction of it, will make your mind feel greatly satisfied.

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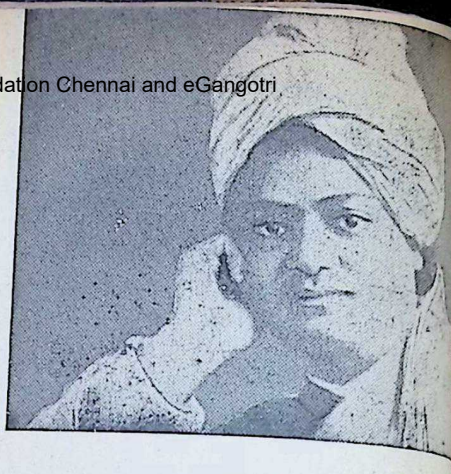

Our Motherland

SWAMI VIVEKANANDA

The one hundred and eighth Birth Anniversary of Swami Vivekananda, the greatest and most beloved disciple of Paramahamsa Sri Ramakrishna, was on the 11th January 1970.

Swami Vivekananda caused a great stir in the intellectual world of the West when he spoke at Chicago and reiterated the greatness of Indian Culture. He ushered in a Renaissance, the visible marks of which are to be seen in the works of Aldous Huxley, Romain Rolland, W. H. Auden, Christopher Isherwood and many others.

This extract from Our Motherland *brings to the readers a specimen of the exquisitely moving utterances of the Swamiji. We today miss the magic of his living voice, noted as he was for his gifted singing and composition. Yet, to a discerning reader, the rhythmic structure of his writings is a reminder of this great virtue of his.*—Ed.

WHOSOEVER stands on this sacred land, whether alien or a child of the soil, feels himself surrounded—unless his soul is degraded to the level of brute animals—by the living thoughts of the earth's best and purest sons, who have been working to raise the animal to the divine through centuries, whose beginning history fails to trace. The very air is full of the pulsations of spirituality. This land is sacred to philosophy, to ethics and spirituality, to all that tends to give a respite to man in his incessant struggle for the preservation of the animal, to all training that makes man throw off the garment of brutality and stand revealed as the spirit immortal, the birthless, deathless, the ever-blessed, the la where the cup of pleasure was fu and fuller has been the cup of mise until here, first of all, man found that it was all vanity ; here, first of in the prime of youth, in the lap luxury, in the height of glory a plenitude of power, he broke throu the fetters of delusion. Here, in t ocean of humanity, amidst the sha interaction of strong currents of pl sure and pain, of strength and we ness, of wealth and poverty, of j and sorrow, of smile and tear, of l and death, in the melting rhythm eternal peace and calmness, arose t throne of renunciation! Here in th

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nd, the great problems of life and eath, of the thirst for life, and the ain mad struggles to preserve it only esulting in the accumulation of woes, ere first grappled with and solved—olved as they never were before and ever will be hereafter; for here, and ere alone was discovered that even fe itself is an evil, the shadow only f something which alone is real. This the land where alone religion was ractical and real, and here alone men nd women plunged boldly in to rea-se the goal, just as in other lands, hey madly plunge in to realise the leasures of life, by robbing their eaker brethren. Here, and here lone the human heart expanded till included not only the human, but irds, beasts, and plants; from the ighest gods to grains of sand, the ighest and the lowest, all find a place n the heart of man, grown great, in-nite. And here alone, the human oul studied the universe as one un-roken unity whose every pulse was is own pulse.

We all hear so much about the de-radation of India. There was a time when I also believed in it. But, to-ay, standing on the vantage-ground f experience, with eyes cleared of ob-tructive predispositions and above all, of the highly coloured pictures of other countries toned down to their proper shade and light by actual con-act, I confess, in all humility, that I was wrong. Thou blessed land of the Aryas, thou hast never degraded. Sceptres have been broken and thrown away, the ball of power has passed from hand to hand, but in India, courts and kings always touched only a few; the vast mass of the people, from the highest to the lowest, has been left to pursue its own inevitable course, the current national life flowing at times slow and half-conscious, at others, strong and awakened. I stand in awe before the unbroken procession of scores of shining centuries, with here and there a dim link in the chain, only to flare up with added brilliance in the next, and there she is walking with her own majestic steps—my mother-land to fulfil her glorious destiny, which no power on earth or in heaven can check—the regeneration of man the brute, into man the God.

Hinduism is a modern word. Vedanta is the best among the numerous names given to the religious faith of the Hindus.

All culture in India has been rooted in Vedanta. Whatever courage, heroism, self-sacrifice or greatness is to be found in our history or seen in the lives of our people has sprung from Vedanta which is in our blood and tradition. For Vedanta is undoubtedly a living philosophy of life in India, a part of the mental structure of our people. The people of India get it not from a study of books but from tradition. It is in the air, so to say, of India and Asia. The foreigner has to get it from books and he necessarily sees so much subtlety in it that he may well swear that it is impossible that such a doctrine could ever be the actual cultural basis or living spiritual principle of the daily life of any people of modern times. Yet this is the fact in India.

However much foreign civilization and new aspirations might have affected the people of India, this spiritual nutriment has not dried up or decayed or changed.

—C. Rajagopalachari.

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Ay, a glorious destiny, my brethren, for as far back as the days of the *Upanishads* we have thrown the challenge to the world:

न प्रजया न धनेन त्यागेनैके अमृतत्वमानशुः

Not by progeny, not by wealth, but by renunciation alone immortality is reached. Race after race has taken the challenge up and tried their utmost to solve the world riddle on the plane of desires. They have all failed in the past—the old ones have become extinct under the weight of wickedness and misery, which lust for power and gold brings in its train, and the new ones are tottering to their fall. The question has yet to be decided whether peace will survive or war; whether patience will survive or non-forbearance; whether goodness will survive or brain; whether worldliness will survive or spirituality. We solved our problem ages ago, and on to it through good or evil fo and mean to hold on to it till th of time. Our solution is unwo ness—renunciaion.

This is the theme of Indian life the burden of her eternal songs backbone of her existence, the fou tion of her being, the *raison d'et* her very existence—the spiritualis of the human race. In this her course she has never deviated, wh the Tartar ruled or the Turk, wh the Moghul ruled or the English

And I challenge anybody to s one single period of her national when India was lacking in spir giants, capable of moving the wo But her work is spiritual, and cannot be done with blasts of

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umpets or the march of cohorts. r influence has always fallen upon e world like that of the gentle dew, nheard and scarcely marked, yet inging into bloom the fairest flowers f the earth. This influence being in s nature gentle, would have to wait or a fortunate combination of cir- umstances, to go out of the country nto the other lands, though it never eased to work within the limits of s native land. As such, every edu- ated person knows that whenever the mpire-building Tartar or Persian or Greek or Arab brought this land in ontact with the outside world, a mass f spiritual influence immediately looded the world from here. The ery same circumstances have present- d themselves once more before us. he English high-roads over land and ea and the wonderful power mani- ested by the inhabitants of that little sland have once more brought India n contact with the rest of the world, and the same work has already begun. Mark my words, this is but the small beginning, big things are to follow; what the result of the present work outside India will be I cannot exactly state, but this I know for certain, that millions, I say deliberately, millions in every civilised land are waiting for the message that will save them from the hideous abyss of materialism into which modern money-worship is driving them headlong, and many of the leaders of the new social movements have already discovered that Vedanta in its highest form can alone spiritualise their social aspirations.

□ □□

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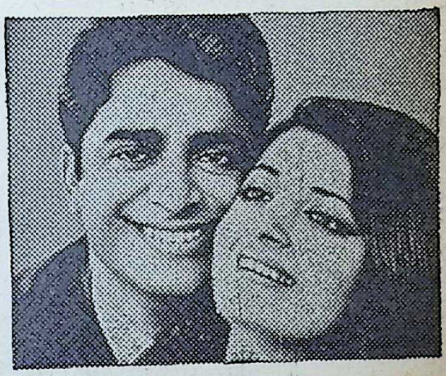

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MIRABAI
(1547–1614)

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Mirabai – Dr. Bankey Behari

THE Flute player played the heart rending note. The burning heart began to bleed all the more. The sleeping lyre struck and the melody started in response. Krishna of Brija awoke in Mira of Chitor the memory of her past life when she dwelt with him, a veritable Gopi in the Divine Gauloka. She was incarnated on this earth to wake up the sleeping ones and usher them back Home. She sang heart piercing songs that thrilled her Girdhar and in ecstasy made Him rush to her and rest on her bosom, the fervour and pang being roused in His heart by the magic of the charming melody of her songs—turned the erstwhile Beloved into her Lover. All hail this Alchemy of Love.

Mira wooed by tears from the outset. As a child when she was a girl of 8, she sat in the Bridegroom's palanquin with her Girdhar, refused to have as dowry any riches of the world, but was content only with Girdhar. How pathetic is her song sung at the time:

Dey Ma Shri Girdhari
Bhushan basan mohey nahin bhavey
na mangoon bhawan atari
Girdhar charan kamal ki saugand
mohe pranan sey pyari
Mira key Prabhu Girdhar Nagar Bar
Bar balihari.

She was a veritable sacrifice at the lotus feet of Lord Girdhar, shedding the fragrance of total surrender for all times.

Mira was the daughter of Rao Ratan Singh of Mertha (Mewar) and was married to Bhojrai, the heir to the throne of Maharana Pratap of Udaipur. Shortly after marriage, her beloved husband, who worshipped her rather than have a marital common life with her, erected a new palace for her where she met saints and held sankirtans. But after his death at a young age his younger brother Vikramajit became the ruler and tortured Mira, threatening to take her life by making her lie on a bed of spears, making her drink poison and clasp a cobra. But her Lord Girdhar always saved her. Her reputation grew and Akbar and Tansen came disguised as mendicants to offer their respects to her and hear her songs. The Rana on discovering this fact, tried to bombard the building where Mira dwelt but failed. Again he tried to cut off her head by a sword-thrust but the Lord again saved her.

Mira left Chitor, went to Vrindavan. Here she met the reputed saints Haridas and Jiva Goswami who honoured her as a veritable Gopi of Sri Krishna. She visited the temples of Sri Bankey Behariji, Madan Mohanji, Govindji and others and sang memorable songs which are with zest sung by devotees even today with zeal:

Mere to Girdhar Gopal dusra na koi
Ja key sir mor mukat mero pati soi
Tat mat bhrat bandhu apno na koi
Chanrh deyi kul ki kan ka karego koi
Santan dhig baith baith lok laj khoyi
Chunri key kiye tuk aurh li loyi
Moti Munge utar ban mala poye
Asuwan Jal sinch sinch prem bel boyi
Ab to bel phail gayi anand phal hoyi
Dudh ki mathanyan barhe prem sey
bilo yi

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Makhan jab karh liye chach piye koyi
Bhakt dekh raji hoyi jagat dekh royi
Dasi Mira Girdhar Prabhu tare ab moyi.

How beautiful is the complete sadhana as disclosed in this immortal poem for a Bhakta. First he must decide on his *ananya* goal—Girdhar as Ishtadeva, then complete *vairagya* is the first step, all relationship with the world must be bade good bye to, then all rules of the family and customs must depart, and all comforts, garments and ornaments must be discarded, association with saints must follow and prayers, sighing, wailing and shedding tears night and day in pang of separation must become the lover's creed. The world must be given up in all moods and tense and the Bhaktas alone must become dear to the seeker, then shall Girdhar Nagar be met.

Living and preaching this me Mira then repaired to Dwaraka w she passed the rest of her life in company of saints. In the end, w Chitor, because of the humiliat caused to Mira, began to suffer f pestilences and draught, the R summoned Mira through emissa She found helpless when the Brah envoys said "Either ye accompany to Chitor or we shall give up life thy presence and great shall be the that shall fall on you". Mira s her last songs to Lord Ranchodji end her earthly penance. The i visibly extended its arms, embra Mira and merged her in Himself. M disappeared from the world for e and ever leaving the fragrance of songs for us to guide and lead us the abode of Lord Radha Krishna.

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The moral influence which he (Mahatma Gandhi) has exercised upon thinking people through the civilized world may be far more durable than would appear likely in our present age, with its exaggeration of brute force. For the work of statesmen is permanent only in so far as they arouse and consolidate the moral forces of their peoples through their personal example and educating influence.

We are fortunate and should be grateful that fate has bestowed upon us so luminous a contemporary—a beacon to the generations to come.

—Albert Einstein

What I believe

MAHATMA GANDHI

I HAVE been asked by Sir S. Radhakrishnan to answer the following three questions:

(1) What is your Religion?
(2) How are you led to it?
(3) What is its bearing on social life?

My religion is Hinduism which, for me, is Religion of humanity and includes the best of all the religions known to me.

I take it that the present tense in the second question has been purposely used instead of the past. I am being led to my religion through Truth and Non-violence, i.e. love in the broadest sense. I often describe my religion as Religion of Truth. Of late, instead of saying God is Truth, I have been saying Truth is God, in order more fully to define my Religion. I used, at one time, to know by heart the thousand names of God which a booklet in Hinduism gives in verse form and which perhaps tens of thousands recite every morning. But, nowadays, nothing so completely describes my God as Truth. Denial of God we have known. Denial of Truth we have not known. The most ignorant among mankind have some truth in them. We are all sparks of Truth. The sum-

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total of these sparks is indescrib as-yet-Unknown-Truth, which is G I am being daily led nearer to It constant prayer.

The bearing of this religion on cial life is, or has to be, seen in o daily social contact. To be true such religion, one has to lose one in continuous and continuing ser of all life. Realisation of Truth is possible without a complete merg of oneself in, and identification w this limitless ocean of life. Hence, me, there is no escape from social vice, there is no happiness on ea beyond or apart from it. Social ser here must be taken to include ev department of life. In this sche there is nothing low, nothing hi For, all is one, though we *seem* be many.

□ □

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Mahakavi Vallathol, one of the great poets of Kerala, was profoundly influenced and inspired by Mahatma Gandhi. His heart went out in admiration to this glorious product of Indian culture and his homage to him has found expression in one of the beautiful pieces of impassioned poetry that has flowed from his pen. *My Master* is one of the best poems about Mahatma and his teachings. Vallathol has written many national and patriotic songs to awaken and inspire the millions of this land to play their part in our liberation movement. The translation of the poem *My Master* given below is by Sri Kainikara M. Kumara Pillai, who says, "The peculiar haunting melody of his (Vallathol's) verse, and the intimate homely colour, warmth and flavour of his words can never be conveyed in a translation."—Ed.

My Master

The world is his home; even the shrubs and herbs
And worms are the members of his family;
Renunciation his gain, humility his elevation—
So prevails my Master, the wise one of the world.

To this warrior who wins the world with love,
The "Pranava" is the bow, his soul the arrow, and Brahma the target!

Non-violence is his life-long inviolate observance,
Peace his highest Deity from very early days.

If it be decked with chains of star-gems, well and good;
If it be smeared with cloud—mud all over, well and good;
Nothing clings to it, nothing besmirches it—
The sky is always immaculate: so is my Master!

Only the land that is the mother of the Gita
Could bring forth a 'karmayogin' of this calibre,
Only in the region between the Himalayan and the Vindhyan ranges
Could be found a lion so disciplined in peace;
Only in the land washed by the waters of the Ganges
Could flourish a 'kalpaka' tree which bears so much unmixed good!

—VALLATHOL

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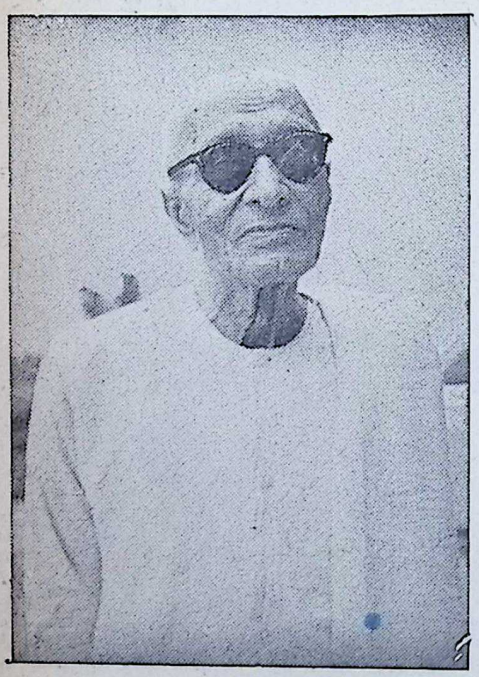
The Matsya Avataar of our yuga – C. RAJAGOPALACHARI



OPENING a scrap-book of mine, I find this entry made by me on the 25th October 1956:

"Others have thought, I myself have thought, the things that Gandhi thought, sometimes even before he ever put them down for others to read. But the power that enabled him to do what he thought came from Above. So it is I consider him one who had held a commission from God, an *avataar*."

Gandhiji rescued India from thraldom as the Vedas were rescued from the ocean by the Great Fish in the incarnation mythology of Hinduism. About our rescued freedom, what have our responsible men done it? The sections of our people en ed with the power of education wealth should ask themselves question. The submerged Vedas rescued by Vishnu and handed t Rishis and kings who were resp ble for the welfare of the minds bodies of the people. Our Free was left in trust with our elite, should ask themselves the questio day whether they have fulfilled trust reposed in them by the great tsya-avataar of our times. They sh take an oath at once to make up their defaults and failures.

The politics of India may g own way. Gandhiji now belongs to the world than to India. His sion was world peace. Annihil threatens the world. The advic Gandhiji to all the peoples of world is that they should each dev goodwill and friendship toward others and adopt the principle of lateral initiative in this great c Unless this advice is seriously at once accepted and acted upo the nations of the world are in i nent danger of total destruction.

People should forget their racial tinctions and isolation complexes should realize that humanity is and indivisible. This may be diff but if everyone looks to God for dance, all difficulties will vanish

Courtesy: *Swarai*

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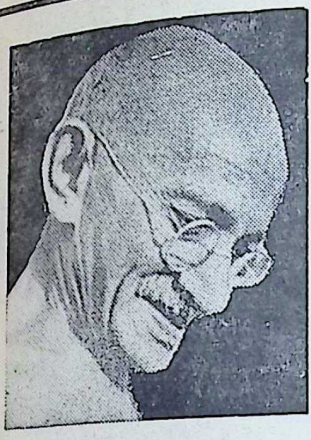

HOMAGE

SWAMI ANAND
(b. 1887)

Swami Anand typifies the sort of Sanyasi that the Gita praises. Leading a life of inward peace while actively engaged in "works", he has served the nation ably and well for over six decades. Associated with Lokamanya Tilak in his early days, he was one of the earliest disciples of Mahatma Gandhi and worked with him. He led the team that brought succour to the distressed people of Bihar, hit badly by the earthquake in 1934. He then worked hand in hand with Dr. Rajendra Prasad.

India and the world owe an abiding debt of gratitude to Swami Anand for his persuading the Mahatma to write his autobiography—My Experiments with Truth.

He has striven to lift the lot of the downtrodden and done a lot for the Harijans. After this incessant toil for the welfare of the people of India, he is now leading a life of quiet contemplation.

In this article, he offers a moving tribute to the memory of Mahatma Gandhi, with whom he was so intimately associated.—Ed.

TWO thousand years ago, the Prince of Peace atoned for the sins of his fellow-men on earth by mounting the Cross with words of forgiveness and love for his persecutors. And though man felt ashamed and humiliated, he did not mend his ways.

The primitive man hunted for food; in the middle ages he killed for glory. The supermen of our age stalked the globe with a technique of slaughter and enslavement in the wake of greed and exploitation. The earth was rent with weeping and wailing and gnashing of teeth. Humanity lay prostrate under the agony of unnamable outrages.

In the midst of all this clash and conflict came, once more, a Wise Man from the East. Like the Good Shepherd, he shouldered the ailing sheep, the insulted indentured Indian, toiling far away from home, and comforted him and his tribe. With words soothing and life-giving, he sayeth unto them: "Come ye that grieve and are heavily laden. I bring to you good tidings—the Gospel of Resistance."

And he shepherded his flock and ministered unto them in their afflictions with tenderness and affection. He taught the worm to turn. He taught little mothers to stand upright and resist racial arrogance and insult, marching with babes in their arms and courting prisons. He sat among overbearing foreigners and pleaded his people's cause, disarming them with his courtesy and integrity. He evoked their sympathy with his gentle sufferings and earned a great renown.

And behold, he returns homeward to his own people and concludes with

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them, once more, a new Covenant:

"It hath been said by those of old: 'Ye resist not evil', or 'resist evil with evil'. But I say unto you, resist evil within and without you, with the whole might of your soul; resist it with Non-Violence, resist it with Truth, resist it without malice. Repent ye, and do penance for your sins, collective as well as individual. Eschew all violence, eschew all hatred, shed all fear and forge yourselves into finest weapons of resistance. Ye are the salt of the earth. Ye are to establish once more, by testifying to it in and with your lives in this holy land of synthesis, the supremacy of soul over matter; of God over Mammon; of service over self-interest. And ye are to carry the Gospel of this Non-violent Resistance to the farthest ends of the earth. In this redeeming task, he who shall lose his life shall find it, and he who shall seek to save his life shall lose it."

And he sayeth unto them again:

"Despise no man; but believe in his innate goodness. Harbour no ill-will against him; only resist the evil that has seized him. Resist and suffer cheerfully with no thought of returning evil for evil. Shun all fear. Be brave and wield the weapon of Truth and Non-violence, which is Love abounding. They are but the obverse and reverse of the coin. To me, there is no God other than this. It is my sole weapon and my refuge. And know ye, that it is not the weapon of the weak. It is for the bravest. Learn ye, therefore, to wield it against all your ills. It shall sustain you against the mightiest. For, it is forged on the anvil of Love that exalteth, and that abideth in God."

And behold! great multitudes followed him. And he covered the entire land with his journeys, plying his wheel, and with its thread linked men with men—whole masses of them. The toilers came from their fields and spinners from their hovels; fishermen left their nets, tradesmen their counters. Rich men, encumbered with

The Author

large possessions, came too, in s of solace, and he lightened the dens. Women came resurrected awakened to the true dignity of state. The untouchables came their limbs withered and their crushed under the weight of ag inequities. And he ministered them with all the passion of hi and made them whole. He them God's chosen. Came al publicans, the hated ones—se of Government—who served the rulers and worked against the country for a mess of pottage he called upon them to repent turned many into humble serva the dumb millions. Lepers cam he built them shelters and h washed their wounds. Came al pharisees, the learned ones, n tors and peace-mongers. An suffered them all and treated with unfailing patience and t ness.

They came from distant land from across the seven seas.

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from all parts of the earth. And ught them all and made them men and women. Even like one his great predecessors—Guru ind—he would make the spar- hunt down the hawk, but with a rent weapon. With patient labours lifetime extending over half a ury and spread over the entire he worked on his people to e his weapon and to temper it.

ut of dross he made precious l; out of earth he made material hallenge and defy the might of an lent empire, to whose people he the greatest friendship, and yet se end he ordained, even as hna had ordained the end of the gant Yadavas. He called upon foreigner to quit the land which had bled white and in which he worked much inequity.

nd behold! For the first time in ian history the world witnessed an struggle of a whole nation locked three decades in non-violent bat with the alien rulers so that chains should break. A saga of ceful peasantries challenging the ht of established authority, armed the teeth, by refusing to submit to unjust levies, inviting upon them- es untold sufferings and living er conditions of a siege till the vations turn them and their cattle ite; of millions throughout the gth and breadth of the country de- g salt laws in the face of lathis, gas, horse-hoofs; women refusing part with their pinch of salt till ir bones dislodge; men tying their n hands with iron wires to prevent ckening of their grip on raided salt; of gallant men who would be counted as among the very peak of any army, offering to be beaten or pounded to death by official myrmidons, without so much as raising their eyelids in protest; of statesmen, savants, tribunes of their own people —objects of world adoration, leaders of men and of an age, who would adorn the halls of any international assembly—accepting cheerfully to surrender long indefinite years of their great lives to be wasted in cold, dark, solitary dungeons on a par with felons; of the Nation's bards pouring forth the agony of an age before sobbing magistrates in crowded court-rooms; of apostles who walked the land bare-foot, broadcasting the New Gospel carrying neither purse nor shoes nor yet staves, pleading guilty against their accusers and urging the courts to inflict on them maximum penalties; of wandering monks offering to starve themselves to death in protest against outraged womanhood through long agonizing fasts without a trace of ill-will towards the guilty; of frail little men offering to lay down their lives denying themselves in their prison cells all food and water till death do deliver them, and in the meanwhile coaxing their captors to administer 'without blame' 'some suitable poison' when their sufferings did annoy them; of street urchins proudly mounting the gallows after being court-martialled for bold pranks; of village peasants naively facing military reprisals, with no better armour than plywood planks hung in front of their chests: of whole masses of unarmed, undrilled men and women flinging themselves in blind abandon

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against bayonets, bullets, guns and bombs.

Righteousness the world over wailed in oblivion. Untruth was in excelsis. Naked Fascism masquerading in the garb of aggrieved innocence stalked the land. It maligned virtue with impunity. Truth was lynched. The stars in high heavens wept over the inequities and the vileness of men.

And against it all, in his indignation, the Father of the Nation lay crouched and twisted on his Bed of Fire for the tenth time, challenging his accusers from behind the prison. And his protest rang through the world penetrating the Iron Curtain. His Great Disciple, who was to him more than his own son, and 'with whom my Father is well pleased', lay in a handful of ashes at the prison corner. And the gentle Mother of the Nation was to meet her millions no more. Outside the prison raged Revolution. The Empire shook, and his mighty accusers trembled. They fell flat. Their chagrin knew no bounds.

And behold! The Titan collapsed under the weight of his own inequities.

And he quitted; but not without upholding the disruptionist who clamoured for rending his own Mother's garments. Freedom came, but Her face was ghastly. Brother flew at the throat of brother, and women wept. Millions were uprooted and flung on the roadside. Men lost all their sense and shame, and they burned and killed and perpetrated unmentionable abominations. Cities swelled with fleeing men and wailing women. They cursed and called aloud for retr tion.

Overwhelmed and humiliated, anguished Father, bent under the firmities of age, runs once mor their succour, even like the hen ering her brood under her w against death. He takes his a among the sorrowing. He faces Fiery Ordeal again and again works miracles. He repeats to t his lasting message: "Not thro hatred and ill-will ye shall to avenge yourselves. 'Venge is mine' sayeth the Lord. Gr not; forsake your fear; work strive for goodwill and unity. know ye who are afflicted, that L exalteth, Love alone triumphs."

And he gathered them around evening after evening as was wont, and prayed with them for purification of their hearts, bese ing them and admonishing them instructing them with his words wisdom and cheer. They gath in the ancient city under whose cincts mighty empires lay in dust in whose neighbourhood his G Predecessor taught Eternal Wis to Man from His Chariot on Battlefield.

But so that the Scriptures ma fulfilled, and that the World's tyrdom may attain its perfection. hold! there comes on the scene, more, the infamous Ashvatthan the perverse Assassin of Ages, vile *Brahmarakshasa* with the eter wound on his mangled head and demned to everlasting life of a ro ghost—the embodiment of the cumulated evil of his race. comes unrepentant and unrelent

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aye, even with a gusto within, for his unholy design, and accomplishes his foul deed of calculated cold murder before the eyes of a staggered multitude, to the ever-lasting shame and humiliation of his nation.

To Thee, Father of our Nation! We pay our grateful reverent homage. We salute Thee. We rejoice in the midst of our tears and our shame. We rejoice rather than sorrow and are grateful that the merciful Providence spared Thee to us to accomplish our deliverance, however shameful and agonizing the aftermath. We glory in Thy having walked our earth. For Thou hast given to mankind new values, and compelled obeisance from a recalcitrant world by challenging it once again to measure its own stature against them. Thou art indeed in the line of thy recurring Predecessors—the Great Saviours of mankind. Thou didst come to fulfil the Scriptures and to fulfil the pledge made in the Song Celestial: "For the protection of the Good, for the destruction of the Wicked, and for the firm establishment of righteousness on Earth, I am born again and again."

Even so through ages hast Thou lived and laboured again and again. All Thy life didst Thou wear Thy Crown of Thorns and didst bear Thy Cross, finding life's final fulfilment in surrendering it as a ransom for our own sins and shortcomings. Greater love, indeed, hath no man than this, that a man lay down his life for goodwill among his followmen.

We salute Thee, Father of our Nation! None that hath received Thy Light shall walk in darkness.

□ □ □

HE DIED A MARTYR

Even in Gandhiji's death, there was a magnificence and complete artistry. It was from every point of view a fitting climax to the man and to the life he had lived. He died in the fullness of his powers and as he would no doubt have liked to die, at the moment of prayer. He died a martyr to the cause of unity, to which he had always been devoted and for which he had worked unceasingly. He died suddenly, as all men would wish to die. He lived and died at the top of his strength and powers, leaving a picture in our minds and in the mind of the age that we live in, that can never fade away.

That picture will not fade. But Bapu did something more than that, for he entered into the very stuff of our minds and spirits and changed them and moulded them.

—Jawaharlal Nehru

I do not want to die of a creeping paralysis of my faculties—a defeated man. An assassin's bullet may put an end to my life. I would welcome it. But I would love above all, to fade out doing my duty with my last breath . . . If someone were to end my life putting a bullet through me—as someone tried to do with a bomb the other day—and I met this bullet without a groan and breathed my last taking God's name, then alone would I have made good my claim that I was a man of God.

—Mahatma Gandhi

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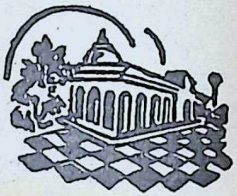

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I appeal to India

LORD BROCKWAY

Lord Fenner Brockway, a great friend of India, after an admirable analysis of the present situation, appeals to India not to be overwhelmed by the appalling social conditions inherited from the British Empire, but to rise once again to the heights of leadership of Asia and show to the world that a just society where poverty is ended, can as effectively be built by a democracy as by totalitarian states. He also appeals to India to avoid becoming subservient to any great power but to remain self-reliant.

—Ed.

THE world is at a turning point. Not today, not perhaps tomorrow, but within years, three, five, which is a short time in human history. And what we do today or tomorrow will decide.

America and Russia hesitate between two courses: detente or antagonism. In the Middle East, Israel and the Arab nations hover between renewed war and a settlement. Washington, Hanoi and Saigon manoeuvre about compromises. Britain withdraws her military presence from East of Seuz—or does she?—but new alignments are being made with Russia active. In the background, China; not far in the background in her confrontation with Russia—is she to become a new threat to the peace of the world? I might add India, where the question mark about the maintenance of democracy and integration affects all of us.

The great divide between America and Russia was being bridged until Soviet troops invaded Czechoslovakia. That was a crime against national and human freedom, and diehards against Communism leapt in to take advantage of it. NATO, the Western military alliance in Europe, was withering. France had expelled American bases and the headquarters of NATO had to be transferred from Paris to Brussels. Canada was threatening to withdraw. But Russia's folly reactivated the militarists. NATO became dynamic again.

The issue in Europe is still in balance. Willy Brandt, West Germany's Social Democratic Foreign Secretary,

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has been pursuing a conciliatory policy towards the East, despite the disapproval of his Christian Democratic colleagues. The Communist allies in the Warsaw Pact have proposed that both NATO and Warsaw should be dissolved in favour of a European Security Pact. This is now the hope of Europe.

The second ground for some optimism lies in the negotiations between the USA and the USSR for some disarmament. A little strangely, this had been assisted by the competition between the two super-powers to reach the moon. One of the strongest pressures in America against disarmament has been the military-industrial consortium, the Big Business interests which profit from war preparations. They now have an alternative. The vast programme of rockets to penetrate space is taking priority over arms orders.

We have reason to be scared about the situation in the Middle East. The constant exchanges between the Israeli and Arab forces are practically war already. Israel is objecting to Four-Power intervention, but they would be involved if the Middle East blew up and have the duty to intervene. Russia can influence Egypt, America Israel. But underneath is the danger that Palestinian Liberationists will not accept any accord. In the end the United Nations will have to separate the contestants.

America must face the fact that it is historically defeated in Vietnam. There is this simple fact: she has now accepted the Geneva Agreement as the basis of a settlement. If she had done that at Geneva, there need have been no war.

Over China's role hangs the question mark. Unless her leaders mad men, she will not invite wo war. She would have both Russia a America against her, and for twe years she will not be equal to th challenge. Meanwhile? Intense co petition will reign over Central a South East Asia. Russia is striving master influence by transport a trade. Australia, Indonesia and M laysia strive for a non-communist liance. The future is in the balanc

It is here that one turns to Ind I appeal to India. You are the gre est democracy in the world. Yo contributed immensely to the liber tion of peoples and peace during th Nehru period. Jawaharlal posed th issue to you that India must prov that a democracy can end povert and build a just society as effective as a totalitarian state. You inherite from the British Empire appealing so cial conditions of destitution, and the moment you feel a little over whelmed by your internal difference You must become great again! I write as one who had always said th India is my spiritual home. You mu seek inspiration from your past, part cularly from the wonderful lead yo gave to all Asia and Africa in you struggle for independence. You mu renew that invincible spirit in the con quest of poverty and in the new ser vice to peace by helping to creat an Asia which is self reliant and sub servient to no Great-Power, be it Ame rica, Russia or China. Be true to your selves and you will win through.

□ □ □

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Gandhiji's association with leprosy work

Compiled by the Director, Gandhi Memorial Leprosy Foundation, Hindinagar, Wardha.

1882-83 Rajkot

Gandhiji was deeply impressed by the account of their family priest, Ladha Maharaj, who, it was said, got rid of his leprosy by chanting Ramanama and applying Bilwa Patra.

1894-95 Durban

Gandhiji met leprosy patients on road and chatted with them for some time during his campaign for enrolling members of the Natal Indian Congress.

1897 Durban

Gandhiji nursed a leprosy patient in his own home. He did this as an act of concrete service to his fellowmen.

1905 Durban

Gandhiji was deeply impressed when he read the account of the life of Fr. Damien, who sacrificed his life in service of the leprosy patients at Molokai Islands.

1905 South Africa

Gandhiji wrote a short article about a missionary worker who contracted leprosy while doing work in India.

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1913-15 Poona
Rescued and helped a leprosy patient when he had been for his evening walk.

1913-15 Madras
Gandhiji wiped the bleeding sores of a leprosy patient (an eminent political worker and founder member of the Indian National Congress) with the ends of his (Gandhiji's) own garment. Shri Srinivas Sastri was present at this time.

1917 Champaran
During the Champaran March, Gandhiji escorted one of his fellow-workers, a leprosy patient, to the camp. The worker lagged behind because of the bleeding wounds on his feet. Gandhiji did not know about this earlier. On knowing that the worker was left behind, Gandhiji went back and escorted the patient upto the night camp.

1925 Cuttack
Gandhiji visited Cuttack Leprosy Hospital. This was a hurried visit on August 19, 1925.

1925 Purulia
On September 12, 1925, Gandhiji visited Purulia Leprosy Hospital. This was a detailed visit.

1927 Cuttack
On December 21, 1927, Gandhiji visited Cuttack Leprosy Hospital. Here he patted the heads of the patients and shook hands with them after completing his speech. This was his second visit.

1929 Almora Area
During his tour of the Almora area, it is reported that he visited leprosy hospitals at Almora, Kausani and Bageswar. The period of his visit was from June 18 to July 2, 1929.

1932 Yerwada Jail, Poona
Expressed his desire to meet Shri Parchure Shastri, his fellow-worker, but a leprosy patient. The permission was refused because the rules did not permit. Gandhiji then wrote letters to Parchure Shastri and attended to his needs. First letter in this connection was written on June 3, 1932.

1932 Yerwada Jail, Poona
On September 26, 1932, at the time of breaking his epic fast, Gandhiji invited Parchure Shastri to chant mantras from the Upanishads. He did so accordingly.

1933 Chandkhuri, Madhya Pradesh
Tried to visit the leprosy hospital. He reached the gates of the hospital but could not enter because of large crowds. He then sent a letter of consolation to the patients.

1934 Gauhati, Assam
Visited the municipal leprosy hospital on April 12, 1934. Here he allowed the patients to pay respects by touching his (Gandhiji's) feet with their sore hands and stumps.

1934 Purulia
Visited Purulia Leprosy Hospital on April 29, 1934. This was his second visit.

1934 Sambalpur, Orissa
Visited Sambalpur Leprosy Clinic on May 5, 1934.

1935 Sambalpur, Orissa
Wrote to Mr. Sharpe of London, on July 2, 1935, on the question of procreation among leprosy patients.

1936 Sambalpur, Orissa
Requested Mr. A. Donald Miller, Secretary, Mission to Lepers, to write a series of articles on the leprosy problem. Later on, this series was published in the form of a book through

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Harijan and was available for sale at three annas (20 paise) each.

1939 Sevagram

Admitted in December 1939, Shri Parchure Shastri, a leprosy patient, as an inmate of the Sevagram Ashram. Gandhiji himself nursed the ailing Shastri.

1940 Sevagram

On September 6, 1940, Gandhiji invited Parchure Shastri to officiate as a priest at the marriage of a Harijan couple from Kerala, Shri Velayudhan and Smt. Dakshayani. Gandhiji gave the girl away in marriage.

1942 Sevagram

In March 1942, Dr. Isaac Santra, a famous leprologist, came to meet Bapu at Sevagram.

1942 Sevagram

In April 1942, Mr. A. Donald Miller came to meet Bapu at Sevagram.

1944 Sevagram

Kasturba Trust was established. Leprosy work was included as one of the items of work to be done through the trust.

1945 Sevagram

Visited Dattapur Leprosy Hospital on December 12, 1944. On February 9, 1945, Dr. R. G. Cochrane, the world-famous leprologist, came to meet Bapu at Sevagram.

1945 Sevagram

On May 19, 1945, Gandhiji approved Kasturba Leprosy Work in the Madras Sate.

1946 Madras State

On February 4, 1946, Gandhiji met the patients of the Willingdon Leprosy Hospital, Chingleput.

1946 Poona

In March 1946, Gandhiji was a guest of Dr. Dinshaw Mehta. Gan-

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dhiji suspected that a domestic servant of Dr. Mehta was a case of leprosy. Gandhiji expressed his suspicion to the doctor. A leprosy specialist from the nearby hospital confirmed that the servant was indeed a case of leprosy.

1946 Poona

Gandhiji wrote to Home Ministry of the Bihar Government on the issue of starting a separate jail for leprosy patients. The matter was eventually dropped. This happened in September 1946.

1946 Poona

Gandhiji came to know that the Sind Assembly was proposing to introduce a bill for compulsory sterilisation of leprosy patients. Gandhiji wrote to Prof. N. K. Malkani, requested Dr. Sushila Nayyar to write an article for the *Harijan* on this issue. This article appeared in the *Harijan* of May 5, 1946. Prof. M kani, a member of the Assembly, receipt of Gandhiji's letter saw t that the proposed bill was drop (June 1946). Gandhiji reque some leading medical men to co forward and issue a statement aga the bill. This was published in *Harijan* in early January 1947.

1946 Poona

Hindu, the english daily fr Madras, mentioned Gandhiji's vi on the Sind Bill.

1946 Poona

Harijan dated January 12, 19 published a detailed statement fr medical men of India, condemn the bill for compulsory sterilisati of leprosy patients in Sind.

1947 Nokhali

On February 5, 1947, Gandhiji me tioned in his post prayer speech t special representations, if any, in t various assemblies and bodies sho be given to leprosy patients and oth disables.

1947 Calcutta

On September 7, 1947, visited t Gobra Leprosy Hospital near C cutta. This was his last act in C cutta where he had been to pacify t rioting communities. It was he that he said that he considered men leprosy worse than physical leprosy

1947 New Delhi

Mentioned leprosy in his po prayer-speeches on two successi days, October 23 and 24, 1947. A sent a message to the All Ind Leprosy Workers Conference—re the Presidential address of Dr. Jivr Mehta and suggested a few alter tions, etc.

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The Seventyfourth Birth Anniversary of Netaji Subhas Chandra Bose was on January 23, 1970. Netaji has become a legend. 'A patriot of patriots', as Gandhiji called him, he fought valiantly for the freedom of India from British yoke. He eluded the vigilant police and managed to escape from India to found the Indian National Army for the purpose of liberation of India. So great was his influence that contingents to fight the British were formed even in far-off Germany. When the members of his INA were tried by the British, eminent Advocates like Bhulabhai Desai and even Pandit Nehru himself appeared for the defence.

Netaji it was who gave us the national salutation "Jai Hind."

Two poems, which were very dear to him, are given below in commemoration of this great personality.—*Ed.*

Land of Dream

O my India!—O my mother!—O my nursery, nurse and home;
Why dishevelled are thy locks and dim thine eyes with tears of gloom?
Why art thou in rags—O why has dust claimed one who's born divine?
When four hundred million children call thee, singing: "Mother mine!"

This thy land saw Buddha's soul's high sunrise like divinity:
Half the world still bring him homage in adoring ecstasy!
Ashoka lit his torch of love from hoary peaks to the far blue deep,
How canst thou, their mother, sigh in penury?—How canst thou weep?
Once thy lightning legions conquered kings and continents untold;
Thy sentinel fleet the oceans scoured with storm-defiant sails of gold:
Thy sons in Tibet, China and Japan built colonies of Light;
How canst thou, their mighty mother, lie in dust—subdued by Night?

Here arose in deathless cadence Chaitanya's sweet canticles.
Shankar wrote philosophy and Vyas thrilled us with Krishna's tales.
Pratap, the lion-hearted, battled—and 'twas thy name inspired them all.
O how blood in our veins tingles when their great deeds we recall!
Though thy sinless sun's no more and we grope blind in darkness' sway,
Clouds will pass and round thy brow a deeper lustre come to stay.
No clods are we, thy fire's own scions, relume we must thy hallowed Gleam,
O my Goddess, All-in-all, my Heaven of heavens, my Land of dream!
There's no sorrow and there's no shame, no coward truce with tyrant Fate,
When four hundred million voices thy name inviolate!

(*Translated from Dwijendralal Roy's famous poem* Amar Des by Dilip Kumar Roy)

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Home of Bliss

This fruitful earth so richly hued,
With gold and grain and blooms endued,
Still holds within a land surpassing
all others' glow and gleam:
Girdled by irised memories,
woven of halcyon dream.

Where else will sun and moon and star
So sparkle and beckon from afar?
Where else will lightning play with clouds
like cherubim of the sky?
Where else do we wake to such carols of birds
and sleep to their lullaby?

Where else will trees so flare with flowers,
And bulbuls sing in myriad bowers?
Where else do choral bees so hum,
dancing on the rose's breast?
And, drinking her honey deep-embosomed,
drowse in her nectar-nest?

Where else will purl such cooling rills?
Stand sentinels the mystic hills?
Where else are meadows lost in trance
on the marge of the marvel blue?
Where else do seas of corn-blades ripple
when murmuring breezes woo?

Where else will brother's and mother's love
Bend like the greeting heavens above?
O Mother mine!—thy sacred feet
I fold to my heart and kiss;
I am born, thrice-blest, to thy home of beauty:
may I die in that home of bliss.

You will never find in the world below
a land like our land of birth:
Queen of the continents is she,
Supremely fair on earth.

(*Translated from Dwijendralal Roy's famous song* **Amar Janmabh**
by Dilip Kumar Roy)

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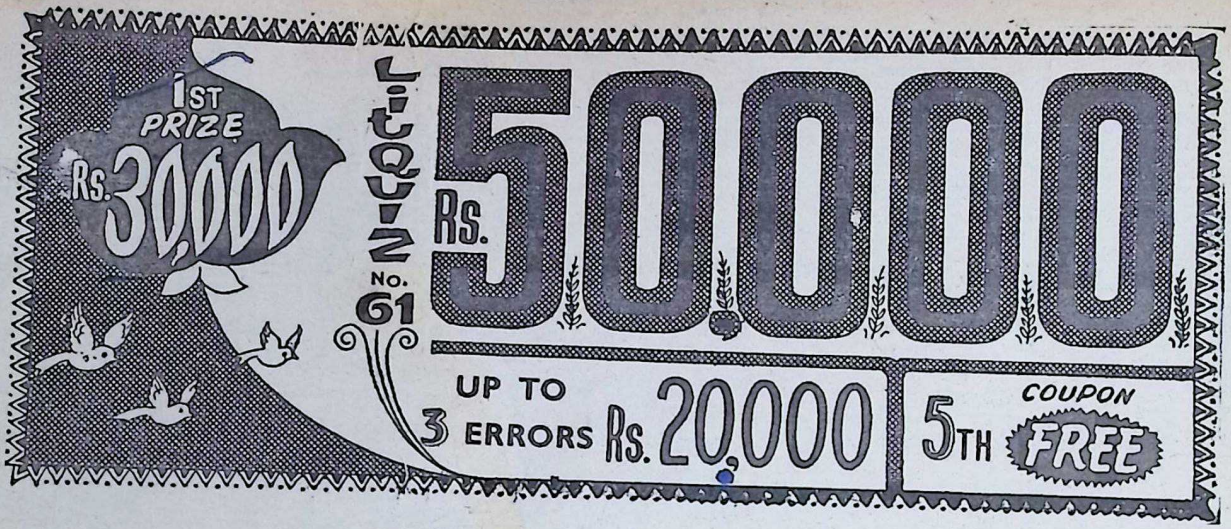

BEST BY ANY TEST

18 CLUES

(1) Everywhere there are people who in one way or another are **AFFLICTED/ISOLATED** and cannot join in normal life.

(2) Men react in strange and unpredictable ways when **AFRAID/ANGRY.**

(3) We cannot change our **CHARACTER/CULTURE**, we can only enlarge it.

(4) What is education worth if it cannot train our mind in the art of living decently and honourably, with grace and **CHARITY/DIGNITY ?**

(5) Man must outlaw **CRUELTY/POVERTY** as he is now seeking to outlaw war.

(6) Much of mental illness is a result of lack of harmony between **FEELING/LIVING** and thinking.

(7) Do not cross I.P.O. [illegible] disqualifies.

(8) In general, you do what you do because it is what you **HAVE/WANT** to do.

(9) **HEALTH/YOUTH** is a state of happy, bubbling vigour and energy.

(10) The man who is not willing to give to every other the same **INDIVIDUAL/INTELLECTUAL** rights he claims for himself is dishonest, selfish, and brutal.

(11) In modern **INDUSTRY/SOCIETY**, elasticity and adaptability to changing circumstances must be of paramount consideration.

(12) Humanity can be welded together only by love, by sympathy, by **JUSTICE/TOLERANCE**, not by jealousy and hatred.

(13) No people, indeed, can long enjoy more [illegible]

(14) History tells us that race **MEMORIES/PREJUDICES** long endure.

(15) **PHILOSOPHY/POVERTY** is like an iceberg. Although submerged, cold and impersonal, it can crash into our lives.

(16) The dislike of **TAXATION/TRADITION** is just one example of our failure to acknowledge our debt to other members of the human family.

(17) As is one's philosophy, so is one's **VIEW/WAY** of life.

(18) It takes stubbornness but not courage to reject the entreaties of the **WEAK/WISE.**

NOTES: *These are quotations. Author's words are the correct solutions. Solution in Sunday Standard and Times Weekly*

	1	Re. 1	2	Re. 1	3	Re. 1	4	Re. 1	FREE	
1	AFFLICTED	ISOLATED	AFFLICTED	ISOLATED	AFFLICTED	ISOLATED	AFFLICTED	ISOLATED	AFFLICTED	ISOLATED
									AFRAID	ANGRY

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	1	Re. 1	2	Re. 1	3	Re. 1	4	Re. 1	FREE	
1	AFFLICTED	ISOLATED	AFFLICTED	ISOLATED	AFFLICTED	ISOLATED	AFFLICTED	ISOLATED	AFFLICTED	ISOLATED
2	AFRAID	ANGRY	AFRAID	ANGRY	AFRAID	ANGRY	AFRAID	ANGRY	AFRAID	ANGRY
3	CHARACTER	CULTURE	CHARACTER	CULTURE	CHARACTER	CULTURE	CHARACTER	CULTURE	CHARACTER	CULTURE
4	CHARITY	DIGNITY	CHARITY	DIGNITY	CHARITY	DIGNITY	CHARITY	DIGNITY	CHARITY	DIGNITY
5	CRUELTY	POVERTY	CRUELTY	POVERTY	CRUELTY	POVERTY	CRUELTY	POVERTY	CRUELTY	POVERTY
6	FEELING	LIVING	FEELING	LIVING	FEELING	LIVING	FEELING	LIVING	FEELING	LIVING
7	HATE	HELP	HATE	HELP	HATE	HELP	HATE	HELP	HATE	HELP
8	HAVE	WANT	HAVE	WANT	HAVE	WANT	HAVE	WANT	HAVE	WANT
9	HEALTH	YOUTH	HEALTH	YOUTH	HEALTH	YOUTH	HEALTH	YOUTH	HEALTH	YOUTH
10	INDIVIDUAL	INTELLECTUAL	INDIVIDUAL	INTELLECTUAL	INDIVIDUAL	INTELLECTUAL	INDIVIDUAL	INTELLECTUAL	INDIVIDUAL	INTELLECTUAL
11	INDUSTRY	SOCIETY	INDUSTRY	SOCIETY	INDUSTRY	SOCIETY	INDUSTRY	SOCIETY	INDUSTRY	SOCIETY
12	JUSTICE	TOLERANCE	JUSTICE	TOLERANCE	JUSTICE	TOLERANCE	JUSTICE	TOLERANCE	JUSTICE	TOLERANCE
13	LIBERTY	PROSPERITY	LIBERTY	PROSPERITY	LIBERTY	PROSPERITY	LIBERTY	PROSPERITY	LIBERTY	PROSPERITY
14	MEMORIES	PREJUDICES	MEMORIES	PREJUDICES	MEMORIES	PREJUDICES	MEMORIES	PREJUDICES	MEMORIES	PREJUDICES
15	PHILOSOPHY	POVERTY	PHILOSOPHY	POVERTY	PHILOSOPHY	POVERTY	PHILOSOPHY	POVERTY	PHILOSOPHY	POVERTY
16	TAXATION	TRADITION	TAXATION	TRADITION	TAXATION	TRADITION	TAXATION	TRADITION	TAXATION	TRADITION
17	VIEW	WAY	VIEW	WAY	VIEW	WAY	VIEW	WAY	VIEW	WAY
18	WEAK	WISE	WEAK	WISE	WEAK	WISE	WEAK	WISE	WEAK	WISE

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Part VIII

K. M. Munshi

KRISHNAVATARA

THE BOOK OF KURUKSHETRA

Sequel to The Magic Flute, The Wrath of an Emperor, The Five Brothers, The Book of Bhima, The Book of Satyabhaama, The Book of Vyaasa, the Master and The Book of Yudhishthira.

2. THE CHALLENGE

AFTER the Rajasuya, the sacrificial session, was over, the Five Brothers requested Krishna to stay back in Indraprastha for a few days, for all the members of the family, old and young, loved him.

In the meantime, something terrible had happened: Shalva, the mlechha King of Saubha, had raided Saurashtra and sacked Dwaraka. The messenger sent by Uddhava gave lurid details of the calamity and conveyed his request to Krishna to return at once.

The messenger prostrated before Krishna and with folded hands, said: "Lord, Shalva crossed the river Lavanika (modern Luni) and spread terror in Saurashtra. The mansions of the Yadavas and the huts of the villagers were reduced to ashes; even women and children were not spared.

"Seeing the army of King Shalva approaching Dwaraka, the noble princes of the Vrishni family sallied forth to give him a fight.

"In the first conflict, noble Samba attacked Kshemavriddhi, the minister and the commander of Shalva's army. Overwhelmed by the arrows of noble Samba, he fled from the field.

"Then Vegavan, a powerful lieutenant of Shalva, rushed at noble Samba, who hurled a swift-going mace. Struck with it, Vegavan fell on the ground.

"Then Vivindha, a well-known Danava, rushed upon the noble Charudeshna, your son, who, inflamed with anger, attacked him with a mace. Vivindha fell dead.

"Seeing the leader killed and the army in complete disarray, Shalva retreated.

"The noble Prince Pradyumna then rushed to give battle to Shalva. A grim battle ensued between them. The Prince discharged an arrow of great might. Shalva fell down senseless. All his followers fled away."

After a little pause, the messenger continued: "After regaining consciousness, Shalva discharged arrows at noble Pradyumna; that noble Prince fell down unconscious, and his charioteer carried him from the battle-field.

"Shalva, seeing his followers run-

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ning away, lost heart, got into his car, and disappeared in the clouds of dust.

"Then noble Pradyumna, with all the able-bodied Yadavas, retired into the dense jungle."

"Are the *srotriyas*, women and children safe?" asked Krishna.

The messenger replied: "They were provided asylum in the citadel of Girinagar, which was well guarded and had ample provisions".

"Is the venerable King, Ugrasena, safe. And the women of the royal family?"

"They were sent to Bhrigu-*kachha* by ships".

"How is the revered father, noble Vasudeva?' asked Krishna.

The messenger could not give a reply for some time. Then he cleared his throat and haltingly said: "The noble father, Vasudeva, had been kidnapped by Shalva and carried away to Saubha".

"Noble father! ..... to lay hands on his sacred person!" said Krishna and lapsed into stern silence.

Krishna took the invasion of Saurashtra as a challenge to him as the guardian of *dharma* and gave instructions to the Yadava contingent to prepare for their return journey to Dwaraka.

When the contingent was ready to start, Krishna took leave of Mother Kunti, the Five Brothers, Draupadi and other members of the family.

Yudhishthira requested Krishna to take Arjuna, Nakula, or Sahadeva with him. Krishna shook his head. "Eldest, I knew that Bheema, Arjuna, Nakula or Sahadeva would be most helpful to me. However, the enemy, Shalva, knows every inch of the land and so do we, Uddhava, Saatyaki, and self, but strangers would be lost in desert".

"The situation has entirely ch ed", continued Krishna. "It is merely a raid on Saurashtra, nor a matter of only rescuing vene Father. It is a challenge to *dha* If we do not accept it, we would undone whatever we have been d This is going to be no war of defe but a total war, I assure you".

Two days later, Krishna and S yaki with their entourage started e in the morning for Saurashtra.

By constant use, the cart-tr skirting the desert from Indrapra to Saurashtra, had become a reg highway. Villages and *ashrams* sprung up on both its sides.

When they heard that Krishna V sudeva was passing by, the villa with their womenfolk gathered the roadsides to offer him ceremo welcome to receive his blessing men with coconut and mango-lea in their hands, women with pots water on their heads.

Even as he drove the chari Krishna felt that life for him had distinct and compelling mission— protect the godly and destroy wicked; to re-establish *dharma* strengthen *kshaatra-dharma*.

The past rose before him.....

....When he was sixteen, his fath Vasudeva, and other leading Yada called him to Mathura to challen the tyrant Kamsa, his maternal un He came, accepted the challenge a killed him in a body combat.

....With this event began a life a death struggle between him and Jara sandha, the powerful King of Mag

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and the father-in-law of Kamsa, o wanted to bring all the Arya gs into submission.

....When Kamsa was killed, Jaraadha took a vow to kill him and his other Balaraama and marched on athura demanding their surrender. owever, they escaped to the inaccesle mountain-top of Gomantaka.

....Jaraasandha pursued the two others to Gomantaka. Unable to ale its steep slopes, Jaraasandha set e to the grass grown on the slopes that Balaraama and he might be irnt to death. Both of them caped.

....Some time later, Jaraasandha ain marched on Mathura, the meland of the Yadavas. Only two ys were open to us, the Yadavas—her to surrender Balaraama and mself or to face the total destruction Mathura.

....To escape Jaraasandha's murerous fury, he led an exodus of the adavas—men, women and children, gether with their cattle, horses and ullock-carts and their possessions— a distant part of Saurashtra on the ea-shore and founded Dwaraka. He so converted Mount Girinagar into n impregnable citadel.

....Rukmini, the daughter of King Bhishmaka of Vidarbha, eloped with him and married him. Jaraasandha, hough present at her *Swayamvara*, ealised that he could do nothing in he Assembly of Kings as most of hem were hostile to him. Rukmi, brother of Rukmini, pursued Krishna o bring back his sister, but did not ucceed in the attempt.

....At the *swayamvara* of Draupadi, he forced Jaraasandha to with

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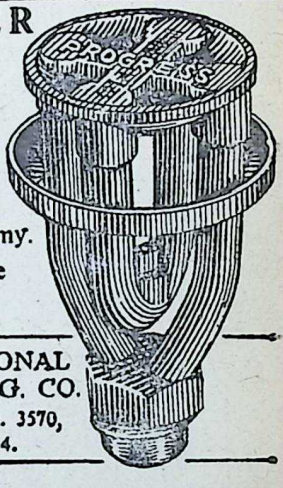

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draw from it ignominiously. She was married to the Five Brothers, thus forging a matrimonial alliance between them and King Drupad of Panchaal.

....It was then that Yudhishthira decided to perform the Rajasuya to celebrate his hegemony over the Arya kings. But Jaraasandha was the most formidable hurdle.

....When he was called to Mathura by his father and uncle, it had enemies on all directions—Jaraasandha in the east, Shishupal in the south, Shalva across the desert in the west and Duryodhana's father-in-law Sabal, in the north.

....If all of them had combined against the Aryas, there would have been no chance of surviving.

....Before Yudhishthira decided to perform the Rajasuya to celebrate his hegemony over the Arya Kings, it was essential that the hos bours should be removed. fore advised Yudhishthira to Jaraasandha in a body com

....Jaraasandha was fon combat. Body combat had essential part of *kshaatra-d* was not merely an exercise tics, but was a substitute fo the code of honour had t cribed in the *kshaatra-dhar*

....He, along with Bhe Arjuna, went to Girivraja an killed Jaraasandha in a bod

....At the Rajasuya, Shi Chedi, one of the allies sandha was also killed by hi hostility came to a head.

....The Rajasuya ended the bitterness between the who sided with him and th were against him grew.

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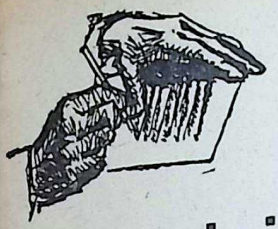

Rajaji's Jail Diary

(1921—22)

29

ch 11, 1922:

e most important man among co-operators here in this jail is eman K. V. Krishna Rao Garu, Kumara Zamindar of Gampalaodem. He is popularly known here Raja Saheb. He is a fine young ntleman. He has sound commonse, a democratic temperament, and uine patriotism and, above all, a e unostentatious piety. Though he longs to an ancient aristocratic fa-ily, he never makes you feel by eech or conduct that he claims to other than a middle class gentle-an. He has made contributions to odern literature in the shape of plays nd poems, which are appreciated ery much. Imprisonment has not roken the spirit or any wise changed is fine aristocrat, except that he has ven up smoking, which was proably his only sin.

Mr. K. Srinivasa Iyengar was a eacher for a number of years in Pachaiappa's at Madras, and then in Nellore. He gave up his post when the Satyagraha movement was started. Thoroughly realising the true principles and objective of the Delhi programme, he has always been a centre of restraint and discipline among the men here. From 208 lbs. on admission, he went down steadily till he reached 170 lbs. early in March.

Of Shafiuk-ur-Rahman from Aligarh, what shall I say? I count it as a privilege to know such a man. I have not known a better bred young man or a more self-restrained, a more truly god-fearing, finer or nobler soul. He and his friend, Md. Hussain, are the best type of Indian Mussalman citizens whom the young men of all communities in our colleges and schools might well take for models.

Madapusi Narasimhachar, Vakil of Guntur, a recovered consumptive, is another fine type among the many contributions which Andhra has made to the National Army. He is the most active, though the thinnest and weakest of us all, as strong in spirit, as he is weak in flesh. He learnt to read and write Tamil in the course of a few hours.

Of C. Subba Rao I need not write again except that my closer acquaintance has only increased my estimate of him.

Fateh Khan Md. Ghouse is a fine type of the well-balanced, steady and strong non-co-operator that the movement wants in larger numbers than I think we are yet fortunate enough to count.

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Chanda Mean Sahib, the tailor of Chittoor, and Abdulla Badsha Sahib of Vellore are of the same fine type. Abdul Wahab of Tirupattur has a somewhat aggressive spirit, which affects his judgment sometimes, but he is fast shedding it.

Tiruvannamalai has contributed quite a number of fine young men to our company, whose temper, amiability, and brave spirit are a credit to Tamil Nadu.

Learnt that Montagu resigned, it is said, over the Turkish question. Orders have been issued, it is clear, to arrest Gandhiji.

March 12, 1922:

We had news of a vague sort at first, which was definitely confirmed at noon today, that Gandhiji was arrested. The news was received fairly calmly, and we resolved on a 3 fast and prayer. We had joint and Mussalman prayers in the ing in the open air. The other c in our block instinctively cam joined us in the prayer.

March 13, 1922:

We had prayer meetings to the morning, noon, and again evening, just before we broke fast.

The Inspector-General came visited our jail and passed th our room also. He thinks butte to all the convicts would be a lu something like whisky to the E pean, and that the unhusked d very nutritious. When I said tha nutrition theory may be right, there was also the irritation of bowels with it, and the net result m be sad, the Superintendent app to agree, but the I.G. was sti favour of the whole dal, for the troduction of which in jail diet, I told, he was responsible.

Montagu appears to have resig over the question of the public of the Government of India dem for the solution of the Turkish q tion, without the whole Cabinet's mission or knowledge.

What is the country going to now after Gandhiji's arrest? All big leaders are now in prison. have none to look to but the God Nations for guidance and suppor

I did not imagine that my rel at the end of this week would be s a "Dead Sea fruit." What can I outside, with every fellow worker Mahatmaji in prison? I wish my t had been longer. □ □

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70113

Timocracy

THE first of corruptions of the ideal State is timocracy, in which the ment of reason loses its due predo- nance, and gives place to the ele- ent of spirit.

The origin of this first and least cor- ption Plato ascribes, as indeed he as- ribes all political change, to the pre- ence of division within the com- unity; and he therefore traces the rocess by which the balance of lasses in the ideal State may be con- eived to have been disturbed.

First of all the scheme of marriage oes awry: the rulers fail to unite the ight men and women at the due sea- ons; and a worse progeny is born. Inadequate for their work, the rulers of the ensuing generation neglect the heme of education; and failing to licit and enlist in the government of he State the best of its members, they roduce a state of confusion in which men of gold are to be found in the anks of the third estate, and men of iron and brass are misplaced in the ranks of the first. When the class of guardians thus becomes mixed, containing in part philosophic natures who cling to the ancient order of communism, and in part economic natures who desire to engage in the acquisition of property, division at once arises, and a struggle ensues in which the economic natures are more or less victorious. A system of private property is instituted: a society of landed magnates arises, in which the members of the third class sink from freemen to serfs: a class of masters has to keep watch over a class of helots. But the victory of the lower elements is not absolute; and the better elements still retain sufficient power to prevent the rise of a mere oligarchy, and to keep the State from being entirely devoted to the pursuit of wealth. Based neither on reason, though it has elements of reason, nor on appetite, though it has elements of

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stratgems and the waging of
ing war. In a timocracy, th
justice is already beginning t
pear, and injustice to enter; e
ment is not in its proper place
charging its proper function.
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mer: balance is gone, and
unity: division and dissensio
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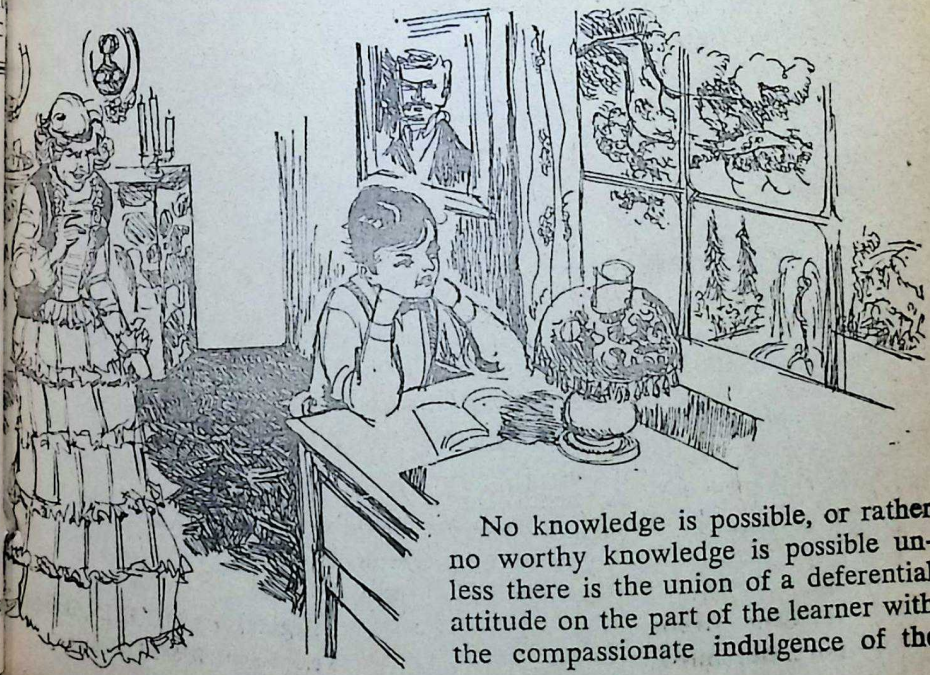
Shishya - Daya

GREAT logician, Viswanatha Pachanana in his work, *Karika-vali* with his own gloss *Nyaya Siddhanta Muktavali* says this in his invocatory shloka. "I have undertaken to write my own *karikas* or aphoristic verses on the Nyaya system because I was overpowered by a feeling of compassion for my dear student Arjuna." राजीवि दया वशंवदः ॥ In the Mahabhashya we have the statement that the Guru becomes the confidential friend of the disciple and teaches him. It is again out of compassion for Arjuna that the Lord undertook the fine exposition which is the Gita. We may instance many more from ancient writings but this is sufficient to underline an important point which shall be our subject matter in this article.

If the Upanishads enjoined Gurubhakti on the *shishyas* it has equally enjoined on the Gurus a compassion for the student. One of the invocatory verses appended to the Gita says that Lord Krishna, true to his profession of a cowherd, milked the upanishad-cows with Partha as the calf or *Vatsa* and gave the nectar to the world.



No knowledge is possible, or rather no worthy knowledge is possible unless there is the union of a deferential attitude on the part of the learner with the compassionate indulgence of the

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master. It has been the sincere experience of many a great teacher that they have been enabled to teach in a manner that often surprised them when such a happy conjunction was there in a class room. The words of the teacher come from the depths within and go directly to the heart of the student. The immediacy of comprehension in such cases is a strange phenomenon. Often words even are not necessary, a look, a slight movement of the hand or the finger or any gesture conveys meaning which millions of words fail to.

Albert Schweitzer in his book *Memories of Early Childhood* records a very significant experience of his. His aunt, a strict disciplinarian, was bringing him up and he had to do daily chores of home assignments. One October afternoon he was seated as usual working out some sums. His aunt sat at a little distance engaged in knitting. The garden outside was in bloom and the little Schweitzer's eyes, for just a while, hovered appreciatingly over them. But accustomed as he was to chastisement from his aunt for lack of concentration, he recalled them to their assigned work. He did not notice that his aunt was also looking at him.

In a short while he found his aunt rise and walk upto him. He was worried. His mind first conjured a picture of an aunt that would find fault with him for this trespass. But he was pleasantly surprised when lovingly she placed her palm on his shoulder and asked him to accompany her for a walk in the garden. Not a word was spoken but a world of meaning and understanding been engendered in this little ac master's relation with the stud to be of this sort, a loving and standing one.

The task of the master is simple nor an easy one. To student from where he is to wh could certainly be needs the g care and watchfulness. He is d with a mind and not with matter. Not the best of com can give him a satisfactory a to the one possible answer out million that might suit the stu How can he solve the perpl How can he lead his student an

The answer is to be found i word *"Rajivi daya vashamvadah"* ed in the beginning. This ex compassion alone can give to teacher that insight which will the mystery and unlock it for hi

It is for this reason that the nishads enjoined one to be eng uninterruptedly in study and t ing. No motive, no purpose s circumscribe study and acquisiti knowledge. It should be done f own sake. The teacher shoul ever on the alert to receive knowledge, to reshape it to the of his student. Once he has this tude his subconscious itself does churning and the selection and will be able to offer the student nectar of wisdom.

If *Gurubhakti* is for the stu *Shishyadaya* is for the teacher. true knowledge, understanding happiness arise from the happy lock of deferential regard and c passion.

□ □

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Story of Nandaa Saraswati

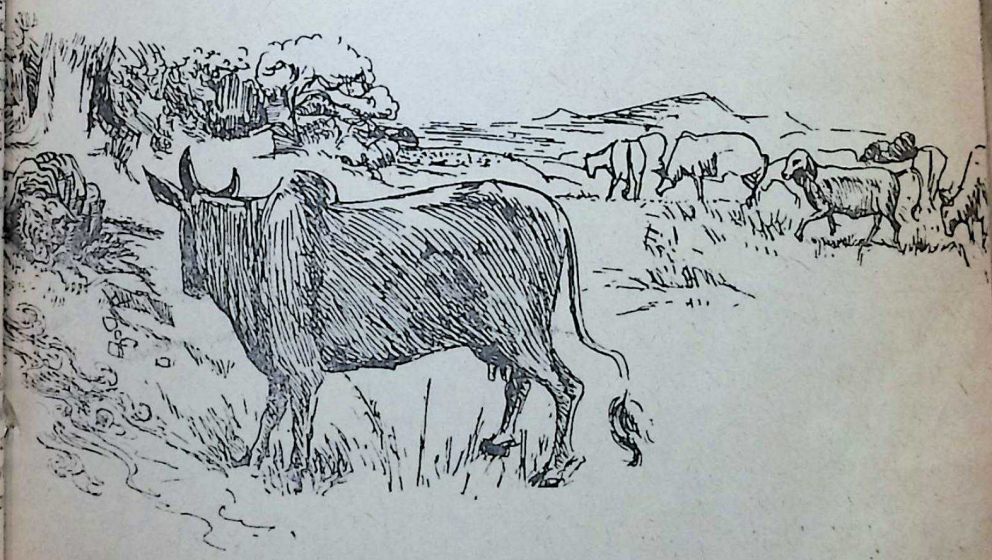
My dear Chiranjeevi,

In our last issue, we read all about the noble and brave King Harischandra, who, aided and encouraged by his wife, the Queen of Ayodhya, and his son, the Prince, was faithful to Truth by fulfilling a sacred promise at a great cost to himself and his loved ones.

Now, I shall tell you the tale of Nandaa, a very brave and noble cow who was prepared to be true to its word of honour at the cost of its very life. Because of this cow, one of the sacred rivers of India bore the name of Nandaa-Saraswati. Let me now tell you the story.

A king, Prabhanjara, while hunting in a forest, mortally wounded a doe, which placed him under a curse before it died. Under this curse the king was to become a ferocious tiger and roam in the jungle of the place for a hundred years. At the end of that time, the king would meet a cow and converse with it. Then the curse would be lifted, and the king would resume his human form.

True to the instincts of a ferocious beast, the king, in the form of a tiger,



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roamed in the jungle and was a terror to man and beast alike, all of whom he killed and devoured.

Then, one day, a cow of great beauty and character, Nandaa by name, strayed from its herd and grazed on a hill close to the forest that was the haunt of the ferocious tiger. Seeing this tempting morsel of welcome food, the tiger made ready to devour the cow, saying "how fortunate that you have chosen to come of your own accord as my food today!"

Hearing these terrible words of the tiger, the cow thought of its child, a young calf who was also a creature of beauty. Knowing that if it would be eaten by the tiger, it would not see its child again, the cow began to moo and cry in a heart-breaking manner.

"Why do you weep?" the tiger asked the terrified cow. "Don't you see that the gods have sent you here today to be my food? Tell me if you have anything to say."

Then the cow spoke. "I do not grieve over my death at your hands," it said, "and yet, my grief springs from my attachment. I have a calf, the first to be born to me. When I think of him, I am overcome by grief as to how he will live when I am dead. Just for once, I wish to suckle him. I shall also teach him about the good and the bad, and how to get along in life. Then, I shall come back to you, and you may make a meal of me."

After a long discussion between the hungry tiger and the desperate cow, and after much arguing and much persuasion on the part of the cow, it was agreed that it would go back to its calf, feed it, make sure of its future life, bid goodbye to all its re tives and friends and then, as a de tee of Truth, it would return to tiger, to be killed and eaten. "I sw to you by everything that is sacre said the cow to the tiger, "that I sh surely return."

To this, the tiger said, "be true your promise and come back qui ly."

Soon, the cow was back in its fo to be welcomed by its calf. Wh however, it saw the state of unhap ness that its mother was in, it becam worried, and asked it what was t matter. Looking up at the cow's can worn face, the calf spoke to it tende ly. "You appear unhappy," it sai "what is the reason?"

"Dear one," said the cow, "this wi be the last time that you will drin of me." It then explained to its chi just why it would have to return t the waiting tiger, although to do s would mean certain death.

Upon hearing this, the calf spok up again. "Mother dear," it said, "yo stay here. I shall go to the tiger, t keep your promise."

Since, however, the cow was a brav and a noble creature, it would not g back on its word, despite what wa said by her own child, the calf, an by all its relatives and friends. "It i to me that death has been ordained," it said. "None can take the place o one who is fated to die at a particu lar moment."

Before leaving, the cow spoke to its calf with some parting words of advice. "Do not," it said, "be neglectful of your safety while you wander in the forest and along river banks... Do not be greedy to graze in dan-

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gerous spots...even the learned do wrong things impelled by greed... Do not trust any creature which has claws; beware of deep rivers... Do not confine in any one without due care...Do not remain alone in a forest... Do not give way to grief that I am going back to die; death is inevitable to every one."

This done, the cow then spoke to all its relatives and friends, and also to the Earth, the Moon, the Rain, the Fire, the Wind; to all the trees and flowers of the forest. It asked all these to take pity on it, and to protect its child, the calf, from all harm.

Then, like the brave and noble creature that it was, the cow kept its word of honour and returned to the tiger —and to death.

The tiger was pleased to see the cow. "Welcome, gentle creature," it said, "you have kept your promise. By the very Truth to which you are constant, you have now been released from death."

The tiger then explained to the cow that it had let it go in order to test its honour, its courage and its nobility. Having passed this test, the cow was now free for all time, and would have nothing to fear.

The tiger then asked the cow its name, and when it was told that the name was Nandaa, it knew that its hundred-year curse was ended. In a moment, it regained its human form and stood in all the magnificence of a king.

The Lord of Dharma then came to

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Nandaa and told it to ask for any boon as a reward for its devotion to Truth.

Nandaa said in reply: "May this river which flows here be hereafter known by name as *Nandaa-Saraswati*, and may the good people who b in it get all that they may desire

Thus did a brave and noble receive its reward, and a river name.

SOLUTION TO PROBLEM No. 3

THE correct answer for Problem No. 3 is given here. Please check this with your answers. Mama regrets very much inability to print all the names of chiranjivis who have sent correct answers.

Panini: Ashtadhyayi; Patanjali: Vyakarana Mahabhashya; Kauti Arthashastra; Kalidasa: Megha tam; Bhavabhuti: Malatimadha Gunadhya: Brihatkatha; Aswagos Buddhacharitam; Tulsidas: Ra charitamanas; Banabhatta: Kad bari; Mahatma Gandhi: H Swaraj.

□□

PROBLEM No. 4

My dear Chiranjivi,

Everyone of you, I am sure, knows one or two languages in addit to English. In our country we have a good number of them and each reg has an important language. In every one of these languages, great po have written books. In this competition I want you to find out the nam of the 'Adikavis' or the first poets of these languages and write down a what work they have written. If you can write also the names of poets other countries and the books they have written, MAMA will be very happ The names of competitors who give the largest number will be published.

While sending replies, please tell MAMA how old you are and in wh class or standard you are studying. I know you cannot answer these all t yourselves and you will consult your elders and teachers. I want you to d so and I am interested in your getting acquainted with these things. If yo go to a library you will find books like, World's Great Books and so on an these will give you the necessary information. You will also find that you friend at school speaks as mother tongue some other language and if yo ask him you will find out something about his language and the books i his language. In turn, he will ask you the same question and thus both o you will be the better for this. Anyway, I want you to find out the answer and send them on to me.

Last date for receiving answers—20th February 1970.

Yours affectionately,

MAMA.

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CULTURAL TRENDS and EVENTS

MRS. SWARAN KHANDPUR has written two beautiful books for children about Bapu (M.K. Gandhi): *My Story* and *With Love*. *My Story* is as if Bapu is telling his own story. *With Love* is Bapuji's love for children. Both the books are so well illustrated that the pictures themselves tell the story. The narration is so managed that even tiny tots can understand it. This effort should not remain confined to English alone. *Ratnabharati Trust* will soon arrange multi-lingual versions of these and other books that are planned. Well done *Ratnabharati*! (at Ilaco House, S.P.M. Road, Bombay 1 BR).

* * *

THE TOMB of the Founder of the Mughal Empire of Delhi is in Kabul and it is located in the *Bag-i-Babar*, that is the Garden of Babar. In it, in a corner is shown a hand-grinding device of stone, where Guru Nanak was made to grind corn. It is said that the Great Mughal had convicted the Founder of Sikhism.

* * *

MANY SIKHS are settled on land in Afghanistan, round about Gazni in particular. They have their *Gurudwaras* and their religious functions are regularly held without let or hindrance under the Afghan rule. In Kabul, in Kandahar and in Gazni, there are many *Gurudwaras*. and temples of Hindus. In fact, the presiding deity of Kabul is *Asmai*, on the outskirts of the capital, where every mother goes with her new arrival for its first outing. The most surprising temple of Kandahar is however that of the Varuna, known as *Zampir* which, according to the legend, was established during the reign of Ahmedshah Abdalli, who pursuaded many Shikarpuri merchants to settle in Kandahar. Their locality is known as the Shikarpuri. It is said that

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Bazar which is the trading cen-
of the city.

* * *

HE Union Government is giving
ial grants for the promotion of
skrit studies. Maharashtra Gov-
ment alone so far seems to have
ised them fully. Every year five
skrit Pandits are publicly honour-
by the Government with Rs. 1,000
a *Mahavastra*, for each. They are
ited to Bombay as state guests and
shown round the capital.
This has been going for 8 years
w.
Similarly, another scheme of the
ion Government is to recognise
rus for traditional teaching of
nskrit by giving them honorarium.
fact, the students too get a reason-
e scholarship during their period of
truction. What the student should
t and what shall be the Guru's Dak-
ina, are matters that are to be de-
ded by each State. Maharashtra
overnment has recognised four such
urus and two students per *Guru*.
hus Rs. 2,000 per month is the grant
f the Central Government for Sans-
rit teaching to Government of Ma-
arashtra. But when the administration
s not in a position to take advantage
f this Union Government's offer,
ome recognised institution should
ome forward to carry out the noble
bjects of giving Sanskrit learning and
eaching an impetus. Intending insti-
tutions should get in touch with the
Ministry of Education, (Sanskrit De-
partment) Government of India, New
Delhi.

* * *

GERMAN children on reaching 10
years, have to choose one foreign language for their study. They will be better world citizens when their horizon will be widened because of an additional tongue.

* * *

MUNICH University has a new student who is just 13 years. The Ministry of Culture gave special permission for his admission to University course of Mathematics, as he is found to be far above the normal; he is Elmar Eder.

As a son of a Physicist, engaged in nuclear research, Elmar was looked upon as a miracle in his classes. At 6, he mastered shorthand and surprised every one. At present he is busy on theory of relativity, which he seems to enjoy like an absorbing story. Another Ramanujam in the offing?

* * *

AGED people are a problem to others as also to themselves. It has been found a workable proposition to train them in some light work and keep them gainfully employed for three or four hours daily so that they don't feel the strain. Cooking seems to suit them well, as an experiment in Gottingen shows. Elders between 65-75, have started a workshop where they work for four hours only and share the proceeds among themselves. A simple workshop with lathes and carpenter's tools is kept at the disposal of some elderly people. They get interested in working with hand on the machines or with the tools. That keeps them occupied.

* * *

WHY must nurses always be in white? For a multi-storied building in

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many, hospital facilities are pro-
d on the terrace, so that each room
a roofed balcony. Here experi-
nts in the nurses' uniform were
ed. Three colours were used: pink,
ple-green and strawberry-red. All
quite popular. Will we in India
similar experiments? We are so
nventional that the very idea of
ange from the routine is almost un-
nkable!

* * *

THE Union Minister for Education,
. V.K.R.V. Rao, is a professor
st; he still maintains the studious
bits as is amply proved by his learned lecture at the Oxford University in October 1969. Dr. Rao spoke on the *Gandhian Alternative to Western Socialism* and showed how Gandhiji wanted to spiritualise not only politics but also economics. "Gandhi's socialism is not the first or even a second cousin of Western Socialism. It is quite clearly and categorically an alternative to Marx and Lenin, Stalin and Mao. The essence of that alternative is love in place of hate, service in place of self and conformity by moral conviction in place of conformity by physical coercion." No better pleading on behalf of *Sarvodaya* could be found and no better crusader than Dr. Rao. □ □ □

The difference between a politician and a statesman is: a politician thinks of the next election and a statesman thinks of the next generation.

—James Freeman Clarke

Bhavan's Samskritik Vikas Yatra—14

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Rose Annual, Royal National Rose Society, London

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Pp. 318 -XV, 16.5 cm x 23.5 - 1968; Ills. 101

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The present volume is the fourth in the series of books on farmers of Indi which the Indian Council of Agricultural Research is bringing out to promote fuller understanding of the farming communities in the country. It presents a pano ramic view of the agricultural conditions obtaining in Madhya Pradesh, Rajasthan Gujarat and Maharashtra and provides a succinct account of the topography, soils climate, crops, agricultural practices, village organisation and folk cultur of these states. The select photographs included in the book make the study more interesting.

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Stories of King Vikramaditya

* * * * * * * * * * * * *

22. TRANSMIGRATION

ONTINUED the ghoul:

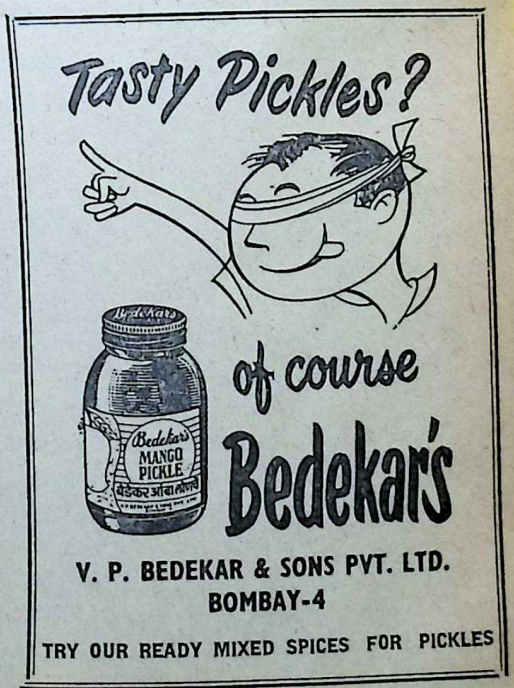
Your majesty! There was a city med Biswapur, the king of which s named Bidagdha. A Brahman. med Narayan, dwelt in that city. one day began thinking to himlf, "My body has become old, and I n acquainted with the science which nables one to enter another's body; is therefore better that I quit this ld body, and enter the body of some oung man and enjoy life."

When he had determined on this n his mind, he set about entering a outhful body; but first he wept, and hen he laughed, and after that he enered it and came home.

All his kinsfolk, however, were aware of what he had done, and hereupon he said to them, "I have now become an ascetic."

Having said this, he began to recite s follows: "He who dries up the ountain of hope with the fire of austere devotion, and placing his soul therein, deadens his senses may be termed a wise devotee. But the way of the people of this world is such, that the body may waste away, the head shake, the teeth drop out, and they walk about with a stick in their old age, yet even then, desire is not quenched. And thus it is that time passes away—day comes, night arrives, a month is over, a year is completed; one is a child, then an old man, while nothing is known as to who one and who others are, and why one grieves for another.

"One comes, another goes, and ultimately all life must depart—not one of these will remain. Many and various bodies are there, and many and various minds, and many and various affections, and various kinds of delusions has Brahma created; but the wise escape these, and quenching hope and desire, shaving their heads, taking a staff and water-pot in their



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hands, subduing the passions of love and anger, become ascetics, and wander barefooted from one place of pilgrimage to another; these same find eternal salvation.

"This world, moreover, is as a dream; to whom can you impart pleasure in it, to whom pain? It is even like the new leaf shooting from the centre of the plantain tree, wherein is no pith whatever. And those who pride themselves on riches, youth, or knowledge, are unwise. Again, they who turn devotees, and taking a water-pot in hand, beg alms from door to door, and nourishing their bodies with milk, clarified butter, and sugar, become lustful, and thereby immoral; they nullify their religious meditations."

After repeating so much, he proceeded, saying, "I will now go pilgrimage."

On hearing these words, his tions were very pleased.

Having told so much of the he ghoul asked, "Your majesty! did he weep, and why did he la

Then the king replied, "Calli mind his mother's love in his in and the happiness of his youth from a feeling of affection in h remained so many days in that he wept; and having succeed his art, and entered a new bod laughed with pleasure."

On hearing these words, the went and hung on to the same and again did the king bind hi before, place him on his sho and carry him away.

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...Without Comment

HILE Acharya Vinoba Bhave wants to bring about a change in the hearts men, I want poor people who are in majority in the country to capture Government by electing to the legislative bodies and the Parliament od, honest and unselfish persons pledged to serve the poor.

—*Khan Abdul Ghaffar Khan*, Pakhtoon Leader.

HE assertions of politicians have ceased to have any meaning in a country ich knows no laws except the will of those in power.

—*Acharya J. B. Kripalani*, M.P.

HE split in the Congress is welcome as the people were frustrated that thing was happening in the country and the Congress monolith was drifting wards oblivion.

—*Smt. Tarakeshwari Sinha*, M.P.

UBLIC debts of States increased to a staggering figure of Rs. 6,923.81 crores 1968-69 from Rs. 1,148.81 crores in 1955-56.

—Report of Fifth Finance Commission.

HE hardest thing about an American election is to win it without proving at you are unworthy of winning it.

—*Adlai Stevenson.*

OMMUNIST Party (Marxist) is raising party funds by looting paddy. The easants under the leadership of the party are looting paddy grown by other easants. This is not simple looting, but dacoity, and just as the leader of a acoit gang gives a share of the loot to his accomplices, the CP(M) is also iving a share of the looted paddy to the peasants acting under its behest.

—*Ajoy Mukherjee*, Chief Minister of West Bengal.

THE State's demand for the inclusion of Chandigarh was just because the city elonged to the Punjabi speaking region. If the Chandigarh issue was not olved according to the wishes of the Akalis, Punjabis would march to Delhi o capture it as their capital. —*Gurnam Singh*, Chief Minister of Punjab.

THE great abilities of many scientists and technologists were being wasted in India for lack of proper leadership.

—*Lord Todd*, Professor of Cambridge University and Nobel Prize Winner.

THE Institutes of Technology (in India) should be a seed-bed of new enterprise and economic growth. They should inculcate the will to innovate and the enterpreneural spirit to modernise old industry and in advancing the economy and welfare of the nation.

—*Dr. James R. Killian*, Chairman of the Corporation of Massachusetts Institute of Technology.

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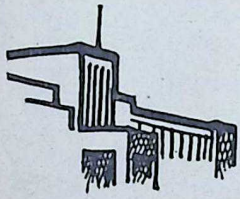
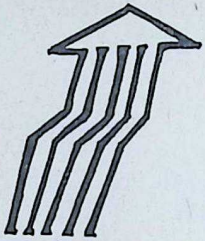
ONE OF THE LARGEST

ITI, one of the largest factories in the world, manufactures an entire range of telecommunication equipment to international standards.



IMPORT SUBSTITUTION

A concerted import substitution programme saves Rs. 22.7 million a year in foreign exchange.

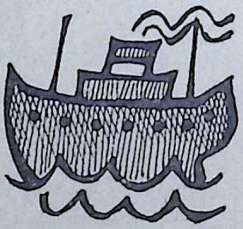


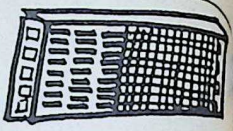
TURNOVER

In ten years turnover went from Rs. 34 million to Rs. 212 million. Total turnover since inception? Rs. 1340 million!

EXPORT

ITI has exported over Rs. 23 million of equipment to many countries, including the most advanced. For East African Posts and Telecommunications automatic telephone exchanges have been supplied and installed.





WIDE RANGE

* Automatic exchanges
* Telex exchanges
* Long distance multi-channel transmission equipment
* Specialised equipment for defence and railways
* Microwave systems
* Telemetering equipment
* Power line carrier equipment
* Electronic measuring instruments
* Road traffic signals

Communication is our business

...we also make telephones

AIYARS. ITI-10

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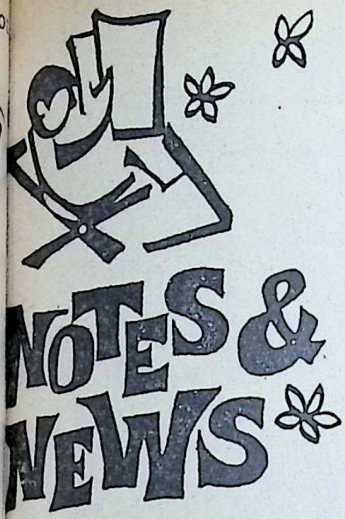

N ABDUL GHAFFAR KHAN

PITE a crowded programme on the day of his visit to Bombay on ary 10, 1970, Khan Abdul Ghaffar called on Kulapati Munshiji at residence at the Bharatiya Vidya an, Bombay.

n his arrival at the Bhavan straight n the Civic Reception accorded to by the Bombay Municipal Corpo- on, the "Frontier Gandhi" was ived by Smt. Lilavati Munshi. ough unable to walk, Kulapati nshiji also came out of his room and comed the distinguished visitor by rmly clasping his hands.

The two octogenarian freedom fighters ived memories of the freedom strug- and exchanged affectionate greetings en they met.

Kulapati Munshiji presented the rontier Gandhi" with a copy of *ndhi and Bombay*, the latest Bhavan's blication released by Dr. V. V. Giri, sident of India and also a copy of e special Badshah Khan Number of e *Bhavan's Journal*. (See *Photo ature*)

AVAN'S BANGALORE KENDRA

I Durga Das, veteran journalist and itor-in-Chief of *India News and ature Alliance*, delivered a lecture on ole of the Press in Democracy" under e auspices of the Bhavan's Bangalore Kendra, on January 9, 1970. Hon'ble Justice Sri M. Sadasivayya, Chief Justice of the High Court of Mysore, Bangalore, presided.

If he were asked to give a slogan today for the Indian press, it would be "investigative reporting", Sri Durga Das said. Investigative reporting was almost non-existent at this crucial period in Indian history and without this the press would never be able to play its very important role in sustaining democracy.

It was the duty of the press, to educate the voter by not only exposing the corrupt but also bringing to light the number of great men whom nobody knew because they were not publicised.

For this, it was also necessary on the part of newspapers to reorient their sense of values. As it stood now, only those in power or near the seats of power were recognised as newsworthy, he said.

In a democracy, Sri Durga Das said, the press was the permanent Opposition and it had to function like that always. And this was specially true in a country like India where both radio and the infant television were controlled by the Government, which meant that they could be used or misused without any check on them.

He also hoped that journalists, specially reporters, would develop a sense of dedication and objectivity.

The Chairman, Chief Justice M. Sadasivayya, said that the press was the most potent factor in a democracy, specially in a nascent democracy like India. It was the duty of the press, specially editorial writers, to shape the thinking and actions of those in power who might not be fully qualified to run Governments well. The press must see to it that power was exercised in acordance with the principles and aims of the Constitution. The Chief Justice said that the press also owed a duty to society by stressing the rule of law and discouraging violence, which had become common throughout the country today.

Sri M. P. L. Sastry, Hon. Secretary of the Bhavan's Bangalore Kendra, proposed a vote of thanks.

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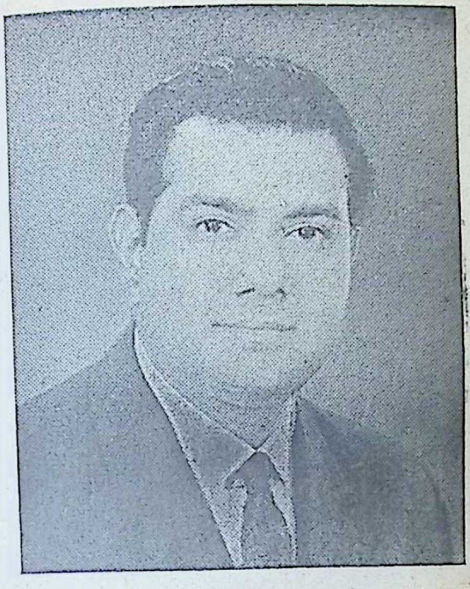
VAN'S MADRAS KENDRA

83rd birthday of Kulapati Munshiji celebrated by the Bhavan's Madras ra on 4th January, 1970. The ble Sri K. Veeraswamy, Chief ce of the Tamil Nadu High Court, ded. Sri S. Narayanaswamy, Secre- of the Madras Kendra, welcoming gathering, referred to Dr. Munshi's y-sided activities for the promotion ur culture and his geniality of dis- tion and supreme consideration for rs. Sri T.V. Viswanatha Aiyar, Sri . Japee and Sri A.G. Venkatachari e about Dr. Munshi's virtues, his ntful life, his abilities as a writer, administrator and above all as the lder of the Bharatiya Vidya Bhavan. Chairman, Justice Veeraswamy, erved that more than as a law- or as a politician or admi- rator, Dr. Munshi will be remem- ed for the part that he played in fting our Constitution and for his k in the Minorities sub-committee of Constituent Assembly and also for part he played in writing the Fun- hental Rights into the Constitution. other claim of Dr. Munshi for the teful reverence of the present gene- tion and posterity, he said, lay in the enificent edifice of the Bharatiya dya Bhavan in founding and deve- ping which Dr. Munshi displayed his rtues of dedication and sacrifice to a markable degree. Sri Rajanikant ehta, Treasurer of the Kendra, pro- sed a vote of thanks.

RI A. SIVASAILAM

RI A. Sivasailam, Chairman of *Amal- omations (Private) Ltd.*, has been ap- ointed Sheriff of Madras for this year. A worthy son of an illustrious father, ho passed away a few years ago very arly in his life after developing a vast ndustrial empire and rising to opulence rom stark penury by dint of his honest nd selfless work, Sri Sivasailam inherits the qualities possessed by his father, ri S. Anantaramakrishnan, in abundant easure which endeared him to per- ons in all walks and strata of life. uavity of temper, sobriety of demean- ur, simplicity of deportment, unosten-



tatious piety, a philanthropy which concealed its gifts and scrupulous regard for truth and justice, were the qualities which adorned the father. In these respects, Sri Sivasailam is not only a chip of the old block, but he bids fair to become the old block itself. Rarely has a son taken after his father so well and so completely.

We offer our congratulations to Sri Sivasailam on the honour so deservedly bestowed on him. He is a Vice-President of Bhavan's Madras Kendra and one of its most ardent and devoted benefactors.

SRI M.A. MASTER

WE regret to record the death, in Bombay, on 7th January, 1970, of Sri M.A. Master, well-known shipping magnate and former General Manager of the Scindia Steam Navigation Co. He was 86.

A close associate of the late Walchand Hirachand, Sri Mansukhlal Atmaram Master had been connected with the shipping industry right from its infancy. His contribution to the development of Indian Shipping was invaluable and recognised both by the Government and the public. At a time when shipping was monopolised by foreign interests,

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Sri Master fought a lone battle to safeguard the interests of Indian shipping. He was indeed a pioneer and a tower of strength in the shipping world.

For almost two decades, from 1937 to 1956, Sri Master was a Trustee of the Port of Bombay. He was President of the Indian Merchants' Chamber in 1945 and of the Federation of Indian Chambers of Commerce and Industry in 1947. He served on the National Harbour Board from 1951 to 1960. He a member of the Governing B the training ship "Dufferin".

He had been Chairman of th Ports Development Committee a ber of several other Committees ted with the development of shipping.

His services were indented fo Government at all International ferences. He represented India International Conference of S Life at Sea, held in London in again in 1948, and at the Inter Maritime Conference held at G

A confirmed nationalist and social reformer, Sri Master was ted with many social, charitab educational institutions.

Sri Master was a distinguishe member of the Bhavan.

PROF. M. YAMUNACHARYA

WE regret to record the dea Mysore, on 5th January, 1970, of M. Yamunacharya, an eminent p pher and an authority on Vaishn

Prof. Yamuncharya taught philo both Eastern and Western, at th

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ty of Mysore for over three de-
s. Mahatma Gandhi's philosophy
way of life fascinated him and his
study of this "finest flower of
's spiritual heritage" led to his
pointment by the Gandhi Smarak
n section. He brought out, in Kan-
hi as the Chief Editor of the Kan-
a, twenty volumes of Gandhiji's
ings in the course of five years. He
served as the Director of Research
the Gandhi Peace Foundation.
An active member of the Indian Phi-
ophical Congress, he has to his credit
uable research papers published in
ding academic journals and read be-
e bodies like the Indian Philosophi-
Congress, All India Oriental Con-
ence, Mythic Society and the Indian
titute of World Culture.

N. H. BHAGWATI

E regret to record the death, in
hmedabad, on 7th January, 1970, of
ri N.H. Bhagwati, former Judge of the
upreme Court of India. He was 76.
Starting his career as a leading ad-
ocate of the Bombay High Court, Sri
agwati was elevated to the Bench.
e later became a Judge of the Supreme
ourt of India.
Besides being an eminent Jurist and
Judge of acknowledged impartiality,
ri Bhagwati was also an enlightened

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educationist. He was, therefore, appointed, after his retirement, as the Vice-Chancellor of Banaras Hindu University, in which capacity he served for six years.

Sri Bhagwati was associated with the Bhavan as a Member of its Council. We offer our condolence to his distinguished son, the Hon. Sri P.N. Bhagwati, Chief Justice of the Gujarat High Court and Chairman of Bhavan's Gujarat Kendra and also to the other members of his family in their bereavement.

INTERNATIONAL CONFERENCE ON PROHIBITION

IN the context of the Gandhi Centenary Celebrations, a six-day International Conference on Prohibition will be held in New Delhi, at the auditorium of the Indian Medical Association Bldg., Indraprastha Marg, from January 25 to 30, 1970.

The International Conference is being sponsored by:

The All India Prohibition Council

The International Commission for the

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Prevention of Alchoholism

The Indian Institute of Scientific studies for the prevention of Alcho-holism

The National Committee for Gandhi Centenary.

A large number of workers, from India as well as abroad, dedicated to the cause of Prohibition, will participate in this Conference.

The noble objective of Prohibition, as visualised by Gandhiji and now en-shrined in the Directive Principles of State Policy in the Constitution, it is felt, would derive considerable support and impetus and it is hoped that the Conference may result in a more con-centrated effort on the part of all con-cerned to pursue the policy and pro-gramme of Prohibition in the interests of the common man and the moral and spiritual values that mankind is so badly in need of.

Further details can be had from:

Gandhi Centenary International Conference on Prohibition
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AKHIL BHARATIYA SAMSK PANDITA PARISHAD

A THREE-DAY All-India Co of Sanskrit pandits—Akhil B Samskruta Pandita Parishad— held in Bombay, from Februar 23, 1970. Dr. V. K. R. V. Rao, Education Minister, will inaugu Conference.

A large number of delegates, ing a few from foreign countri participate in the Conference, aims at evoking some life in the wise "all quiet on the Sanskrit f

The official language of the of the Conference will be "S Sanskrit, and the proceedings wi place in Sanskrit as far as p Delegates will however have the to speak in Marathi, Gujarati, and English.

Further details can be had fro

Sri L. M. Chakradeo,
Secretary-General,
381, Raja Ram Mohan Roy
Bombay 4.

SRI MAHESH CHANDRA SAST

SRI Mahesh Chandra Sastry, amination Secretary, Saral S Examinations, of the Bharatiya Bhavan, has returned from a to Mauritius and other East A countries. He had gone there propagation of Sanskrit and I Culture and for possible blishment of centres for propa He found the climate in Mauritius favourable as already many or tions like the Brahmana Sabhas Arya Samaj had prepared the g for a more intensive sort of work. ever, in lieu of the uncertain p conditions in the East African tries, the other parts did not app evince as much interest as Mau (*See Photo feature.*)

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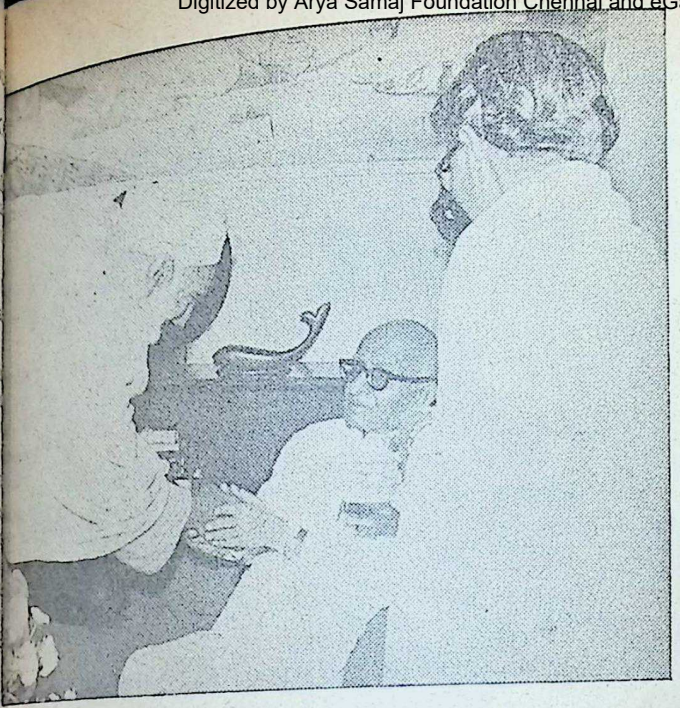
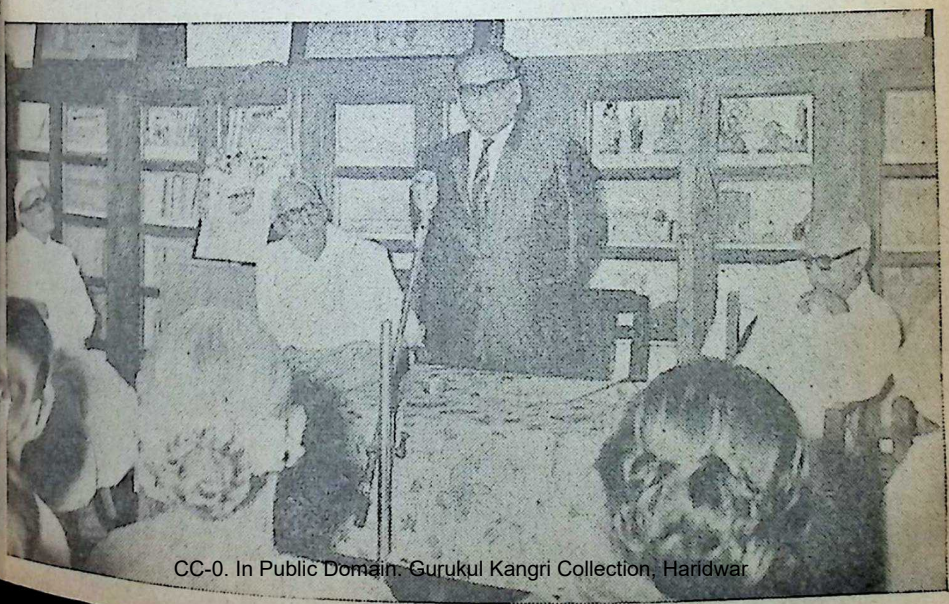


PHOTO FEATURE

Khan Abdul Ghaffar Khan greeting Kulapati Munshiji at his residence in Bharatiya Vidya Bhavan on January 10, 1970. Also seen in the picture is Smt. Lilavati Munshi.

Justice Sri K. Veeraswamy, Chief Justice, Tamil Nadu High Court, delivering the Presidential Address on the occasion of the 83rd Birthday Celebrations of Kulapati Munshiji at the Bhavan's Madras Kendra.



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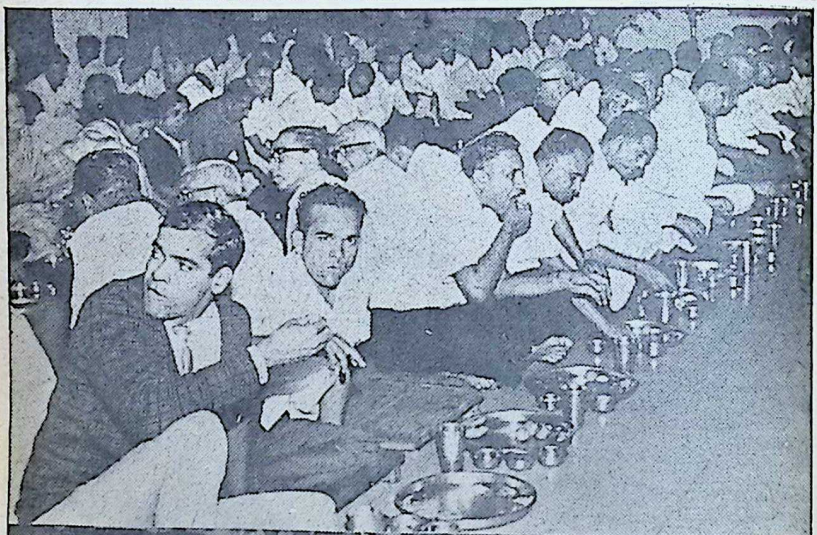

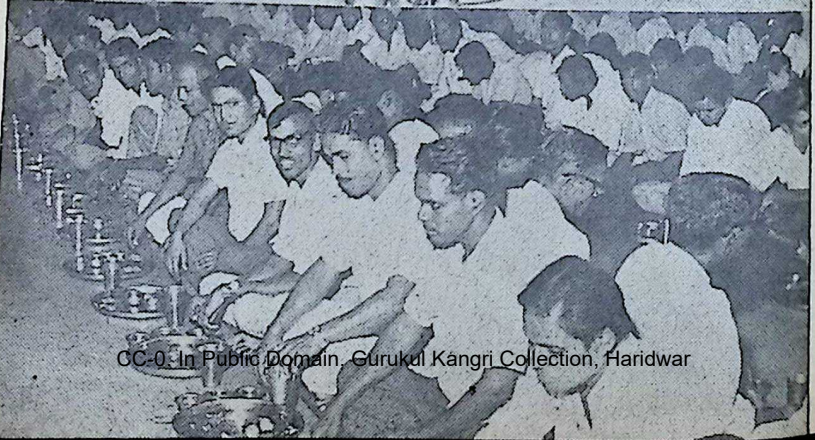

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ulapati Munshi's Birth Day Dinner, ecember 31, 1969.

1. Srimati Lilavati Munshi serving eets to the 'Bhavan's family.' 2 and Two Views of the 'Bhavan's family' the Dinner.

ri J. K. Joshi, Mayor of Bombay, giv- g the first prize to Miss Kadambari ailasnath Sabnis, the winner in the luco Colouring Contest. →

er Dinner Speech—Sri G. G. Yelamme of the Bhavan's Press felicitating Kulapati rshiji on his 83rd Birthday.

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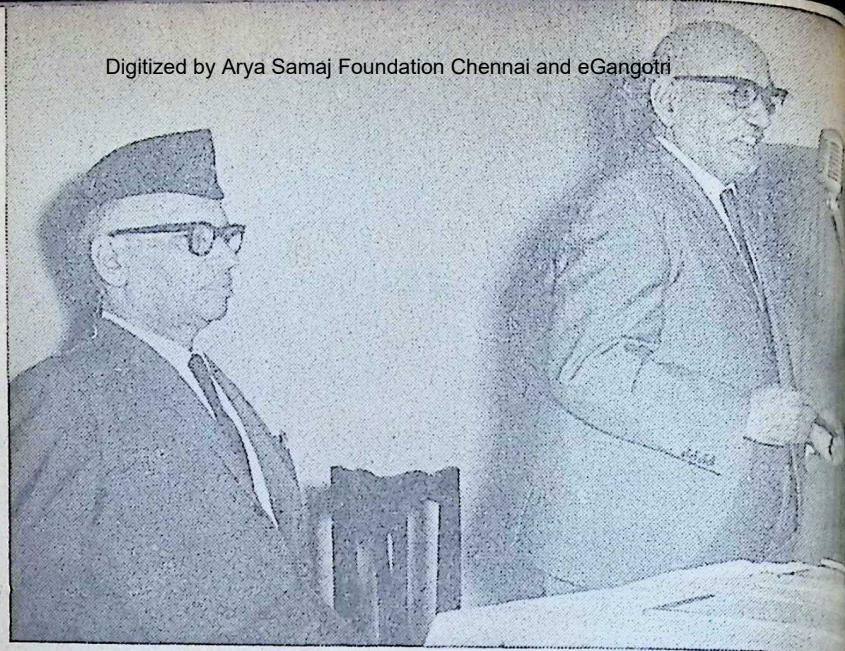

Sri Durga Das, Editor-in-chief, INFA, delivering his lecture on the Role of th
at the Bhavan's Bangalore Kendra, Justice Sri M. Sadasivayya, Chief Ju
Mysore, presiding.

Sri Mahesh Chandra Sastri, Pariksha Mantri, Bharatiya Vidya Bhavan, wit
minent Mauritius citizens when he went on a Cultural tour to Mauritius and
East African countries.

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Our Bookshelf

KAMANYA TILAK by Dhananjay Keer. Publishers: Popular Prakashan, Bombay. Pages 463. Price Rs. 40/-.

DHANANJAY KEER has carved a thy place for himself as a pains-ing and popular biographer. In this second edition of *'Lokamanya Tilak'*, Keer has added a lot of new mate-which is intended to throw new light some aspects of Balagangadhar k's eventful life. He keeps the hero is biography right in the centre and yses in detail the many influences shaped him, and the impact he had the events and persons around him. Keer seeks to establish the essential erence between Tilak and Gandhiji the means and methods employed for aining the goal which they set before mselves.

The Carlylean theory that the history an age can be rewritten in terms of life-story of the Heroes who lived rein, stands amply exemplified by the ry of the Lokamanya's life. Born in 56, just an year before the first war Indian Independence, Balaganga-ar Tilak strode across the mighty ge like a veritable lion, shaping events, ulding men, making history, and leav-his unmistakable impress on every-e and everything around him. Well ight he have said—

Bliss was it in that dawn to be alive,
To be young was very heaven!

For, at the dawn of the Indian Na-nal Congress he was alive, and young o! The times were tumultuous, the ople mighty and the events exciting. Born a pious "Poona Brahmin", Tilak evolved himself into an indefatigable Maharashtrian leader, and rose to be a great national hero with an international reputation. He was a friend of the needy, a champion of justice and a supporter of all movements against the British Raj. Sri Keer's biography highlights the significant point that Tilak was ever watchful and alert and seized every opportunity to use his power and energy to outwit the ruling British.

Tilak's boyhood shows evidence of the forces that played an effective role in making him the zealous patriot he became. At college, a few friends and teachers helped him become a fiery orator, a firm champion of right and liberty, and a fearless fighter. He began his career as a schoolmaster, became an educationist, was inevitably drawn into journalism, studied and taught law, was honoured as a profound Sanskrit scholar and was looked up to as a political leader. He towered over the men of his age, owing to his sheer strength, remarkable versatility, and unequalled power and ability. He was branded an extremist and agitator largely because of his tongue and pen, both of which were quite sharp. But this is true that his adversaries stood in fear of him, and his friends in awe.

Politics and public life claimed a major part of Tilak's time and energy. Though a staunch Congressman throughout his life, there were moments when he could not see eye to eye with the so called Moderates. But never did he put the personal or regional interests above the national. He was an uncompromising realist who advocated all means for achieving the intended goal. His knowledge of men and matters was profound, his judgment sound and his path clear. He was generous enough to accommodate and appreciate the other man's point of view, for the interests of the country were greater than anything else. Tilak intended to establish the Congress Democratic Party, the manifesto of which he published on April 20,1920. There was sharp opposition inside the Congress to Tilak's move. Meanwhile Shaukat Ali invited Tilak to attend the Council of the All India Muslim League

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which was to meet at Allahabad to discuss the Khilafat question. Tilak said that he would not attend any meeting except that of the Congress to decide questions of National policy. Here is a lesson for all of us. Any rift in the national Organisation is bound to be exploited by the internal and external enemies for their own advantage. Tilak's high sense of duty and loyalty guided him aright. He came out of every fight and controversy—even though political —with his nobility and majesty unimpaired. Considering the might of opposition he had to contend with and the giants of men he had to deal with—men like Ranade and Gokhale, Srinivasa Sastri and Phiroze Shah Mehta, Dadabhai Naoroji and Lajpat Rai, Mrs. Annie Besant and Surendranath Banerjee, C.R. Das and Malaviya, and a host of vindictive British Officers—Tilak's strength and verve demand our admiration. The politician conducted himself with statesman-like dignity. Well and truly has he been called the Father of India's Revolution. The subtitle of Sri Keer's biography—"Father of the Indian Freedom Struggle"—needs no elaboration.

If politics was Tilak's first love, scholarship and research were his dear pastime. He belongs to that select band of men who may be termed scholar-statesmen—Nehru, C. R., Ranade, Munshi, Aurobindo. A profound scholar in Sanskrit and Marathi, Tilak conducted researches in such topics as the age of the Vedas, the home of the Aryans and the Rahasya of Bhagavad Gita. He earned the esteem of acknowledged authorities in the field like Max Muller, Weber, Jacobi, Whitney, Dr. Bloomfield and Dr. Warren. It is not usual for politicians nowadays (preoccupied as they are with strategic moves and counter moves) to evince any living interest in art and letters. I am afraid men like Tilak, Gandhiji and Nehru—the scholar-statesmen—are becoming a rare type—men who could enrich both politics and letters. Literary and spiritual pursuits ennoble the politician and give him stature and strength.

Sri Dhananjay Keer's biography is a monumental work. The political history of the period serves as a backdrop against which the character and a ments of the hero are projected biographer's assessment of Tilak unbiassed and impartial. He praise on the hero where it is does not hesitate to point out his The frank appraisal on pages 1 and 449 are noteworthy. The followed is the traditional and dox method of delineating the ch of the hero as the events and ac of his life are unfolded. The boo cludes with a critical appraisal hero's achievements.

There are however a few un facts and unconnected events whi not cohere into the narrative. hang rather loosely and tell up total impression of the piece. Pe lia and anecdotes if made into a se chapter would have illustrated the ous aspects of Tilak the man— householder, as a father, as a hus as a friend. The style of Sri K simple and clear, no doubt, but expressions sound strange and som tences are not well-knit and the f not quite smooth. Certain obvious takes of printing and the glaring take on page 317 could have been ded.

The get-up of the book is exc the printing clear and fine and the on the jacket of the Lokamanya i well done. Books like this deserve translated into all the Indian lan in order to make the youth aware history of their great land and story of the mighty men who that history.

—*N. Nanjunda*

SRI AUROBINDO—The Hop Man: By Keshavmurti. Pub. Publications, Sri Aurobindo A Pondicherry-2. Pp. 485 Price: R

THIS latest biography of Sri Auro is to be welcomed for the just does to the multi-faceted personal Sri Aurobindo. In a pleasing leaving no recorded (and even unre ed) detail, the author develops his of Sri Aurobindo as a poet, as a man, as a philosopher and Yogi. Seer who has opened a luminous

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man. Extensive citation from the rnmental records, conversation, rs etc. make the book a reliable ment of history. Summaries of the r works of Sri Aurobindo and the on which the great work started him is developing under the direc- of the Mother add to the com- eness of the work.

eautifully got up, usefully indexed, book is indispensable for every ly and evaluation of the life and ion of Sri Aurobindo.

—*M. P. Pandit*

RT STORIES by Manoj Das. Tri- ni Publishers, Gokhale Hall, 9 rmenian Street, Madras-1. Price: s. 4.50.

R one who reads the stories of Ma- Das for the first time (I am afraid, stories have been mostly confined to readers of *The Hindu*) each story this collection will come as a shock urprise and joy. Here is a writer Indian in his vision and wisdom truly universal in his appeal. With enuine combination of wit and com- ion on one hand and an insight and capacity to *reveal* on the other hand, author brings each character to a bbing life—whether it is of an in- ent child or of an intriguing politi- —and makes each situation uner- ly natural and yet significant. If his ge is vast, his style is original; there an aristocracy in his English—a trait ich evolves only out of a deep in- vement with the spirit of the lan- age, which is rare. Briefly, this col- tion is a must not only for the stu- nts and readers of Indo-Anglian Lite- ure, but for the readers and lovers of temporary Indian fiction as a whole.

—*Dev Das.*

DAY-BOOK OF THOUGHTS ROM MAHATMA GANDHI by Narasimha Char, with a foreword by Rajendra Prasad. Published by Mac- millan and Co., Bombay, 1969, pp. 204, Price: Rs. 12.00.

HIS collection of thoughts of Mahat- Gandhi was first issued in 1951 and now is reissued during the Gandhi Centenary year.

It is needless to point out that the compiler has taken considerable pains to prepare this book. He has given a list of books and journals from which these thoughts have been culled out.

Attractively got-up, this book is very useful to schools and colleges where thoughts for the day are displayed as well as for teachers and journalists. A low priced paper-back edition would however be highly popular with the students and would better serve the purpose for which the collection was prepared. The Introduction to the work is quite informative and scholarly.

—*C. Kulkarni.*

THE RELIGION OF TIBET: by Sir Charles Bell. Published by The University Press, Oxford, pp. 1-235. Price Rs. 30.

TIBET, or any book on Tibet, arouses nostalgic emotions, and particularly this one because it has been written by a person who was there for 19 years, for 12 years as the diplomatic representative of the Indian Government and that too in an atmosphere of growing friendliness. Sir Charles Bell's book is indeed a classic and, therefore, it has become necessary to issue a second edition after so many years. The reason why it has been republished is quite obvious. The author has utilised all his time, energy and knowledge in knowing at first hand about the Tibetans and about Buddhist religion. As he says "it is true that this work, in its varied aspects, unfolded an ever-widening vision of Tibetan hearts and minds". He has used several kinds of sources. These are divisible primarily into oral sources and written sources. The oral sources have been discussed very briefly: but as he says again "always and everywhere was an inflow of sights and sounds challenging comprehension; always and everywhere kind friends were near at hand to help the understanding" Conversations were often *tete-a-tete;* but he says third parties were sometimes present, interpreters never (as is usually the case today). And this has helped him, as

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nothing else could, in understanding the old histories and biographies, the poems and legends, and to trace their developments in the Tibet that he saw around him.

The written sources include Chinese written sources, Tibetan written sources and European written sources. About the Chinese, the author has to say some very interesting things, which are even true today. The Chinese regarded Tibetans as troublesome savages, though Sir Charles Bell thinks that in many respects the Tibetan upper classes are the more civilized of the two, i.e., the Chinese and the Tibetans. And though we know from other sources that Tibet sometimes conquered a large part of China, still the Chinese represented otherwise. And, therefore, the Chinese Emperor was known to the people of Lhasa as 'The Bag of Lies.' (How well we know this!). Sir Charles Bell feels the percentage of impartiality in most fields of Chinese inquiry is ve that considerable value attaches Chinese records.

The Tibetan sources consist scriptions and written accou manuscripts and they began reign of the Fifth Dalai Lama these are stored by the Gov mostly in the Head Office of A in Lhasa. Then the men of learn the last seven centuries compile own general histories of Tibe course, in some we cannot discr between history and legend, still as the translation of Indian B works are concerned, they are ext accurate. Of particular interest history by Pu-ton's and this ha used for writing the earlier peri Tibetan history. The next Tibet tory is known as the "Clear Mi the Royal Line." It was compiled where in the 10th century.

Then there are the biographie the most important is of Mi-la Important is the history of Bhut titled *The Religious History* *South*. Then there are some loc tories which have also been utili Sir Charles Bell.

Among the European written r the earliest is of A.D. 1253 writ a Flemish friar, William de Rub and then the work of the Jesuit m naries and Central Asia 1603-17 book based on all these sources m ly is a mine of first-hand inform It deals with the birth of relig fore Buddhism penetrated into T also discusses in detail how Bud became the national religion, an from Tibet it spread to Mongolia

In Part II the author tells in the power of the Tibetan mona the priests as civil and military and lastly how the Dalai Lama garded as deity and king. Nobod is interested in Tibet, as it was be was 'kidnapped' by China, shou to read this classic book.

—*H. D. S*

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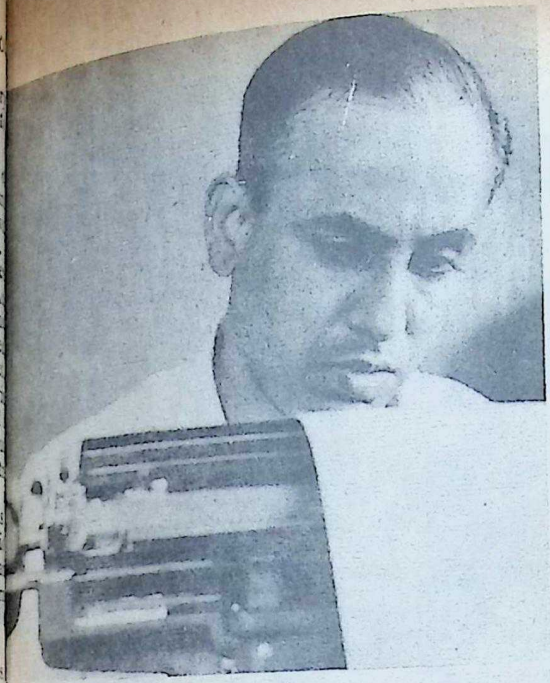

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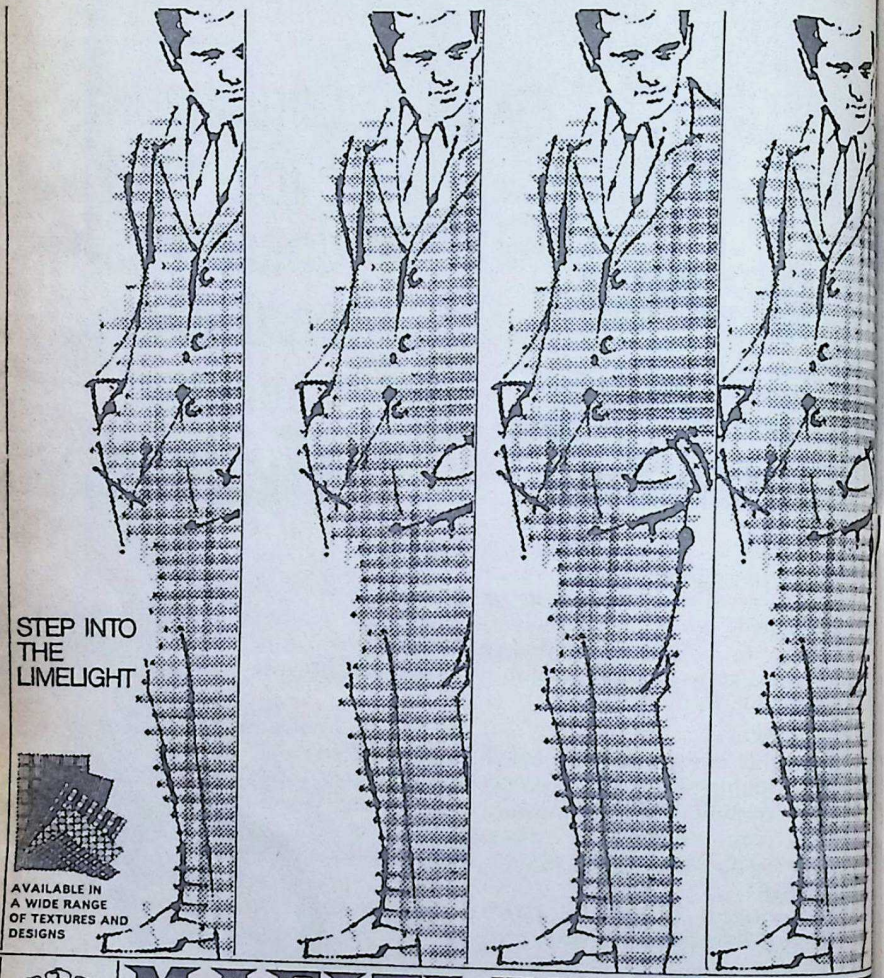

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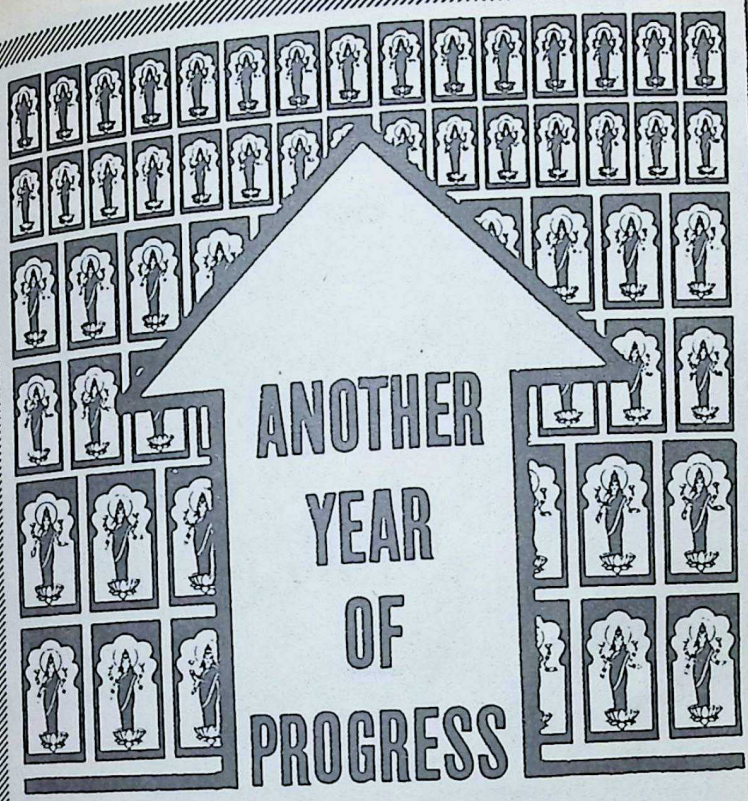

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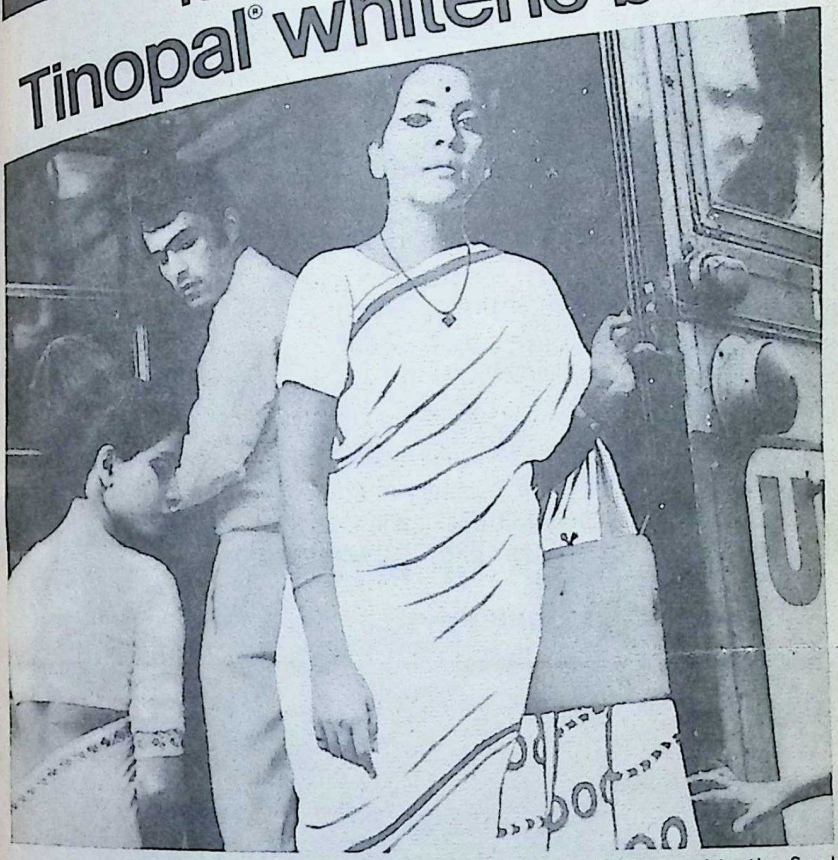

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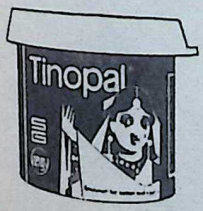

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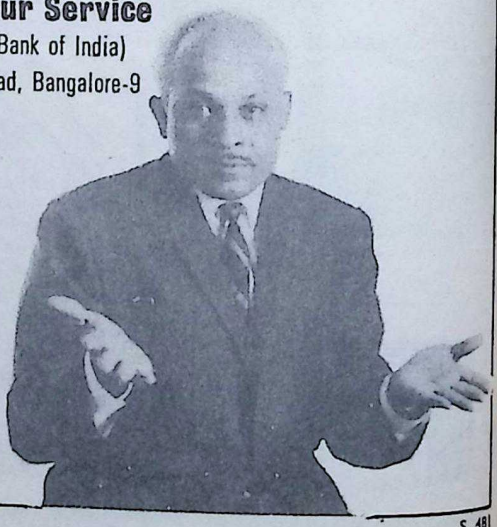

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VOL. XVI NO. 14
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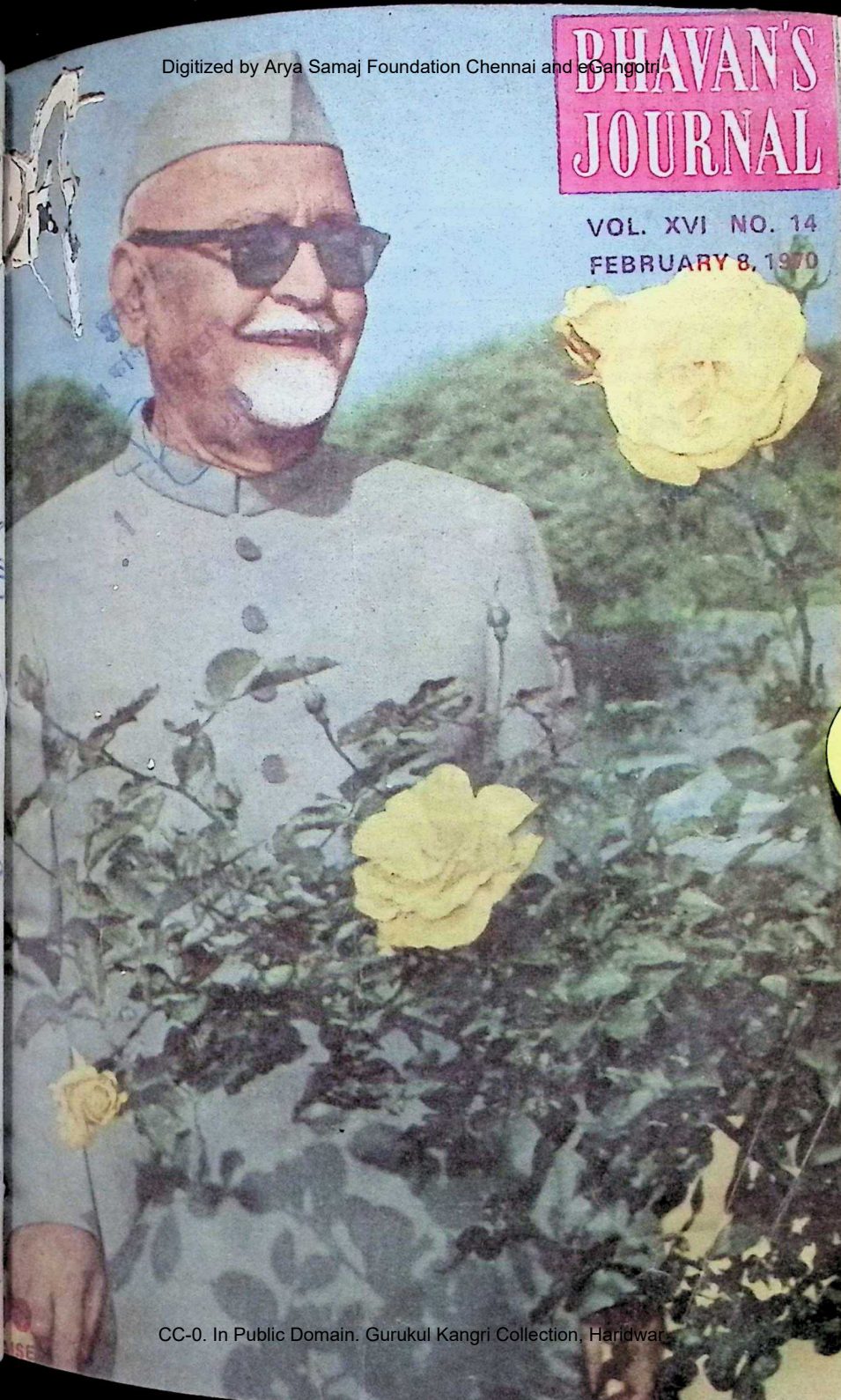

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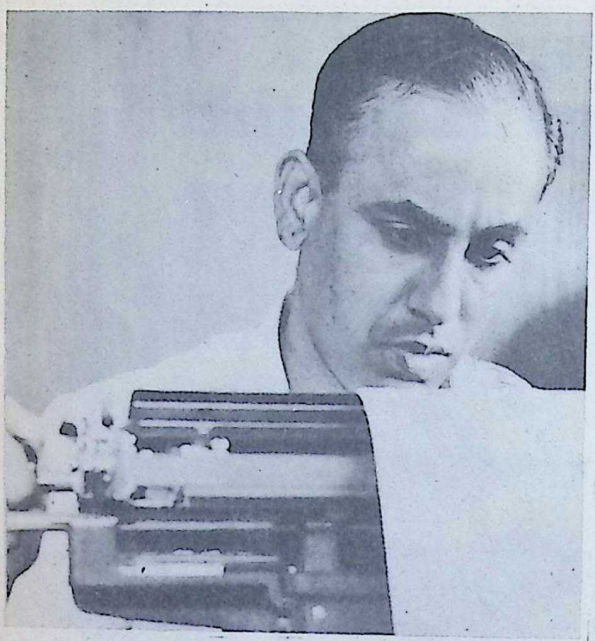

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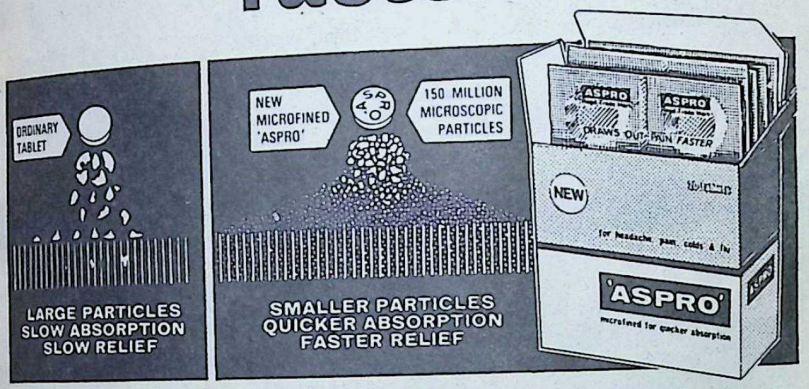

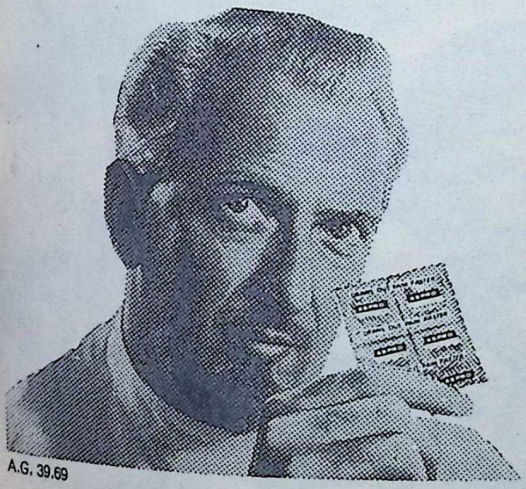

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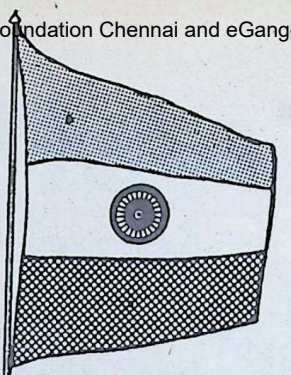

Jana-gana-mana-adhinayaka Jaya he
Bharata-bhagya-vidhata !
Panjaba-Sindhu-Gujarata-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga-
Uchchala-jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya-gatha.

Jana-gana-mangala-dayaka, jaya he
Bharata-bhagya-vidhata
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he.

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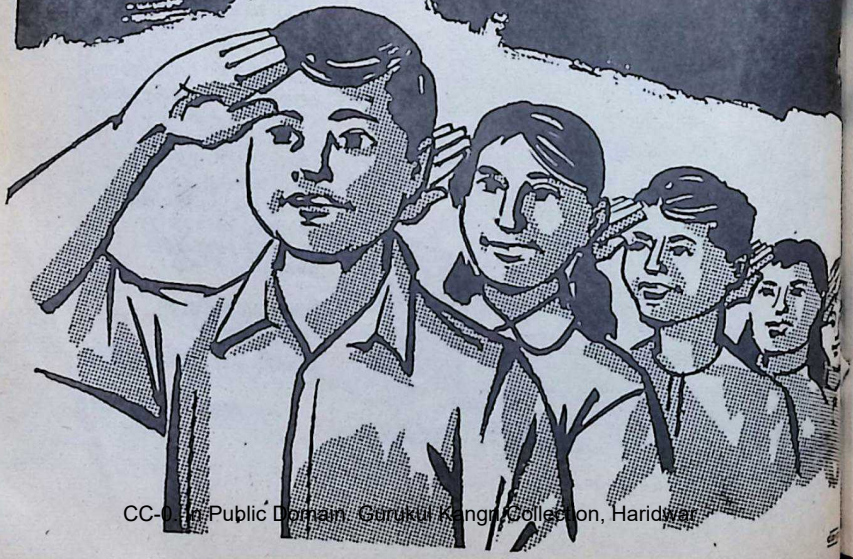
and respect the flag,
-symbol of the motherland



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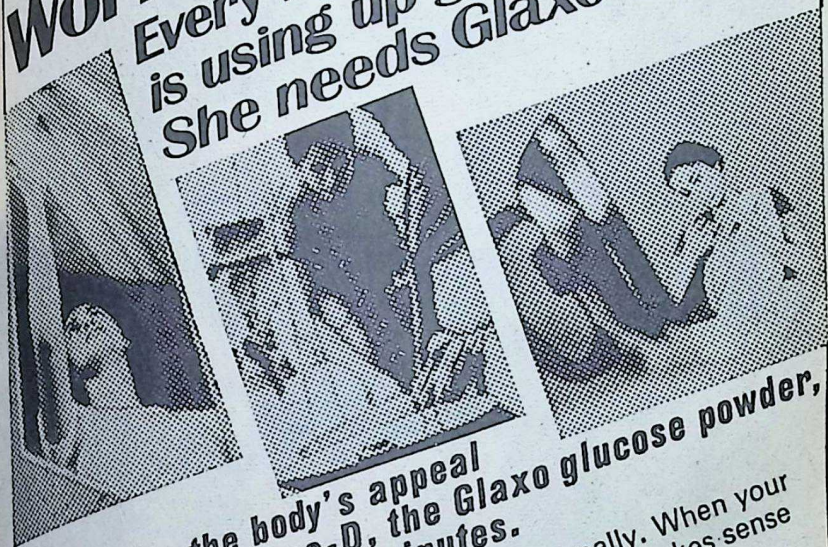

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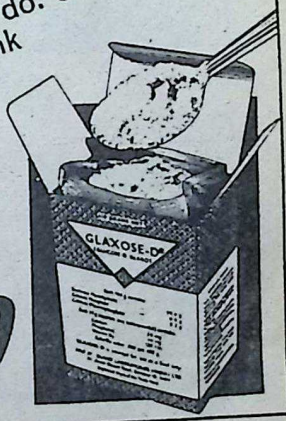

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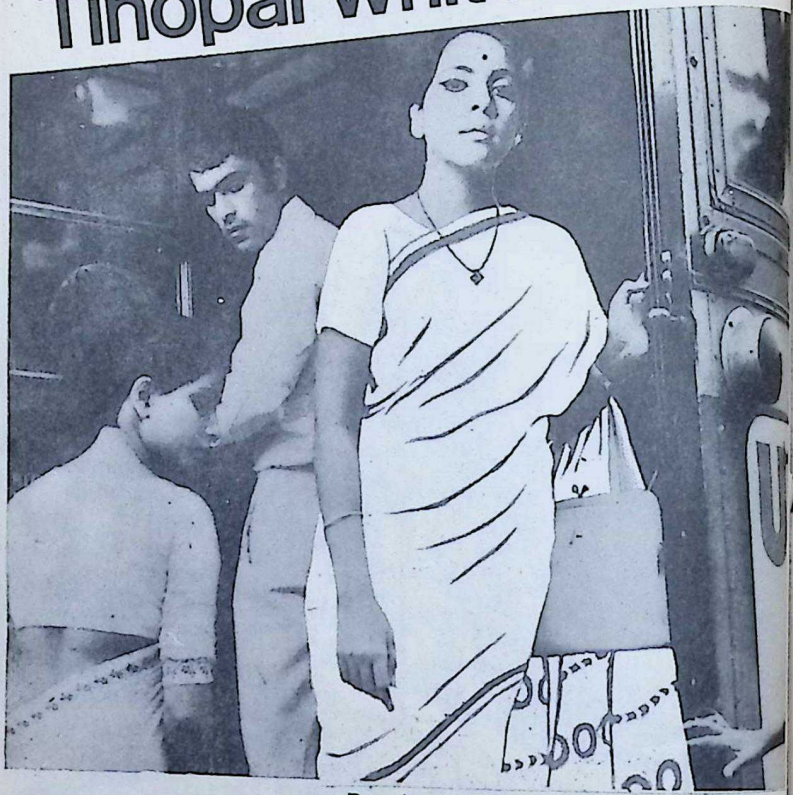

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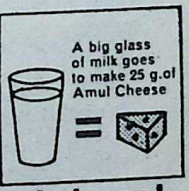

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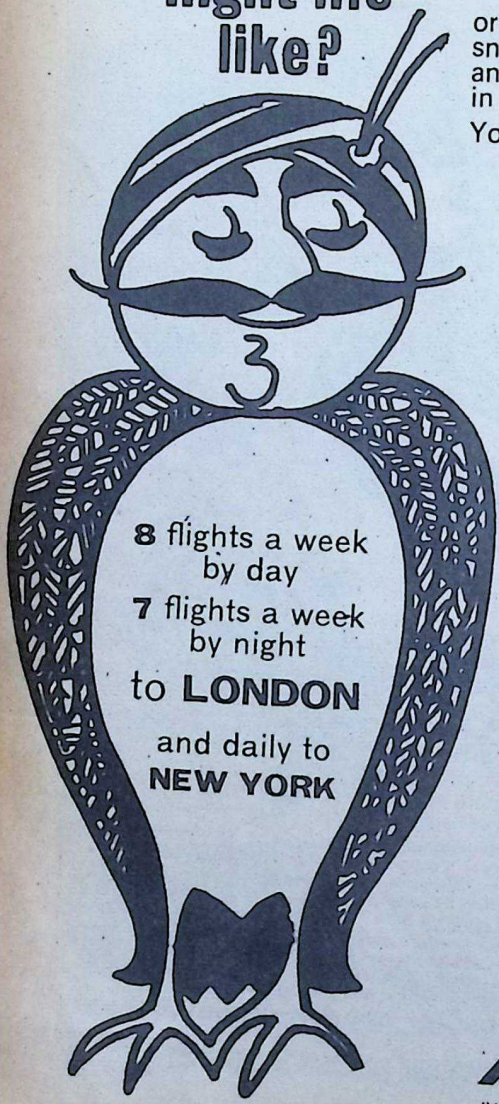

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C. RAJAGOPALACHARI

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let Noble thoughts come to us from every side

—Rigveda I-89-i.

BHAVAN'S JOURNAL

PRAYER TO INDRA & VARUNA

अस्मे इन्द्रावरुणा विश्ववारं,
रयिं धत्तं वसुमन्तं पुरुक्षुम्।
प्र य आदित्यो अनृता मिनाति
प्रामिता शूरो दयते वसूनि॥

Bestow on us wealth accompanied by treasures, ample food and all choice gifts, O Indra and Varuna. That son of Aditi who destroys falsehood (and also) the brave god (INDRA) give us boundless treasures.

—*Rig Veda*, VII-84-4

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KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Sanskrit through the ages-I

BHARATIYA VIDYA BH
BOMBAY.
FEBRUARY 8, 1970

MY YOUNG FRIEND,

I AM very happy that some recognition, though belated, has been given to Sanskrit by the Government of India. At the suggestion of the Central Government, Sanskrit Day was recently observed all over India. It is a happy coincidence that the day chosen was the Upakarma day or Shravani, the auspicious day which our ancestors fixed, thousands of years ago, for the commencement of the study of the Vedas. It augurs well for the land because a right step, quite consistent with the historical forces that have been shaping the destiny of our land has been taken.

The Bhavan and the Sanskrit Vishva Parishad, sponsored and run by it, stands for the resuscitation of Sanskrit. With Sanskrit is bound up the unique continuity of our culture and the unity, integrity and vitality of India. More, in all those whose parents have an acquaintance with Sanskrit, it lays and strengthens the foundations of a purposive life—nationally and internationally. Our ancestors were a highly forward-looking people. Five thousand years ago, they set for mankind the ideal of the One World—Vasudhaiva Kutumbakam and prayed the welfare of all.

Lokah Samastah sukhino bhav

In this I propose to share with my reflections on Sanskrit through Ages, tracing it from the earliest t in the hymns of the Vedas throug days of glory in the days of Imp Magadha and Guptas, its later h nation and subsequent revival.

I

Of all the forces which bind and make him a social and tural being, the most powerful is Word. In that sense, the worshi the Word, *Sabda-Brahma*, is on the most pervasive forces of life. instance, geographically, India everything to the Himalayas; in sphere of social relations, as als the sphere of the mind and the sp India owes everything to Sanskrit

In pre-historic times, the Aryans forged the Aryan langu the ancestor of many Indo-Europ languages. In the course of this p cess, certain ideas came to be c pressed in words of fateful meani in the progress of time these w moulded the social, intellectual spiritual life of the human race.

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dia the Aryans used the Word in the imary Prakrit which they spoke, d which later became Classical nskrit, with extraordinary sanctity. his happened long before the *Dasha-ina*, the Battle of Ten Kings, the eat historical event recorded in the *igveda*. The Aryan tribes fought ch other and fought against the on-Aryan Dasyus; but they were ound together by the spoken word. hen the words came out in rhythmic hants they were *mantras*, divinities themselves. Those who could mpose the *mantras* were demi-gods, eserving worship. People believed e perfect word to be a divinity, nd the man who commanded it, half vine. It was this belief which made nskrit in its infancy a living bond tween different minds and tribes. he Aryans spoke Sanskrit; whoever ame to speak that language was the lect; culture could be acquired only hrough it. This idea has been at the oot of all that followed in India's aried history. Rigvedic *mantras* were stylised lyrical poems intended to invest rituals with greater efficacy; but from the earliest *mantras* to the latest tenth Mandala, there are clear indications that the language was not far remote from the spoken language and was undergoing progressive change by use. But it was the *mantras* which kept the race together. The Atharvaveda though as old as the *Rigveda* in substance, was in form a later composition, composed at a time when the spoken language was not very different from that of the time of the grammarian *Patanjali*; but the hymns when canonised were given the archaic garb of the *mantras*. The *Brahmanas* again are described as the only genuine prose works in Sanskrit as a popular language now available. The *Upanishads* were also the vehicle of living thought in the dialect of the teachers and the pupil.

During the centuries which elapsed between the emergence of a dominant Aryan power in the Saptasindhu and the battle of the *Mahabharata* in

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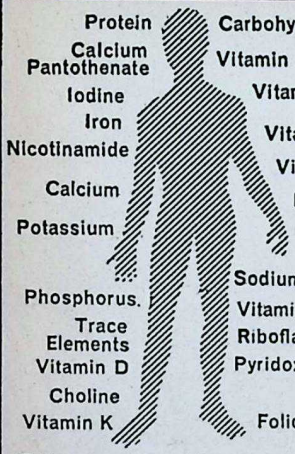

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about 1500 B.C., the primary P as the spoken language of the P evolved to very near classical Sa It was recognised as the great u ing force, for the central ide Aryan culture was *Rita*—the o law of life; and Sanskrit was R action, unifying, uplifting and t ing one nearer to the Gods.

II

From the Bharata War to the of the Magadhan Power (1500 to 700 B.C.), when authentic his begins, this idea took hold of the lective unconscious of the n Sanskrit was not merely a powe living language in daily use am the people living the valleys of Sindhu and the Ganga and their butaries. It was the language of rature, philosophy and law, which gods spoke and to which alone gods would listen. It was best spo in the Madhya Desha where sacred Brahmins lived and taught was studied, spoken and taught in hermitages which had been pro sively pushing forward the fron of Aryavarta towards the east the south. Wherever Sanskrit spoken and taught, there was A varta.

III

Rigveda *mantras* have become divine Words, divinities with m power to be worshipped in i sound and accent alone; the Rock Ages, to which all life turned inspiration; the concentrated symb and embodiment of the Spirit, of life. Ritualistic literature was sa sanct

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The *Mahabharata* was growing into a wide literature of life, expressing epic heroism; legends of kings and rishis, sacred rivers and holy places; wise lessons in practical wisdom and philosophic and moral speculations resulting from man's efforts to attain the Divine. The whole unconscious of the race was gathered and made articulate. The *akhyanas* were composed by poets and narrators for the popular audiences of the time; some of the legends were taken from current folk stories. For many centuries after they were composed, they were recited in courts and halls and gatherings of men to inspire or to point a moral.

The *Dharmasutra* literature and the *Manusmriti*, the oldest law text, were for the use of the people who spoke the language. The Upanishads and the Bhagvad-Gita, the original of which was composed long before the seventh century B.C., embodied the intellectual speculations of the day. During these 800 odd years Sanskrit evolved vigorously not only as the spoken and literary language of a vast educated public and the vehicle of higher intellectual, aesthetic and scientific expression, but also as the visual embodiment as well as the instrument of Aryan culture which was spreading far and wide, uplifting and moulding the different races.

Yours sincerely,

K. M. Munshi

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Deem it a great boon to be born human

Sant Purandarad

मानव जन्म दोडुदु इद
हाळु माडलि बेडि हुच्चप्प गळिरा । ध्रुव ॥

कण्णु कै काल् किवि नालिगे इरलिक्के,
मण्णु मुक्कि हुच्च रागुवरे ।
हेण्णु मण्णि गागि हरिनामामृत,
उण्णदे उपवास इरुवरे खोड़ी ॥ २ ॥

कालन दूतरु करपिडि देळे वाग,
ताळु ताळेन्दरे ताळु वरे ।
धाळि भारद मुन्न धर्मव गळिसिरो,
हाळु संसारद सुळिगे सिक्कलु बेडी ॥ २ ॥

एनु कारण एदुपति यनु मरे तिरि,
धन धान्य पुत्ररु कायुवरे ॥
इन्नादरु एकोभावदि भजिसिरो ।
चन्न श्री पुरंदर विठ्ठल रायन ॥ ३ ॥

(*Kannada* song rendered in *Devanagri*)

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Deem it a great boon, O, Foolish one, to be born human,
Cast not this pearl away, in careless ignorance.

* * *

Blessed with eyes, hands, feet, ears and a tongue,
Wilt thou content thyself with eating the dust?
Wilt thou fast because thou canst not find woman and land,
When near at hand lies a feast of the nectar-name of the Lord?

* * *

Heedless of thy pleas, the messengers of Death drag thee away,
Too late then, to think of the Lord's redeeming name.
With mast and rudder of virtue, at once provide;
So mayst thy life's ship reach safely the shore;
Lest ruthless tempests toss thee on unfriendly seas;
Lest the whirling waters of worldliness drag thee to the depths.

* * *

Why hast thou forgot the Lord of Yadu-race?
Will progeny, riches, harvested crops ever be of any avail?
Never is it too late. In earnest undivided mind
Utter in praise the blessed sweet name of Sri Purandara Vittala.

(A Free-verse paraphrase of the Kannada Song—R. A. Kashyap)

(Purandaradasa Jayanthi was on February 6, 1970).

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his "Darshana" should reach that everyone should be uplift wrote also other books li *Mahabaratatatparyanirnaya* etc. gave to the common through the simpler mode of c presentation, the tenets of his *Vedanta*. He also utilised the of gifted men, men who were posers and singers and for *Dasa Kuta* or a Servants of He ciety. These Haridasas sang the of the Lord and composed a n of songs which conveyed in language the message of Sri Ma charya. They popularised the sage, and their songs are on the of almost all in Karnataka. Haridasas were scholars hemse But they were equally capab coming down to the level of the nary people and sing to them glory and the message of the Lo

The first well-known Haridasa Sripadarya, who was a devotee o Ranganatha in Sri Rangam. Thir rapalli. Sripadaraya lived in the Century in Mulbagal, Kolar Di Mysore State. His disciple was Vyasaraya, "one of the greatest cians of the world," as Surendra Dasgupta says in his Indian P sophy. Sri Vyasaraya was the sch adviser of the Vijayanagar Kings had for his disciples, Sri Vad Thirtha of Sode, Sri Purandara of Purandaragar, and Kanakadas Kaginele. The next great among the Dasas is that of Sri Ra vendra Thirtha of Mantralaya, a scholar and a religious man, w sphere of influence extends over p irrespective of religion, caste creed. Finally, Jagannathadasa

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entioned for his stout defence of *Dasakuta* as opposed to the *akuta* and his great work, *Hari-mritasara* in Kannada.

e Haridasas are initiated by their rs as Dasas and they are given *Antika* and these *Antikas* are rally found at the end of the com-ions sung by these Haridasas. *avittala* is the *Antika* of Sripado-*Sri Krishna* is the *Ankitta* of Vyasa Raya, Hayavadana of Vadiraja, *Purandara Vittala* of Purandaradasa and *Kaginele Adi-ava* of Kankadasa.

mong these, the greatest Dasa was ndaradasa. His exquisitely beauti-and soul-stirring songs have be-e famous all over Karnataka. re is none there that will not be led by the songs of this great a. Every girl receives instruction music and singing a song of the a is almost a passport to matri-ny in many families. If music and rature and religion find an indisti-uishable union, it is in the composi-ns of Sri Punadaradasa. A wonder-revolution has ben wrought, in the d of Indian culture by these songs d their melody and content and eir religious message bring peace d happiness to all.

So great was Sri Purandaradasa, the true traditional style which tes that a teacher should willingly cept defeat at he hands of his own iciple, शिष्यादिच्छेत्पराजयम् that Sri Vyasa Raya, his own Guru, has sung his praise in a song which runs as follows: *Dasa-rendare puranaradasarayya*. The song is given here in translation:

Who is a Haridasa? he asks, and answers:-

Not he who claims to be a Dasa, merely by wearing a string of Tulasi beads and who for want of a livelihood enters other people's houses and collects money by begging and worrying them without shame.

Not he, who plays on the 'Thambura' thinking only of a hearty meal, uttering the name of God in vain, without a knowledge of the Vedas which proclaim the nature of God.

Not he, who goes about singing, but is unduly attached to worldly illusions and is so greedy that he will not lovingly give a meal to a Brahmin even out of what he has collected as alms.

He may pretend to be a Haridasa by wearing caste marks prominently and claim to be a great being and please the multitude by repeating songs that he has learnt by rote.

But it is Purandaradasa alone, the pure in spirit, who worships Lord Krishna, the All-Pervading One, by music and dance, that is a real Haridasa. He knows all the precepts, and describes in his songs the Lord, who resides in the heart of Sri Hanuman who can be known only through the *Vedas*. □ □ □

Article based on:

Prayers, Praises, and Precepts by the Haridasas or the Vaishnava Saints of Karnatak by Sri P.H. Krishna Rao, M.A.

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KABIR

BIR'S birth date is probably 1440 nd he was born in or near Bana- Nothing definitely is known of parents, claims that he was born Muslim or Hindu parents being e by followers differently. What ns certain is that he was brought by a childless Mohamedan weaver d Niru and his wife Nima who the abandoned child near a lake d Lahjar, in Banaras.

n interesting story relating to the stening of the child says that a i who was called to give a suit- e name to the child opened the an and found the name 'Kabir' aning 'great'. He advised the ents that the child was to be kill- immediately mercilessly as it was demon. A knife was plunged into but no blood came forth and the ld is supposed to have uttered a se, indicating its supernal origin.

It was a time when there was a at deal of philosophic and religi- s rethinking and reassessment. The y as dust Vedantic intellectualism the Sankara school gave no solace the ones that wanted their hearts be thrilled. Sri Ramanujacharya gan the reaction propounding the shishthadwaita School of Vedanta d Ramananda wished to spread this ssage in the north. Ramananda was a rare soul who recognised the need for a synthesis of warring creeds. There was also in Banaras at the time a great deal of discourse between the Mullahs and the Pundits. Ramananda must have also been influenced by the Sufi mystic thinkers and writers like Attar, Sadi, Jalaluddin Rumi and Hafiz. Naturally, he was perhaps the best suited Guru for Kabir, who strived throughout his life, like Nanak, to forge a unity between the Hindus and Muslims.

The initiation of Kabir by Ramananda occurred in a very interesting way. Kabir wished to be initiated by Ramananda and knew that he, a Muslim, may not be initiated by a Brahmin. So he lay on the steps where the Guru was accustomed to move to the Ganga for his daily bath. On his return, Ramananda trampled on Kabir who lay there. Sorry for the act, he muttered "Ram Ram" the usual ejaculation on such occasions. This was enough for Kabir to assert that he had been given a Mantra and thus he claimed the discipleship. Ramananda, despite protestations from others, accepted him as disciple as he was broad-minded.

Though Mohammedan legends; speak of Takki of Jhansi as the master of Kabir, nowhere has Kabir him

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self recognised anyone except Ramananda as his Guru. Probably he might have come into contact with him towards the end of his life. Kabir appears to have participated in the discussions that were common between mullahs and Brahmins at the time. It is said that on one occasion he was sent to argue with a Brahmin logician. Sarvajit by name, who ridiculed him for being a weaver. He was however silenced by a fine Doha of Kabir in which the mystic poet recalled how the world itself is the creation of God, the great Weaver, who has woven the warp and the woof thereof.

The abundance of Hindu philosophical and Sufi terms in the poems of Kabir and the penetrating analogies used by him are surely due to the long acquaintance that Kabir had with these assemblies of Brahmins and Mullahs. But, though influenced by them and borrowing many things from them, Kabir gave to what he wrote an individual stamp consistent with his own views moulded by his Guru.

This is clear from his avoidance of the ascetic life that was a common strain in Indian life. He lived in the world but yet out of it. He did not shun his daily duties of bringing up a family and working his loo the contrary, the playing of t tle in the loom enabled him to heights of mysticism and re and gave him peace and comf

In this regard, he stand favourable comparison with other great religious leade Boehme, who was a cobbler, P tent-maker and Bunyan, the In Kabir, there was a happy b vision and industry.

Kabir was a bold and orig quirer in the realm of the sp did not allow himself to be fett the shackles of ritualism and siaticism. To him only the su of things and the ultimate rea mattered.

This boldness naturally crea him a number of enemies. Ho so beloved he was by the peop he was equally feared by his e They set about scandalising his and attributing false motives actions. They even tried to brin to contempt by enticing him life of vice. But Kabir was corruption and never fell a p such machinations.

There are many stories how Kabir was tried and test how he won over disciples

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erity and directness of approach. story of the Banker's son who money hoping to have the com- y of Loi, the wife of Kabir, and he was overpowered by a sense guilt when he learnt that the hus- d himself had brought Loi to him how he became his disciple are well known.

n an estimate of the poetry and ticism of the great Kabir, it must said that he belongs to that small up of great mystics like St. Augus- , Rueybroeck, and the Sufi poet aludin Rumi. In Kabir, there is a olution of the antithesis between Personal and Impersonal, the cendent and the immanent. This olution has been achieved by him by the others by a spiritual ascent a higher region where all doubts differences are no more. Perhaps must be said to the credit of Sri makrishna that he was most suc- ful in resolving this dichotomy of Personal and the Impersonal, the guna and the Nirguna aspects of vinity. The same was done by abir.

The Here-and-Now aspect of abir's teachings and life needs em- asis. After all, religion and philoso- hy should enable man to solve the oblems of life and to live in accord ere and now. If, as the Gita puts it, an becomes capable of getting away om the rushing currents of rebirth nd is stationed calmly in the contemplation of the Highest even as he is leading a life of the mortal, then he has achieved his end. Kabir was a Jivanmukta of this kind and he wanted others also to adopt a life in consonance with such an ideal.

A few verses of Kabir are here given.

Nirgun age sargun nacai

Before the Unconditioned, the Conditioned dances:
"Thou and I are one!" this trumpet proclaims.
The Guru comes, and bows down before the disciple:
This is the greatest of wonders.

Kabir kab se bhaye vairagi

Gorakhnath asks Kabir:
"Tell me, O Kabir, when did your vocation begin?
Where did your love have its rise?"
Kabir Answers:
"When He whose forms are manifold had not begun His play:
when there was no Guru, and no disciple:
when the world was not spread out: when the Supreme One was alone—
Then I became an ascetic; then, O Gorakh, my love was drawn to Brahma.
Brahma did not hold the crown on his head; the god Vishnu was not anointed as king; the power of Shiva was still unborn; when I was instructed in Yoga.
"I became suddenly revealed in Banares, and Ramananda illumined me;
I brought with me the thirst for the Infinite, and I have come for the meeting with Him.
In simplicity will I unite with the Simple One: my love will surge up.
O Gorakh, march thou with His music!"

—Translation: Rabindranath Tagore

□ □ □

Man's obsessive consciousness of, and insistence on being a separate self is the final and most formidable obstacle to the unitive knowledge of God.

From The Perennial Philosophy. —Aldous Huxley.

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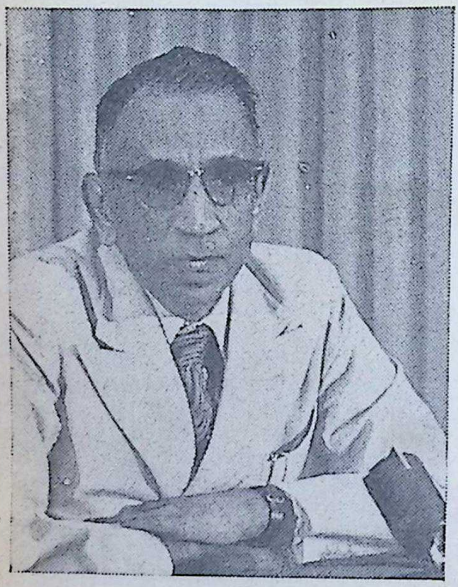
DR. RADHAKRISHNA RAMANI

A DAY TO REMEMBE



The Author

THE evening of the 30th January, 1948, is burned into my memory. It was a Friday. I had just returned, as was my usual habit, after visiting the Hindu Temples at Old Pudu Road and High Street in Kuala Lumpur. It was near 8 p.m. As I re--entered my home, I heard the telephone ring. I walked up the few steps to the landing on the stairs, and picked up the receiver and put it to my ears. The caller said "This is King's House, Sir. H. E. would like to speak to you." I was taken aback. H. E. was Sir Edward Gent, the Governor, and, though I had had occasion bri meet him, we never had had phone conversation. In a fe ments, the voice of Sir Edwar through." Ramani, this is Gent ing. I have just heard the news in my life. Gandhi ha shot and killed. Please acce sympathy." Rarely at a lo words, all that could escape r was the mere exclamation f stricken heart "oh!" The tel went dead: I remembered not even said "Thank you, Sir."

I walked down the few steps the radio was and turned on Delhi. I could hear a noisy cacophony, with words of breaking in, at monotonous in I felt a compulsion to *do* som but there was nothing I could d All-India Radio repeated ever minutes: "The Mahatma was s a Hindu fanatic, even as he was to his prayer meeting. He co on the spot and died with th words on his lips *Hai Ram.* tragedies in the aftermath of p required emphasis on the assas ing a Hindu.

We waited impatiently fo morning papers and for the Huge headlines stared across the page. All else seemed trivial. before, the Rt. Hon. V.S. Sri Sastri had said to me—rather i

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n this article Dr. Radhakrishna Ramani recalls the strange irony of the ather irreverent remarks of Rt. Hon'ble V. Srinivasa Sastri, "The old man's only ambition is to die a violent death so that he may be remembered as the modern Jesus Christ".

ntly, as I then thought—"The old man's only ambition is to die a violent death so that he may be remembered as the modern Jesus Christ." If that was indeed his wish, it was fulfilled. Then we heard over the radio and later read in print the poignant and imperishable words of Jawaharlal Nehru. "The light has gone out of our lives: and there is darkness everywhere." No single sentence articulated the feelings of millions of Indians. The world, stunned for a moment in disbelief and despair, picked itself up and went about its tasks. The Mahatma had passed into history.

My memory rolled back over the years. I had first seen Gandhi at very close quarters soon after his arrival from South Africa. It was at the Central Hall of the Municipal High School in Mayavaram, South India. This was in1915 or 1916. He looked frail and rather oddly dressed to South Indian eyes: with a long flowing shirt-coat and something on his head that passed for a turban. He was going to Tranquebar—accessible only by road—to look up some of his friends, who were lower middle class and, who were said to have been his co-workers in Natal. That memory has long faded and no longer appeared significant. A mere man had since merged into a great soul—a Mahatma. Later through my college years in Madras, a city which he frequently visited addressing public meetings on the sandy beach, crowds in hundreds of thousands flocking to see him, as the diminutive figure in the distance—to hear him being difficult—the memory of those impressionable days are closer, a trifle less dim.

Years rolled on and, by 1929, I had taken up residence in Malaya, to practise law and make a living—starting in Ipoh and then moving to Kuala Lumpur. In 1937, Pandit Jawaharlal Nehru—then President of the Indian National Congress—was visiting Rangoon. His was a name that had captured and kept for over two decades the imagination of young and old, Indian and non-Indian, all over the world. A few of us in Kuala Lumpur almost off-handedly and impishly thought of asking Pandit Nehru to visit Malaya and almost without serious thought we telegraped to him at Rangoon. And he accepted!

That knocked the two or three of us off balance and, we got about organising his visit. As Chairman of an *ad hoc* Reception Committee created there and then, I had the rare privilege of receiving him on board the ship that brought him (with his young daughter, now the Prime Minister of India) to Penang and of remaining with him for 13 sun-drenched glorious days, throughout his tour of Malaya until I saw him off again on board a

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ship to Calcutta at Penang. I then fell inevitably under his spell and, there then began a private association with him, memories of which still glow in recollection. Predictably it became my habit, to go to Delhi and see him, whenever I happened to be in or to pass through India, elsewhere.

I had been evacuated to India when the Japanese invasion overwhelmed Malaya in 1941-42. The Second World War ended in Europe and ceased almost overnight in Southeast Asia, where it ended as it began with peremptory suddenness. I was to return to Malaya in October, 1945, the first civilian to do so under the auspices of the Government of India and the Indian National Congress. I had gone to Bombay to meet Pandit Nehru and to say "good-bye." In Bombay he was inaugurating a study on economic planning and I sat behind him at that informal meeting in one of the Halls of the University of Bombay. Then he was leaving for Poona for the meeting of the Working Committee of the Congress. He suggested my going to Poona: and I did. When I said good-night to him before going back to my hotel—it was past midnight—he casually asked me "Have you ever met the old man?"—meaning obviously Mahatma Gandhi, who had also come to Poona for the meeting of the Working Committee. Hearing my negative reply, he said "Come to .....(the Sylvan suburb of Poona where Gandhi always stayed) about 9.30 in the morning and wait for me." And I did as I was told.

The Working Committee had met in the early hours of the morning and the members were trooping singly or together back to their respecti tages within the large estate. P Nehru came up to me and to to the first floor of a rather larg tage and into a room where Ma Gandhi was seated, introduced him, said "Good luck and good and went away. And there I w the physical presence and close ximity of the greatest Son of In and absolutely at a loss, not kn what to say or what to do.

In a momentary vision, he lo larger than one ever thought of He was sitting on the floor on a tened cushion in his characte cross-legged posture—not by means the posture of a Deity, feet pulled over the knees and the facing upwards, the 'Padmasana' tured in fine figure and memo marble, like that of the myriads of Buddhas with which the world strewn and adorned; but an ent common posture assumed by many millions of his countrymen cannot afford a chair or a raised and used the folded knee as a to write on. He looked very mu human being, strong and broad-sh dered, but with lanky legs and a He had his usual loin-cloth about waist, no larger than a towel enc the lower limbs of his body, thr which his knees and legs showed form of dress or undress, he ado to seek and secure his conscious i tity with the *sans culottes* of the In Sub-continent. It was of course ho spun which he made *de rigeur* for nationalist politician and which later times became the sheep's clo for many a political wolf. On bare shoulders there was drape

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wering upper cloth that loosely fell own to his waist. I saw him slip own with a shrug the upper cloth aring the broad-shouldered chest, hich shone as if it were burnished ronze.

With his toothless, but by that very eason charming, smile he said in Hindi "Please sit down." I knew just nough of the language to do his bidding. I sat down in front of him way from the cushion rather clumsily, dopting his sitting posture, difficult or trousered legs, but more respectfully. He proceeded to say something n Hindi of which my ignorance was s patent as it was profound. With respectful hesitation, I ventured to interupt "Sorry Sir, I don't speak Hindi." hen he asked in English "You are om Malaya?"—with the second llable elongated and, which fell rather harshly on the ear. Obviously, andit Nehru had mentioned to him here I was from.

"When did you come to India?"

"I was evacuated after the Japanese had overrun the country. That was over 3½ years ago."

"And what have you been doing?"

"I belong to Madras. I am supposed to be practising law but, I spent the bulk of that period in hospital."

"Oh, did you: what was wrong?"

I explained I had to have a bone graft and spent a long time confined to bed in a plaster casing. As I recall, he did not say he was sorry; but the rejoinder came in a flash: "You were so long immobilised in bed: and you did not learn Hindi?" He went on to add "You know Das Gupta: (I did not) he was in hospital for the removal of his appendix and stayed

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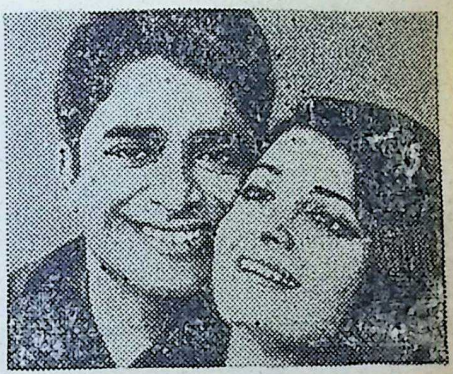

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there only 7 days. During that time, he learnt French to be able to read and speak!" I took the reproof with a smile, not unaccompanied by a little shame. "Mahatmaji, I promise I shall begin to learn Hindi as soon as I get to Malaya: and when next I have the opportunity to meet you, I shall converse with you in Hindi!" This promise I did indeed try to carry out: but I did not meet him again, before he was done away with; and that promise which began as a sacred obligation, became empty thereafter and, I confess, remained unredeemed.

Even as he was speaking to me, Rajkumari Amrit Kaur—who later became the Health Minister of Free India—walked through the room and took her seat on the cushion to his left and slightly behind. Soon after, Sardar Vallabhbhai Patel came in and sat in front of him to his ri knew both of them from the tures, but the Mahatma made n mal introductions. The Rajkuma mediately picked up a notebook started writing, (recording the view?); the Sardar, unsmiling turn and grim as was natural to The Mahatma was presumably ging my intrusion until they cam deftly indicated the interview over: "So you are going back to laaya tomorrow: you must be busy." I took the hint "No, M maji, it is your time that is most able and I must not occupy it more: Good-bye Sir," and I left.

I cannot recall what else was or spoken between us. I appeare have gone under a spell and, I deed stumbled outside. It is diff to describe that experience thoug

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emory, I recall nothing more than hat indeed it was, a desultory casual nversation. The blank in my memory of its content is a measure of y intoxication. I came, I saw and s conquered.

A friend who had accompanied me d was waiting downstairs wanted gerly to know what had been said: hat did he talk to me about. I could nvey nothing particular: it was the casion rather than the content of e conversation that dominated my ind. I felt as if I had been thrown own to the earth and its mere earthiess, from some lofty region and to y anything or speak to anyone appared banal, almost profane. As I call, I would have preferred to be ft alone indulging my subjective retion to what I then felt was a sacred casion, when objective realities appared petty and perishable. No oubt, a little time after, I came back earth and I brought myself to remember I was a plain human being, ho had for a brief moment touched e ineffable form and figure of something truly great, a moment to treaure for ever in memory. The Mahatma looked intensely human in his physical presence: one did not feel e was larger than life, in spite of one's excessive expectations. Away from his presence, one felt he was indeed larger and perhaps closer to one's concept of Divinity and in mental recollection he filled a larger mould than mere man. I could not have said with Shakespeare (in Julius Caesar), "This was a man. He was much more than one: and only slightly less than God."

So, on the night of the 30th January, 1948, after the telephone call, it was the acute consciousness of the irreversibility of death slowly permeating one's body and soul that made one decide the Mahatma was in fact a Man that trod this earth, bore its sufferings and carried the Cross for the sake of his fellowmen. The little lamp of non-violence that this frail little man lit over fifty years ago, immeasurable by the mere ephemeral standards of triumph and tragedy, is now the searing flame in the far-flung glow of which mankind appears to have discovered new paths to light its way, new horizons to reach, where every step must morally justify the next, where the means are more important than the ends. □□□

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—Sri Satya Sai Baba

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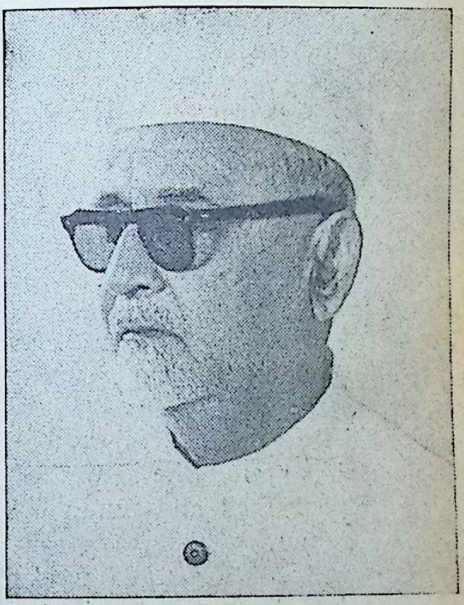
Dr. Zakir Husain was associated with Bharatiya Vidya Bhavan with which had been in active sympathy, and with the National Colloquium on Ethical d Spiritual Values as the basis of Integration. He was a distinguished onorary Member of the Bhavan. He was a great lover of flowers and a connoisseur non pareil *of art and auty.*

—Ed.



DR. ZAKIR HUSAIN

SRI HARI BHUSHAN SHARMA

N the historic day of 13th May, 1967, how thrilling it was to see r. Zakir Husain entering Rashtrati Bhavan as the third President of ee India, seated in the State Coach iven by ornamentally decorated six orses and surrounded by a band of ody-Guards draped in glittering esses. Dr. Zakir Husain was the cus of everybody's attention prent there—even the inanimate objects emed to be wearing a mask of happiness. But soon this happiness turned into an unforgettable sorrow on he 3rd May, 1969. The same man ho used to sleep in a tastefully deorated President's bed-room in Rashtrapati Bhavan was lying in-state n the Darbar Hall of Rashtrapati Bhavan. On that day of course, the host as there but the smile with which he used to receive his visitors was missing—lot of visitors but no smile o greet them, lot of flowers, beautiful bouquets, lovely roses—his favourites. Next day, he left Rashtrapati Bhavan, of course, with the same honour but never to return, and instead of being seated in the State Coach he was lying on a Gun-carriage, followed by a huge gathering of his admirers, followers and many an unnoticed devotee of his way of life and thoughts with tears in their eyes.

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EARLY LIFE

Dr. Zakir Husain was born at Hyderabad in 1897. Though the exact date of his birth was not known and that is why he never liked to celebrate his birthday, 8th February was taken to be his birthday for all practical purposes. On this day, he used to go to a quiet place in retrospection. His father, Sri Fida Husain, was a local trader but at a later stage switched over to law and soon became a leading lawyer of the city. Unfortunately Zakir Saheb lost his parents at a very early age and was brought up by his uncle. He received his early education in the Islamia High School at Itawa and then joined M.A.O. College at Aligarh. His urge for knowledge and education remained unabated. The same urge took him abroad. He received the British passport. It was valid for England only. He boarded the ship at Bombay, but when the ship neared the shores of Italy, he disembarked and found his way to Germany by taking a permit for three weeks. The three weeks lengthened into three years. There he did Doctorate in Economics from the University of Berlin in 1926 and his thesis was judged "Summa cum Lauda". He was a brilliant student throughout his student life. From his childhood, he had an uncanny knack of getting people around him. As a student, he was famous as "Murshid", meaning a religious guide or a spiritual chief. At every stage of his life, he could come to the lime light and was held in high esteem by people around him.

A GREAT EDUCATIONIST

It is said all great men had an ble beginning. So was the case Zakir Saheb. He started his life teacher and rose to prominence was elevated to the highest po in the country as a result of his sonal earnest labour and continued dedicated efforts. His contributio the evolution of the national pa will be remembered for all tim come.

Education dominated his thin He drew inspiration from educati thinkers of the West in his experi tation on "new education", such the "project method" of learn "community approach" in living learning, and infusion of the spiri "national service" among students him, education was not putting formation to an empty head bu organic unity concerned simultane ly with the intellectual, the moral the physical basic endowment of education. He believed that cultivation of the mind is pos only through educationally produ work." The quality of the indivi occupies a central place in his sch of education. He compared educa to a slow-moving river in a p "Education implies love for the et values and demands infinite pati unlike politics which seeks sterengthen the national fibre an naturally impatient."

In order to translate his ideas reality, he needed a laboratory w later on came to be known as J Millia Islamia at Delhi, of which himself was the architect and co mander for more than two deca To-day, it has taken a shape o

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odel university". At the thresh-
d of his institution lies his grave
m where his spirit keeps a watch
its progress. We cannot think of
nia Millia Islamia without Zakir
heb and vice versa.

Zakir Saheb was of the opinion that
genuine and broad-based national
naissance could not be ushered
ough the narrow gates of politics.
must have its moorings in and draw
inspiration from a renaissant edu-
ion and culture. His contribution
the field of education for the deve-
ment of right educational thinking
d policies reacted fruitfully, which
gone a long way to put the nation
the right path of progress. Gan-
iji, being much convinced by his
p knowledge on educational prin-
les, tact and courage to handle diffi-
t situations, appointed him the
esident of the Conference on
ational Education in 1937, when
andhiji advocated his scheme for
e "Basic Education". At that time
hat Zakir Saheb observed is still
orth remembering "Let those who
sh to make work the medium of
ucation remember that work is not
rposeless, that it is not content with
y results that may follow; work
es not mean the passing of time by
oing any haphazard thing; it is not
nusement, it is not play; it is work,
ork sits in judgement on itself with
e strictness of any enemy and when
passes the test it yields joy unparal-
ed and unsurpassed. Work is Wor-
hip."

On account of the qualities of his
ead and heart, he was personally
cked up by Shri Jawahrlal Nehru,
e then Prime Minister of India, for

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the Vice-Chancellorship of Aligarh University and subsequently to fill the post of Governor of Bihar in 1957. As Vice-President of India (1962-67), an office he filled with dignity and grace, he carried the message of India's goodwill towards her neighbours on the East and West. The depth of his ideas and brilliance of expression and his affable nature impressed them most.

A LOVER OF FLOWERS & STONES

Zakir Saheb was a great admirer and lover of flowers. They fascinated him most. The love for flowers and plants in him was because he believed that they too have a life. He was considered an expert in rose sapling. Among his favourites were included roses and carnation—symbol of love and chrysanthemums of devotion. The dahlias and bougainvillaea were the other favourites of Zakir Saheb. The

flowers are the smiles of Nat
was his belief. The Univer
Malaysia, which conferred on
honorary degree in 1966, refer
the citation to his "exquisite ap
tion of flowers, in his cho
blooms, in the juxtaposition of
species and many colours, we c
a man who cares deeply abo
life and nature of man to who
should be beautiful and shou
free from diseases and suffering

He was a man who was inte
in everything around him. He
nurtured a large number of bo
miniature trees. He was a grea
mirer of Mughal Art and Pain
He had a large collection of fo
rocks and minerals from all par
the world, perhaps, one of the b
individual collection. While s
ing in Berlin, he had learnt the a
composing and almost single ha
he could compose the German t
lation of the "Diwan-e-Galib."

He was a man of deep culture
had profound respect for the v
of Indian civilization. He was a
vout desciple of Gandhiji, a
scholar and a dedicated educati
by profession and humanist by
perament. His matured thoughts
lofty ideals are held in highest es
the impact of which has always
felt and realised by institutions
individuals alike. He always v
life from the high pedestal of de
ment. He led a very simple
pious life and died in harness
short, Zakir Saheb was an incarn
of every thing good in Indian cu
He was a man who was firm in
and strong in conviction with all
qualities of head and heart.

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Principles & Techniques of Administration

SRI. H. V. KAMATH

Praja Socialist Leader & Vice-Chairman, Administrative Reforms Commission.

VER since the gregarious instinct in man began to assert itself, re- ting in the formation of tribes, oups, and subsequently commu- ies, societies and nations, the need r managing their corporate affairs diverse kinds in a co-operative rit for the collective good, was in- asingly felt. Thus was the concept d the practice of administration rn, and through the ages, many ustrious thinkers and practical ex- nents have made it what it is today. Administration is, therefore, not a mpletely modern craft. The great- t epic of the world *The Mahabha- ata*, in its Shanti Parva and Anusha- na Parva, embodies the teachings f the mighty warrior-teacher Bhishma n government, state-craft and ad- inistration. The great philosopher- ystic of ancient Europe, Plato, in- pired by his master Socrates, taught n his immortal work *The Republic*, e ideals and principles that should nimate good rulers. And, nearly o thousand years before Machia- elli of Italy wrote his classic treatise n *Realpolitik*, the celebrated thinker nd writer, Vishnu Gupta, known to history as Chanakya or Kautilya, wrote the *Artha Shastra* expounding the art of Government, the duties of kings, ministers and officers and the methods of diplomacy.

Public Administration, which is a science as well as an art, calls for the higher qualities of the mind and heart of man, and derives strength from those very values which give meaning and content to the life of man on earth.

I am here concerned with the quality and standard of administration *per se* and not with the political set-up, monarchic, imperial, oligarchic, democratic etc. The basis of good administration is the spirit of service animating it. This flows from the spiritual truth of the fraternity or family of mankind under God. Although, as in the rest of Nature, we are physically and mentally not equal to one another, yet the same divine principle animates all. Without expatiating further upon this theme, I would briefly suggest that it is the recognition of this truth that has given to the world the sublime dictum that "service of man is worship of God".

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Good and true administration is, therefore, nothing more and nothing less than honest and efficient service which men render to one another so as to subserve their enlightened self-interest simultaneously with the welfare of organised society as a whole, otherwise called the State. Man is the measure of all things, and it is obvious that there would be no good administration without good men working at it. The need of improving the framework of administration and the quality of personnel will always exist. How to recruit personnel of the right quality and calibre, and how to put the right man in the right place is the major problem confronting all those concerned with the maintenance and promotion of good administration. The task of securing, keeping and enthusing able administrators, while discarding the incompetent, is an important, though a difficult one, but it has to be well executed, if the administration is to continue vigorous and strong.

Over thirty-one years ago, resigning the Indian Civil Service, I entered politics and public life after having acquired some experience over nearly eight years in the three main fields of the then provincial administration—the executive at the district level, the judiciary and the secretariat. In 1938-39, I worked as Secretary of the National Planning Committee whose Chairman was Pandit Nehru and whose founder was the then Congress President, Netaji Subhas Chandra Bose. Then came five years in prison —and only watching jail administration in wartime.

During the last two and twenty years since Independence, I h an active politician and for years as a Member of Parliame the slow and halting response old administrative machine, during the British regime and ed primarily for the mainten law and order and revenue col to the new tasks that came wake of the establishment of mocratic Republic. I have with pain and sorrow the stead rioration in the quality of th ministration. It is needless for remind you that the genesis *Administrative Reforms Comm* was precisely this long-felt nee an improved administration gea the requirements of rapid soci nomic development, and to the of the people in a milieu of risi pectations.

Administration is an art as w a science, and calls for the ef exercise of the higher faculties in It is, in essence, the promotion development of a healthy man-to relationship for the good of soci a whole. The administrator in mocratic set-up, as in our countr to function as a liaison betwee politician-ministers and the citizenry. The test of wise ad tration or otherwise lies in wh the common man becomes its ficiary or victim.

During the last twenty years processes and operations of ad tration have been increasingly be led by the tortuous ways of politi particularly those in power. P cians often try to use public of to further their own plans and po and public officials are at times

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endent on politicians for rapid or unusual promotions, though not for the normal ones. The politician and the public official are thus both engaged in the business of Government and their paths cross, and at times, unfortunately, even double-cross.

The boundary line between politics and administration is thus not at all clearly drawn, but should be. The Minister must learn to count on the implementation of his policies by a service trained to carry out ministerial orders without political bias, without expectation of political favour, and to discipline itself over its methods. The civil servants must, therefore, be free of political pressure, political expression and political responsibility. The Minister, on his part, must shoulder the political responsibility and protect his officers who cannot freely speak for themselves, against both public and party pressure.

Of late, some thoughts, stray or otherwise, have been expressed about a committed civil service. If by this is meant a body of civil servants who are committed to the service of the people and to the tenets and truths enshrined in the Constitution, there would be nothing wrong; but if, on the other hand, a political or ideological commitment is intended, it would spell disaster for the continued efficiency and impartiality of the services. It is incontrovertible that any attempt to inject ideological commitment, which is almost synonymous with indoctrination obtaining in totalitarian States, would not merely be impracticable but undesirable in a multi-party, federal democratic set-up as in our country, and if any party takes it into its head to undertake the task, it would tend to convert civil service cadres into party cadres, which would in turn force the nation on the road to dictatorship. Though the bureaucracy has not been free from blame in its attitudes, integrity and manner of functioning, it would be shutting one's eyes to reality if I fail to take serious notice of incompetence and diverse forms of corruption at some top-most levels in the administration. In several cases, what a poet said "the appetite grows by what it feeds on" has been proved right. I trust the plea for a committed civil service in the political or ideological sense is not just a subterfuge to find scapegoats for possible failure at the summit.

The widespread and proliferating malaise afflicting administration and public life in our country today is the woeful lack of values, norms and standards. The devaluation of values is far more calamitous than the devaluation of currency, and what is urgently needed for reform and revival is a revaluation or transvaluation of values. Standards and norms have to be evolved and prescribed not merely for quality and quantity of work, but also for behaviour and conduct.

The first duty of officers is to give their undivided allegiance to the State at all times and on all occasions when the State has a claim on their services. They must not subordinate their duty to their private interests, neither should they put themselves in a position where their duty and their private interests conflict, and they must not make use of their official position to further those interests.

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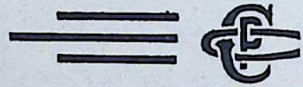
Though the State is, in general, not concerned with their private activities, they must not be such as might bring discredit to the Service. Further, the civil servant must not only be honest in fact but also he must not, as far as is humanly possible, lay himself open to suspicion of dishonesty.

Techniques of administrative improvement should result in greater efficiency. Efficiency is the product of intelligence yoked to social causes consciously and deliberately; such an awareness inevitably brings out the best in the worker. Whether it be the Secretariat or other spheres of administration, there should be this ineluctable call to humanise and socialise our outlook and action, to feel intensely the dynamic pulsation of our national development progra in which millions of individual cipate.

It would be necessary to ado new approach to career plannin technical and scientific personnel other specialists like economists doctors, engineers and other tec logists. In the present context, t is need for technical, scientific other specialised skills in the hi administrative posts, and arrangem ought therefore to be devised to able suitable personnel belonging these sources to enter the headq ters organisation, i.e., the Secreta A new approach is, therefore, ne sary which should integrate selec specialists into the administra hierarchy and enable them to pa



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pate more directly in the process of licy formulation.

In emphasising the need for specia-ation and, what is more, the need r specialised skills in the higher ad-inistration, I do not suggest that the eneralist is redundant or superfluous. What is sought to be emphasised is at certain posts and categories of osts should no longer be regarded as e close preserve of generalist cadres one. It is undeniable, however, at the generalist has his place, and n important one at that, in the heme of things; but so has the spe-alist, the scientist or the technolo-st. In a growing democracy, com-itted to rapid socio-economic deve-pment, the Administration has to e good no less than it has to be effec-ve: if a good administration is im-erative for the happiness and wel-are of the people, an effective dministration is a pre-requisite for he strength and prosperity of the ation. As the report of the Adminis-rative Reforms Commission on 'Per-onnel Administration' has rightly ob-erved: "The problem really is one of harnessing the talents and capabilities of the generalists and specialists through a purposive symbiosis in the larger interests of the common good, and on ending a practice which has tended to exclude the one in favour of the other, with its concomitant milieu of mutual sullen antipathy and supercilious snobbery." The much maligned—perhaps unfairly so—bureaucracy should well and truly be transformed into a clean and honest meritocracy.

Public administration, in a parlia-mentary democracy such as ours, ought to function within the frame-work of a well-defined set of consti-tutional provisions, laws, rules and conventions set forth hereunder:

(1) The supremacy of Parliament over the executive and the right of Parliament to seek, receive and appraise information about go-vernmental actions with a view to reviewing the working of ad-ministrative machinery;

(2) the collective responsibility of Council of Ministers to Parlia-ment and the determination of major policies by the Cabinet;

(3) the individual responsibility (as a part of the collective responsibi-lity) of each Minister holding a portfolio for formulating depart-mental policies, to oversee their implementation and to ensure efficient working of the admini-strative machinery under his charge;

(4) the obligation of Ministers, as well as of civil servants, to up-

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hold the Constitution and th of law;

(5) the obligation of every civ vant to implement faithful policies and decisions of Ministers, even if these be trary to the advice tendere him;

(6) the freedom to civil serva express themselves frankl tendering advice to their riors, including Ministers; a

(7) the observance by civil ser of the principles of political trality, impartiality and a mity.

Behind every process and me of administration, we have to vi lise the faces of the millions of c mon men and women of India, hu for a better life ; behind every fil the Secretariat is that humanity wh vivid recognition alone makes fo faster movement of the files.

Delay and dilatoriness, indifferen and apathy are some of the ubiqui ailments which are blighting our ministration, particularly where comes into close contact with people.

We must change the old sys wherever it tends to act as a brake progress or is unable to cope with new functions that have devolved it or is not sufficiently responsive the needs of the people. The sys should also be conducive to the P servation and promotion of h standards of efficiency and rectit in public officials. Outdated org sation, procedures and methods w only clog the machine and hamp the handling of administrative p blems, which are becoming increasi ly complex in a modern State.

[To be Continued

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L. K. JHA

N an age when co-existence appears o be the prevailing creed, it should a matter of little or no surprise at a noted economist like Sri Laxmi ant Jha should be selected to fill one India's most important ambassaorial posts in Washington.

The surprise should be even less hen we consider the many-sided ccomplishments and attainment of ri Jha. Indeed, if his talents are condered in their entirety, he would be aid to conform closely to Shakespeare's assertion that "one man in time lays many parts".

In this context, the distance (for ne like Sri Jha) from the Governorhip of the Reserve Bank of India to ndia's Ambassadorship at Washington a short one.

Sri Lakshmi Kant Jha was born on November 22, 1913, in an eminent Zamindar family of Bhagalpur, Bihar. The Jhas are Maithili Brahmins by caste, well known for its brilliance and outstanding achievements in the intellectual fields.

His was a family firmly and deeply rooted in Indian culture and traditions. Young Lakshmi Kant thus had a solid religious background and was brought up in a wholly Indian atmosphere of faith and devotion.

Lakshmi Kant was the only child of his father. Soon after his birth, when he was barely one month old, his father died. He was brought up by his mother. He had his early schooling in Bihar, after which he received his higher education at the Banaras Hindu University, later in London and at Trinity College, Cambridge. He was a brilliant student. Sri Khushwant Singh, who was staying in London with him in 1920s in the same hotel, writes about Sri Jha: "He prepared for the Civil Service examination; I studied law. To make sure he had a profession to fall back on, he also joined an Inns of Court. A night before the Bar Examinations, he came to my room and asked for my notes. So we took the test together. A month later, the results were declared. After a year of slogging, I got a third; he, with only a night of reading of my notes, got a second".

While in Britain, Sri Jha studied Economics as a student of Lord Keynes.

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Back in India, Sri Jha did what many young men of his age were doing. In his early twenties, in 1936, he entered the hallowed ground of the Indian Civil Service. In this sphere of activity, he saw service in the districts of Bihar. Six years later, in 1942, he was seconded to the Government of India.

His second name being efficiency, Sri Jha made his mark as Deputy Secretary in the Supply Department. His success story continued to be written when he served as Chief Controller of Imports and Exports, as Joint Secretary in the Ministry of Commerce and Industry, as Secretary in the Ministry of Heavy Industries and as Economic Secretary in the Ministry of Finance.

In 1964, Sri Jha received a rich reward for his achievements when he was called upon to fill the newly created post of Secretary to the Prime Minister.

It need hardly be stressed that, by virtue of these varied roles which he has played in the drama of the evolution of free India, Sri Jha has been closely associated with the formulation and the execution of India's economic policies over a long and eventful period of two decades.

What is more natural, therefore, than that he should, in course of time, have been elevated to the key post of Governor of the Reserve Bank of India? This post he has held, or rather adorned, since the month of July 1967.

As may well be imagined, a person of Sri Jha's varied talents cannot, and should not be cribbed, cabined and confined to national borders. Appropriately enough, his have not been.

His international career comm as far back as the late fifties, while serving in the Ministry of merce and Industry, he was Chairman of GATT. It was of him that he was the first to head this organisation.

That, in terms of subsequent lopments and achievements, long time ago. Since then, he presented India at several intern conferences. These have in GATT, the World Bank, the In tional Monetary Fund, etc. over, as a fitting tribute to his nence in the world of economic has been India's main—and very tive—spokesman at several India sortium meetings.

In his capacity as Secretary to Prime Minister, Sri Jha was a m ber of the Indian delegations large number of international and conferences, among which the crucial diplomatic get-to-ge at Cairo, Tashkent, etc. He wa addition, leader of the mission went abroad to discuss the impo and delicate issue of Nuclear non liferation with the major powers.

As a writer of note, Sri Jha been contributing to several jou on various aspects of economy, t etc. He is also the author of the lication, "India's Foreign Trade".

Does a person as busy as Sri have any time—or thought—for bies? The answer should be NO, because he is Sri Jha, it is YES fairly big yes. His favourite pasti are archaeology, sculpture, photo phy and broadcasting. To which course, will be added, as his count ambassador in Washington, win

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ends and influencing people.

In Smt. Mekhala Jha, the Ambassa-r—designate has a very talented d spirited wife. Though a Bengali birth, Smt. Jha was brought up in llahabad. Her father, Prof. P. K. charya, was a renowned Sanskrit holar and an authority on Indian riptures and Indology, who for ears, was a Professor at the Allaha-d University. Her mother is a scion the great Tagore family of Bengal. A highly cultured lady, who is proud India's glorious heritage, Smt. Jha an indefatigable social worker ith a progressive outlook. She is a hampion of the downtrodden. With are zeal, devotion and sense of ser-ice she has always worked for their pliftment. In her noble work, she s received constant support and en-uragement from her husband.

In Delhi, Smt. Jha was one of the rganizers of the Ramakrishna Sarada amiti, which derives inspiration from nd works under the guidance of Sri Ramakrishna Mission. Far from be-ing merely an armchair organizer, she along with her colleagues, has done a lot of field work in the slum areas of Delhi. She has even gone to leper colonies in Delhi to serve the unfortunate victims of this disease, nursing them, giving them food and medicine, give them words of cheer and hope.

When her husband was appointed Governor of the Reserve Bank of India, she came to Bombay and in co-operation with devoted co-workers, organized the Sarada Samiti here, of which she is the Chairman. With a small beginning in 1968, the Samiti is now occupied with varied activities aimed at alleviating the suffering of the poor people. It runs classes for small children with emphasis on India's cultural heritage and making them understand the importance and significance of humanitarian work. Smt. Jha regularly attends these classes. The Samiti has also started a mobile clinic in the slums at Bandra, a suburb of Bombay, working twice a week, treating men, women and children for all sorts of diseases, nursing more than 3,000 patients a week.

Smt. Jha is also closely associated with the Bharatiya Vidya Bhavan's Bhakti Sangeet Unit.

An eminent Indian diplomat once wrote: "A diplomat's wife does indeed play a considerable part in the life of her husband ; she can almost make or mar his career". In this regard, Sri Jha is indeed fortunate.

When Sri K.P.S. Menon was our Ambassador in Moscow, a Russian leader turned to K.P.S.'s wife, Smt. Anujee, at a reception and proposed a toast "to the finest diplomat in Moscow and her husband, Mr. Menon!" Sri Jha should not be surprised if some leader in Washington does the same

There can be no doubt that such a distinguished and noble couple as the *Jha dampati* will represent our nation in Washington with charm, warmth, astuteness and success, and will bring yet closer the free people of the worlds *biggest* democracy with the people of the worlds most *powerful* democracy. In this task, they have with them the goodwill and best wishes of millions of freedom-loving Indians. □□□

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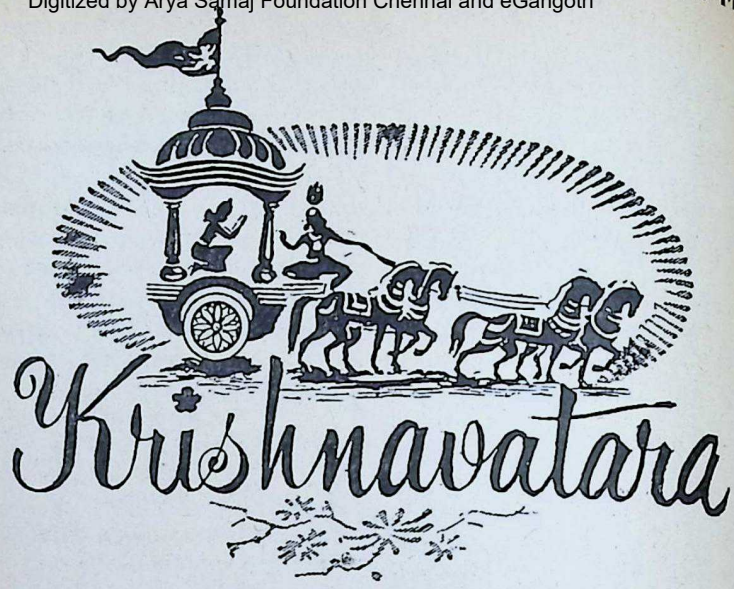

THE BOOK OF KURUKSHET

3. The New Shape of Dwaraka

ON leaving Indraprastha for Dwaraka, Krishna sent messengers to all friendly powers to join him in fighting Shalva.

The WORD had gone forth. The destruction of Shalva was ordained by *Dharma*.

Krishna now wore the crown *Dharma-Gopta*. The message of Sri Krishna declaring a holy war against Shalva had been answered. For the first time, Arya youth was united in arms. It was marching in the full flush of its young strength pledged to their battle cry of *dharma*–"यतो धर्मस्ततो जय: Where there is Dharma, here is Victory."

The pounding hooves of ch horses were heard. Great Rajany all the pomp and pageantry, sh Rajanyas each followed by a ra handful of retainers, and srot went about and brought the tidin outlying villages.

Women were there too. Si peasant women, worn and weary their toil-ridden lives, tramped stu behind their men who had answ Krishna's summons. From every ner of Aryavarta they came.

Krishna's miraculous achieven in killing the dread Kamsa, Shish

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d Jaraasandha had created a great heaval of creative vitality, like a al wave, sending its swell to end in pples in the unbroken forests.

Many Rajanyas, though pledged to *haatra-dharma*, could not defend e *ashrams* within their own terri- ry. They cared for their own exis- nce first and were glad that someone e Krishna, who had no ambition to tablish an empire of his own, was ere to protect them.

Even Krishna at first did not en- sage the full implications of Agra- ja that was offered to him in the all of Sacrifice. In fact, no one uld guess what Muni Dvaipaayana's tentions were, and as the Venerable uni moved towards him, there was nfound silence in the Hall.

The Muni, for years, had given ength to the *ashrams* and consoli- ted the Aryas. The *Sruti*, the divine *edas*, had become their living divi- ty. The *ashrams*, by and large, had aintained the code of strict self-dis- ipline—*tapas*—which the Muni had nposed on the Srotriyas.

The *Vedas*, a living divinity, so ought the Muni, were as broad as e three worlds; life, however, was s narrow as the individual. To roaden the individual outlook, it was ecessary that the Sacred Fire accom- anied by appropriate *mantras* should e worshipped.

The *ashrams* soon came to radiate oral and spiritual influence, where e inmates invoked the God of Fire nd chanted the Vedic *mantras*. They so tamed the ferocity of Rajanyas y converting them into instruments f peace.

From time to time, the Rakshasas also emerged from the forests to destroy the ashrams, foul the sacred Fire and tear off the *yagnopaveet* of the srotriyas.

The events which happened at the Rajasuya created a wave of enthusiasm in every *ashram*. Whoever heard about Krishna's exploits was awestruck; in fact, his achievements themselves came to be worshipped as divinities.

When Agrapuja was accorded to Krishna unexpectedly, even he felt the burden of far-reaching responsibilities. *Dharma-gopta*, the guardian of dharma, was more than a Chakravarti.

His empire of *dharma* which had come to him was invisible but he felt he was more powerful because it was founded on willing hearts not merely of Yadavas, but all Aryas, Nagas, the Rakshasas and even the Nishadas.

* * *

It was a ghastly scene which met Krishna's eyes on his return to Dwaraka. Houses had been burnt down; charred remains of men, cattle and horses lay everywhere.

Taking advantage of the absence of Krishna and the leading *maharathis*, Shalva, King of Saubha, had descended upon Dwaraka, with fire and sword. After destroying it, he had returned to his homeland.

Krishna blew his conch, announcing his arrival. So did the other *maharathis*, to challenge the enemy. However, there was no enemy left to take up the challenge.

At the news of Krishna's arrival, the Yadavas who had valiantly tried to defend Dwaraka but were forced

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to take refuge in the dense forest, came out. Some of them ran back to the forest and fetched Pradyumna, a son of Krishna, who arrived with some warriors, and prostrated themselves before his father, Krishna.

The contingent camped along the sea-shore and began setting up huts and all that was necessary for the refugees.

After Krishna and the *maharathis* had their food, Pradyumna described how Shalva, leading his camel-warriors, crossed the river Lavanika and overran the whole of Saurashtra.

'Our warriors bravely resisted Shalva's forces', continued Pradyumna. 'Uncle Uddhava immediately sent two *maharathis* to bring you back to Dwaraka. He also arranged for the wounded to be removed to the citadel. All the able-bodied Yadava chiefs and their followers hid themselves in the jungle harassing Shalva's men'.

'Some Yadavas went in advance to reconnoitre', continued Pradymna. 'While they were crossing the river Lavanika, a group of Saubha warriors captured them. Among them was venerable grandfather Vasudeva'.

'Why did you allow Father to be taken away?' queried Krishna.

'We tried to follow the way they had taken', added Pradyumna. 'However it was not possible for us to pursue Saubha warriors'.

'We did our best', continued Pradyumna. 'However, without camels, we could not follow them further in the desert.'

'Don't worry, if Father was still alive, a few days' delay will not matter. If he were killed by Shalva, he will have to pay a terrible price for it', said Krishna.

'What about Saatyaki?' aske shna.

'Uncle Saatyaki went back to you of the dangers to which you be exposed on the way', replie dyumna. 'Five days have elapsed Uncle left and we have no news him. Perhaps he has also been c ed by Shalva'.

For a moment, he ponderet the situation and said: 'It is d to resist Shalva when he invad lands. Now we will have to fig on his own ground protected is by the river Lavanika an long stretch of desert beyond. We destroy Shalva by running awa him. We shall have to deal wit in the way he deserves. Are the Saubha warriors left in Saura

'I do not think that you will f single Saubha warrior operati the South of Lavanika', said dyumna.

'How many Yadavas have bee in Saurashtra?' asked Krishna.

'There are many. They have bringing back their horses and —whatever is left of them. Just they are living on fruits and which, by the grace of Goddess poorna, are in plenty', said dyumna.

'Now that you are here, I m in search of noble Grandfather deva', continued Pradyuma.

'Don't be hasty or impetuous', Krishna.

'You need not worry about petuosity, Father. You always me hasty and end by accepting ever I did', said Pradyumna w laugh, his eyes reflecting the love

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pect in which he held his father.

That is why the women love you so uch,' said Krishna slapping on his eek. 'Your mind runs a hundred *janas* ahead of ours,' Krishna smil- mischievously.

It was a heart-breaking task to re- ove the debris collected where once waraka's mansions stood.

There was need for hundreds of tments but building material was arce.

The clamour for food was piteous. hey did not even have one quarter what was needed. Babies were cry- g for milk but there was no milk ailable.

There were horses but not one under ntrol; without ropes, they were aming about as they liked.

Women, young and old, sat in distress, crying and sniffling with their hands on their heads in despair. The loss of a father or a husband or a brother or a son weighed heavily upon them.

Shalva's raiding contingent had set fire to the houses but could not stay long because there was not enough food required to feed their camels.

Krishna became the life and soul of the activity with his heartening talk and winning smile. His presence radiated good cheer. His enthusiasm was infectious.

'What about the shrine of Lord Somanath?' asked Krishna.

'The raiders have destroyed it,' replied Pradyumna.

'We shall raise a new temple in silver,' said Krishna.

Dwaraka rose to a new shape.

□ □ □

Changes in body due to prayer

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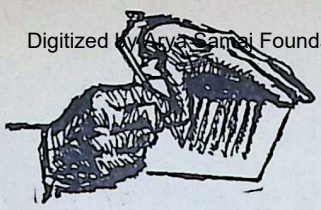

Rajaji's Jail Diary

(1921—22)

30

March 15, 1922:

I saw a group of young men, about twenty in number, probably students, being taken round the jail workshops. Of course, I could not speak to them without breaking prison rules. I contented myself with returning their salutations from a distance.

It is a sad thing to observe that a few of us have not yet got over the evil habit of smoking. They are not the more responsible or important men among us, but whoever they may be, the double shame of it, being a breach of prison discipline as well as an evil habit unworthy of non-co-operators in the front line, is naturally felt by all. Either they have made no honest attempt to give it up, or the habit of smoking when once acquired, is too strong to withstand temptation, of which there is abundance in the jail. Food obtained by stealth, or by begging, or even by saving by starving oneself occasionally, is sold by the vast majority among the convicts in return for tobacco. You cannot sit down in the latrines for any length of time without hearing some talk about it. I hear, and I do not disbelieve it, that a regular business is ca in beedies inside the jail in all the restrictions. Some of ker brethren among non-co-o have fallen victims to the tem which thus surround them.

As a result of a query from ment in regard to what app the *Swarajya*, wherein Mr. Ra Naicker stated to a newspape viewer that he had seen me jail and that I did not "appea ed" with the Bardoli resolutio regulations have been made interviews with non-co-opera prison. The person applying address the District Magistrate Superintendent of Police and mission. This of course means tious inquiries into the polic character of the applicants, office notes and objections and trary orders, and great delay in case.

March 16, 1922:

Md. Hussain of Trichinopo Abdul Badsha of Vellore have brought over from the close to this block. I am glad Ma Hussain has been put here, as quested. He is still the same n spirit. I hope he will not create ble. Abdul Badsha is the ideal pered and fine non-co-operator t always was.

March 17, 1922

Nainamalai Konan was hang morning. A young fellow if 19 years of age.

Now that I am in "touching tance" of discharge from jail, I record that these three months have spent here have been o the happiest periods of my life. last twenty days that I have been

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the non-co-operators' block has in-
ed been an uninterrupted period of
joyment that has passed away like
single day—especially since the four
ooms were all converted into one
ngle general ward by opening up
e archways. The place has become
ore like a college hostel, reminding
s of the happy days of youth, and
e have hardly felt that it was a
rison. Ever since the first week of
ebruary, the behaviour of the jail
fficials, from the Superintendent
ownwards, has been marked by cour-
sy, kindness and consideration, and
very reasonable convenience has been
rranged gor us. I wish that all Super-
ntendents of jails were like Major
nderson. He is kind and considerate,
ot because he is instructed to be so;
ut on the contrary, any limitations
hat we find in his liberality of con-
duct are due to interference from
bove or absence of scope in the
Codes and rules. Of the Jailor and
Chief Warder, I am proud to say that
here has been a wonderful change
n their character. I have nothing but
he most grateful and kindly thoughts
for one and all of the officials in this
ail. All the harsh thoughts that I may
have nurtured and recorded in this
journal about any of them have worn
off and replaced by friendly and plea-
sant feelings, and if I have not actually
scored out anything I wrote, it is only
that a fairly accurate picture of my
life and thoughts from time to time
may be preserved. I regret many of
the unkind and uncharitable thoughts
that I allowed myself about these un-
fortunate jail officials without giving
them a sufficient chance to change
their attitude or create a better under-
standing between us.

These twenty days have been an opportunity for me to come in the closest contact with some of the best Andhra types. It has been my great privilege to live day and night with these men who have made such great sacrifices, and to know them more intimately than I could have ever known them by meeting them in the outer world.

I had a talk with the Superintendent this afternoon, something of the nature of a goodbye. I see that he is not given a free hand to deal well with political prisoners. In fact, while he is asked to show liberality and sympathy towards them, he is at the same time asked to *keep within the rules regarding ordinary prisoners,* so that the liberality and sympathy come to mere words.

March 18, 1922

Went to the carpet making workshops in the jail. It is a wonderful and pleasing sight to see the 'thieves and robbers' working up the patterns to the overseer's song.

Took leave of Hira Singh and Nidhan Singh. Promised to write to Hira Singh's brother, Ram Singh.

I am very glad that the Superintendent's promise to look after Shafiuk's health has borne fruit. He will get two eggs and a pint of milk, besides wheat chappaties.

Four of the non-co-operators have gone to work in the Printing Press. It could be a very good thing if the young men utilise their time in prison for learning some trade. Mahomed Hussain of Trichinopoly (who has come over to this block) wants to go to the carpet workshop. The bulk of

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NETAJI SUBHAS CHANDRA BOSE

Netaji was like a son to me. I came to know him as a lieutenant full of promise under the late Deshbandhu Das. He preferred selfless service to selfish amibition.

Netaji, by great strategy, gave the slip to the guard put over him by the Government of Bengal, and by sheer courage and resourcefulness, reached Kabul and passed through European countries and finally found himself in Japan, collected from scattered material an army of brilliant young men drawn from all communities and from all parts of India, and dared to give battle to a mighty Government. A lesser man would have sucumbed under the trials that Netaji went through, but he in his life verified the saying of Tulsidas that "all becomes right for the brave".

His was a life full of perilous adventure and romance. His daring was unequalled.

He has rendered a signal service to India by giving the Indian soldier a new vision and a new ideal.

The lesson that Netaji and his army bring to us is one of self-sacrifice, unity irrespective of class and community, and discipline. If our adoration will be wise and discriminating, we will rightly copy this trinity of virtues. Then we will be able to stand erect before the world.

—Mahatma Gandhi

our friends have been doing n
but wool-picking, which work is
to them as it is light. Subba R
strenuously learning weaving.

March 19, 1922

Out of the Income-Tax pai
1920-21, a refund of Rs. 211-11-
been intimated to me by the M
Collector of Income-Tax.

I have come to the last day
spent in this place. Every one f
politicals, convicts, convict-war
overseers, jail warders, jail offi
Superintendent, all have been so
loving, and considerate that inde
feel the parting really as a pa
event.

March 20, 1922

Learnt that Pilate gave six
S.I. to Christ. God gave us a
to lead us, but the government
the right to take him away from
Their will be done.

Bade farewell to the friends
left the jail at about 10 A.M.
Superintendent followed me out
the gate and asked if the jail did
look better from outside. Of co
I said the inside was not so ba
it was thought to be. "Don't c
again", he said, as we shook h
and parted. Mr. Singaravelu Ch
and Ramasami Naicker had c
from Madras to meet me. In Ve
town the *Swarajya* correspondent
tempted to interview me. I told
that having just come from jail I
to learn about the situation and c
not presume to instruct others
soon. They had a public meeting in
evening; but I refrained from sp
ing, for the same reason.

(Concluded)

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Oligarchy—The Second Corruption

TIMOCRACY, as a mixed constitution, already contains some of the elements and features of oligarchy; but while the psychological basis of the former is spirit, that of the latter is appetite, and while the aim of the one is war and glory, that of the other is trade and money. The corruption of timocracy into oligarchy is the corruption of the military into the commercial State. Such corruption is easy. The appetite for wealth, which had already, if in secret, entered into the timocratic State, readily becomes the sovereign and open motive. The possession of property comes to be the justification for citizenship; and a form of government arises 'which rests on a valuation of property and in which the rich have power and the poor are deprived of it. The element of injustice becomes increasingly obvious. In the timocratic State the rule of justice still found a partial recognition: the function of government was assigned to capacity of a sort, if only to military capacity. In oligarchy there is no recognition of that rule: the function of government is assigned on no ground of capacity, and the title to office is simply the possession of property. But oligarchy contravenes the rule of justice not only in its system of government, but also in its whole scheme of life. It refuses everywhere to assign specific function to specific faculty: it permits the same persons to have many callings, and to be husbandmen, traders, warriors, rulers, all in one. And as it is fatal to justice, so it is also fatal to unity. The few acquire great riches: the many fall into great poverty; and the oligarchic State, still more than the timocratic, is really two States in one—a State of the rich and a State of the poor. It is the home of a proletariate without land, without money and without occupation; and such a proletariate, always discontented, and sometimes, in its discontent, turning to crime, is an element of danger which threatens oligarchy with subversion. Even in the ruling class itself, which has the monopoly alike of wealth and of office, there is an element of dang-

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er present. Valuing wealth as they do, and living, for the sake of its acquisition, penurious and laborious lives in which all other passions are made subordinate to the passion for wealth, they have yet latent in their natures criminal appetites, which show themselves on occasion in commercial dishonesty, and may one day burst into full activity. The ruling citizen in an oligarchy is himself two men in one, as his State is two States in one: his miserliness is a combination of puritanism with greed, and the two, if temporarily allied, are destined ultimately to quarrel.

Division thus yawns wider in oligarchy: knowledge and justice recede further: lower elements of human nature come to the top. The gulf between the rich and the poor, and the struggle between conflicting appetites among the rich themselves, elements of instability which ma revolution almost inevitable. a change might indeed be prev if the rich were wise in their ge tion. Class-consiousness and feeling develop. When the weary and sun-burnt, are drafted the army side by side with the co lent rich, and find their masters p cally and, it may be, morally inferiors, contempt is added to ha A slight occasion may precipitate inevitable revolution: foreign from a State of like principles itself may be solicited by one or of the 'two States' within the St but finally, after the poor have c quered their enemies, democr comes into being, and inaugurates regime of liberty and equality. □□

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Arthitva or Yearning for Knowledge

SRI SANKARACHARYA in his *Taittiriya Upanishad Bhashya*, makes a significant observation about the qualities of a student. He enumerates three qualities or characteristics, namely, *Shaktatva* or competence, *Arthitva* or an earnest desire for knowledge and *Aparyudastatva* or the absence of obstacles that prevent a student from the pursuit of knowledge and its acquisition.

In this instalment let us consider the second of these qualities, *Arthitva* or that earnest desire or yearning for knowledge. In most cases human beings have in them a desire for knowledge. A sense of wonder is in every child and it is this sense of wonder and curiosity that has been responsible for the great progress that man has made in the field of knowledge. When we look at the lives of great scientists like Madame Curie or Charles Darwin we notice that they had an insatiable curiosity and they would never rest until they had solved the baffling questions they put to themselves while observing things in nature.

Every student has in him this sense of wonder in some measure. But often, owing to faulty education, we slowly begin to develop a crust around ourselves which prevents us from exercising more fully this innate curiosity in us. If in the early childhood years education has been given on right lines a child would certainly retain a sensitive mind and would develop an avidity for more and more knowledge. But often educators harbour wrong notions and kill that spirit which is so essential for the child's right growth.

William Blake was concerned about this. In a fine poem of his 'The Schoolboy' he poses before us the question: Can we hope to gather the flowers and fruits of autumn if the buds and blossoms have been blown away in spring? Often our educational systems do all they can to nip the buds and blow the blossoms away. It is this that often comes in the way of *Arthitva* of the student.

A complaint is often made that the student does not evince any interest in his subjects and refuses to learn. This state of affairs in the student world is a rather difficult problem for analysis. It is unsafe to make hasty generalisations about it. Probably the mind of the student in question might have been so warped by a wrong training earlier that he no longer evinces interest in a subject. Often teachers of English or Sanskrit Literature or for that matter any other literature find science students unres-

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ponsive. But given time and patience to set right the earlier mischief, it is possible to make these students evince interest in the subject. It also depends upon the dynamism of the teacher in question. If the teacher himself has been fully imbibed with the spirit of his subject and if the subject is a living one for him, he could carry this infection to the student also.

A host of other reasons are there to account for this apathy in the student. Rabindranath Tagore speaking of this in his speech to the Americans where he detailed some things about his School at Shantiniketan says this:

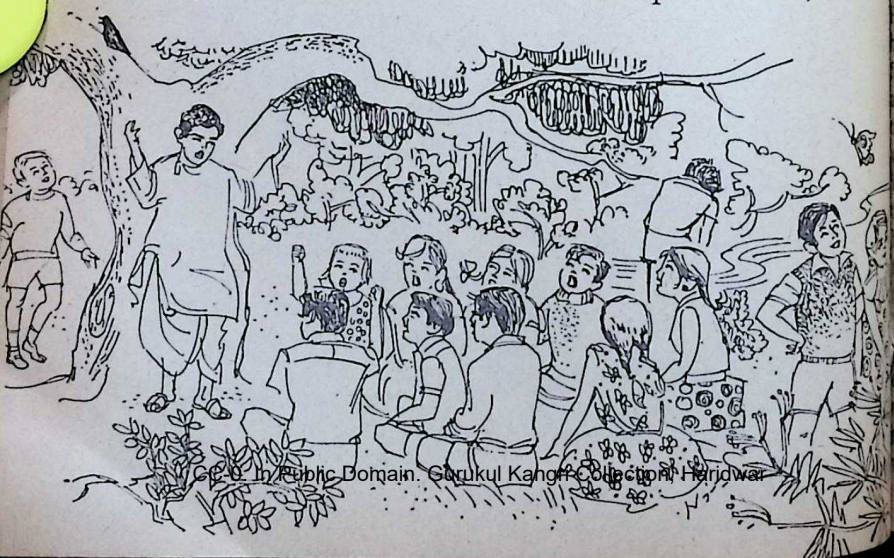
"We have come to this world to accept it, not merely to know it. We may become powerful by knowledge, but we attain fulness by sympathy. The highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find that this education of sympathy is not merely systematically ignored in schools, but it is severely repressed.

Continuing he says further:

"We rob the child of his ea teach him geography, of langu teach him grammar. He was bo the human world, but is banished the world of living gramophon expiate for the original sin of born in ignorance."

But luckily Rabindranath T could secure for the brief span year or so the services of a bri teacher. In fact this teacher was a lad of nineteen but he was a derfully gifted soul. This teacher the breath of culture in him an formal training. Yet he succeede well with his students that Tagore given a full length portrait of teacher, Satish Chandra Roy. We produce his words here.

"He was barely nineteen, but had a wonderful soul, living i world of ideas keenly responsive all that was beautiful and grea the realm of nature and of hu mind. He was a poet who w surely have taken his place among immortals of world literature, i had been spared to live, but he



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en he was twenty, thus offering his rvices to our school only for the riod of one short year. With him e boys never felt that they were nfined in the limit of a teaching ass; they seemed to have their ac- ss to everywhere. They would go th him to the forest when in the ring the *sal* trees were in full blos- m, and he would recite to them his vourite poems frenzied with excite- ent. He used to read to them Sha- speare and even Browning—for he as a great lover of Browning—ex- aining to them in Bengali with his onderful power of expression. He ver had any feeling of distrust for ys' capacity of understanding; he ould talk and read to them about hatever was the subject in which he himself was interested. He knew that was not at all necessary for the ys to understand literally and ac- urately but that their minds should e roused, and in this he was always ccessful. He was not like other achers, a mere vehicle of text-books. He made his teaching personal; he himself was the source of it, and there- fore it was made of life-stuff, easily assimilable by the living human na- ure. The real reason of his success as his intense interest in life, in deas, in everything around him, in the boys who came in contact with him. He had his inspiration not through the medium of books, but through the direct communication of his sensitive mind with the world. The seasons had upon him the same effect as they had upon the plants. He seemed to feel in his blood the un- seen messages of nature that are al- ways travelling through space, float- ing in the air, shimmering in the sky, tingling in the roots of the grass under the earth. The literature that he studied had not the least smell of the library about it. He had the power to see ideas before him, as he could see his friends, with all the distinctness of form and subtlety of life."

The success of this young teacher, Tagore attributes to the intense interest, the great sympathy and ability for direct communion with man and nature. Satish Chandra Roy was one in the line of the great compassionate Gurus of the past. It is no wonder then that the prayer to the Guru says that Guru is Brahma, he is Vishnu, he is Maheswara, he is God, and indeed he is the Absolute in front of us, and therefore let there be obeisance to him.

When a teacher lives upto this ideal and teaches his students, he becomes the instrument of the Divine. We may apply the words of the Lord in the Gita altering the context to the teacher. निमित्तमात्रं भव सव्यसाचिन् Like Arjuna he is an instrument of the Divine and the Lord has already wrought the work necessary.

If the God-given curiosity and the sense of wonder and the ability to respond sensitively to the outside world are to be aroused in a student it can only be through the recognition of the God-ordained path. That is why Tagore in the same speech says:

"The cause of it is this, that man's intention is going against God's intention as to how children should grow into knowledge.....But such office arrangement does not suit God's creation. And children are God's own creation."

□ □ □

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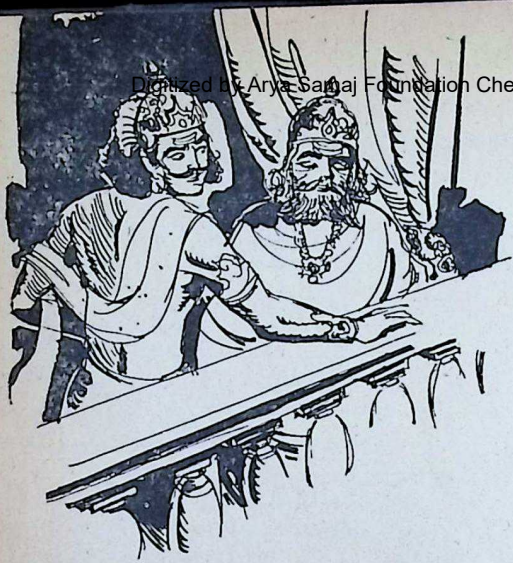

For Our Chiranjeevis

The Story of Sheela

My dear Chiranjeevis,

IN the past few issues, we found ourselves in the bright light of Truth, and have seen how bravely and nobly some lovers of Truth in our epics upheld it, even at a great cost to themselves.

As we all know, Truth is that great inner quality in us all which shines and glitters in many outward forms, one of which is a good and strong character. Here is a story that tells you of good character.

So rich and prosperous were Yudhishthira and his brothers, that, seeing them enjoying the good things that money can buy, Duryodhana became jealous and spoke to his father, Dhritarashtra about it, explaining how "every day he, Yudhishthira, feeds ten thousand learned Brahmanas on golden platters."

Dhritarashtra comforted his son with these words: "My son, if you wish to win the riches of Yudhishthira, you should have a noble character. Even the three worlds can be conquered by one's character. There is nothing that a man of character cannot get."

When Duryodhana asked his f how such a good character c had, he told him, in his turn following story:

With the force of his chara Prahlada took over the lands of vendra and made himself lord o three worlds. When this happ Indra went to Brihaspati and b of him to teach him how to ac spiritual excellence, *shreyas*. This haspati did for him.

When Indra asked how wh learnt would lead him to s Brihaspati told him to learn all it from the Asuraguru Sukrac When he went to Sukracharya was told to go to Prahlada. W disguised as a Brahmana, Indra to Prahlada, he said he was too to attend to him. The Brahmana ever, pleaded with Prahlada, and gested that he teach him wh had the time. This pleased Brah who chose a good time, and taught him the highest wisdom.

Prahlada then spoke to the B hmana thus: "I have no pride or

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though I am king. I treat the rned and the holy with respect. sten to their words of wisdom, dis- line myself, and give freely. They k to me frankly, and I am always ded by their advice. I have con- red anger, and all my senses are der control. I thus live in the com- ty of knowledge and wisdom. When e words come from the lips of a y person, we have *shreyas*."

Prahlada then offered to give the hmana what he wished for, as a ard for his good work. He asked the boon of his character.

Prahlada was surprised at this re- est, but since he had already pro- sed to give the Brahmana what he ired, he gave him his entire *seela*. n the Brahmana left him, armed h this precious treasure.

As Prahlada sat and brooded over e situation, a spirit of great beauty d brightness came out from his body. "Who are you?" Prahlada asked this spirit.

"I am *seela*", it replied. "You have separated yourself from me, so I am going to the Brahmana, to whom you have given me away." So saying it entered the body of Indra, who had received it as a gift from Prahlada.

After this, another spirit, like the first one in beauty and brightness, also came out of the body of Prahlada. "Who are you?" asked Prahlada.

"I am *Dharma*", it replied, "and I am going to enter the body of the Brahmana, for I am where there is *seela*."

This was followed by a third spirit, brighter and more beautiful than the first two. When asked by Prahlada who it was, it replied, "I am Truth, or *Satya*. I follow where *Dharma* leads me."

The next spirit that came out of the body of Prahlada was Conduct,

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Vritta. "I go where there is *Satya,*" it said to Prahlada in answer to his question.

There then arose a great noise from the body of King Prahlada. When asked who it was, this spirit said that it was strength, *Bala,* who could not be separated from *Vritta.* So saying, it, too, left the body of Prahlada.

After all these spirits, a woman of great divine beauty came out of the body of Prahlada. When asked who she was, she replied "I am *Shree*; I am everything that means a good sign and prosperity. I have been living in you for a long time. Now, not wanted by you, I leave, to follow strength and valour."

Prahlada now became afraid, and said, "Why do you go, noble lady? You are divinity. Tell me who is this Brahmana who came to me."

"The Brahmana is the very the *Devas,*" she replied; "he i Under your instructions, he ha away from you the lordship three worlds. By your *seela,* yo quered the three worlds. Your is now with Indra, who, beca this secret, now possesses D *Satya, Vritta* and *Bala.* Having these, he has taken possession also. This has to be, because al virtues come from *seela,* and us go and live where there is

Then, continuing the story, tarashtra said to Duryodhana, you know why Yudhishthira is s perous. His character is so goo noble that his *seela* is beyon blemish."

Duryodhana then asked his to be told the truth about *sea* order that he, too, may enjoy the fits and advantages of it.

Dhritarashtra then spoke to hi in these words: "In thought, and deed, we should do no ha any living creature. The signs of are goodness of character and a rous nature. We should never do thing that will injure others or s ourselves. All our acts should us honour and glory among the ones. This, my son, is the so *seela.*"

He then added these words: haps there are some who are p perous without observing the rul *seela.* This prosperity does last long, because its roots are n deep nor strong."

In this way did a wise father plain to his dutiful son how he c be prosperous and also happy.

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...Without Comment

was not the amount of money that was spent on research that mattered, how it was utilised. India was spending about Rs. 120 crores annually research. This amount could be used to yield better results, which was sible only by giving up aimless research work now plaguing most of the ional Laboratories.

—*Dr. S. Bhagavantam*,
former Scientific Adviser to the Ministry of Defence.

was wrong to expect to civil servants to have any commitment. The civil vants should only tender their expert advice to the Government. A civil vant who had a commitment has no place in the civil service. If the civil vant was already committed, he could not tender advice.

—*C. D. Deshmukh*, I.C.S., former Finance Minister of India.

DUSTRIAL relations can never be legislated. More of bi-partite agree-ts and less of adjudicated awards, more of voluntary codes and less of ur laws, more of self-reliance on the part of the employers and the work-and less eagerness on the part of Government to interfere, may perhaps them on the path of an enduring industrial peace.

—*Naval H. Tata.*

GINEERS should not just seek jobs after graduation, but must become pendent entrepreneurs, thus increasing production and creating employ-t opportunities for others.

—*L. K. Jha*, Governor, Reserve Bank of India.

HE administrative machinery in Delhi was infiltrated by Communists and ign interference was threatening the very independence of the nation.

—*Smt. Tarakeshwari Sinha*, M.P.

NLESS more honest public men entered the civic administration in Bombay ore long, the well-organised forces of disorder would eclipse the less-nised forces of order.

—*J. B. D'Souza*, Municipal Commissioner, Bombay.

NDHISM, like Buddhism, has been forsaken by India and is being taken abroad. India was offering only lip service to the Father of the Nation led India to freedom, by raising statues and writing books and yet keep away from the path he had shown. The rulers and the ruled have for-n Mahatma Gandhi and given up Gandhian ways of thinking and living.

—*Khan Abdul Ghaffar Khan*, Pakhtoon leader.

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This story, based on the events, which occurred in the wake of Independ... been translated from Tamil by the author. By a curious irony of circu... the original Tamil Story was published in the issue of "Kalki", which co... news of the assassination of Gandhiji, which shocked the world. The ... abridged English translation is being published as it has a relevance tod... after 21 years.

HALLUCINATION

R. PARTHASARATHI

Executive Secretary, National Committee for Gandhi Centenary

GOPAL came to Delhi first, seeking a job. He was lucky enough to get a steno's job in a commercial firm, doing extensive business in Delhi and the then undivided Punjab. He started life as a steno on a bare hundred rupees a month. Within a year, by his ability and smartness, he was able to prove his worth and got his salary doubled. In due course, he brought his wife and child to Delhi and set up a modest establishment. Gopal and his wife, Leela, became domiciled permanently in Delhi.

When the second World War broke out, Gopal's firm was one of those which took up big contracts for supply of anything from pins to tent-poles and they profited enormously. The firm started several subsidiaries and Gopal became the Managing Director and later Chairman of the firm itself.

With the flourishing of business, his family also swelled. Now the strength of the family was five—three children, besides himself and his wife.

The headquarters of Gopal's ... ness concerns was at Delhi, b... had wide ramifications all over ... One of the main branches of t... ness had been established early ... hore. When World War II bro... Gopal shifted to Lahore for ... time to supervise the developm... the Lahore business on a large ... He had to stay in Lahore for a ... of years. His eldest daughter, Su... had entered college at the ea... of fifteen. She joined the Lahor... lege, where girls and boys stud... gether. One of Susheela's ... mates was Chamanlal, a young ... ligent, smart young man. He c... a respectable family. His fath... a retired Judge. Chamanlal's ... was one of the major shareho... Gopal's Lahore firm and he w... a Director on the Board of the ... pany. The two families had thus ... close together socially and in ... ness. The younger generation ... two families nurtured this affin... ther. Susheela and Chamanlal ...

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with each other. They pledged
selves to become partners in life.
en the parents learnt about this,
were not averse to the proposal.
y consented to unite the two fa-
es by wedlock. They decided to
e the wedding celebrated after
, that year. By that time, Susheela
Chamanlal would be completing
r College education and become
duates.

Gopal fixed up Chamanlal in a nice
in his Lahore firm. Gopal's inten-
was to train Chamanlal to take
his work in Lahore, so that he him-
could go back to Delhi. He had
his wife and children to Delhi as
n as Susheela's examinations were
r and he himself would follow in
w months. He wanted to celebrate
wedding in Delhi. Susheela accom-
ied her mother and the other child-
to Delhi.

ust a few days after Gopal sent
family to Delhi, violent communal
s broke out in Lahore. Within a
, the whole city became a bloody
lefield. Fires broke out, houses
e burnt; the streets were strewn
h corpses.

Chamanlal's family were the first
ims of the ghoulish rioters. Cha-
nlal's decapitated body was found
w yards off, in front of his house.
pal's company was looted. The
ding was burnt down. Gopal, who
s left alone, managed to escape
m the crumbling building. He lost
self in the surging crowd, which
s madly rushing hither and thither.
n, women and children were caught
the surging crowd and not know-
g what to do or where to go, just
t themselves to be jostled and push-
ed about. Gopal was dazed with horror at the sight of the dismembered bodies strewn all over the streets of Lahore and the rivers of blood that were flowing. His mind stopped working. He just walked, ran and tottered, aimlessly, with the milling, jostling, mad crowd. He felt he was going mad. He was moving as if in a hallucinated trance. Somehow, the surging mass of human beings swept him towards the railway station. At one place, where the frenzied mob had become violent, he suddenly felt something hard hitting his head and he fell down bleeding. Gopal felt a gentle hand pressing the wound and bandaging it. Then all was darkness. Gopal lost consciousness.

Gopal did not know how he found himself in a Delhi hospital, where he was convalescing. Some kind angel had put him back in that last train which left Lahore with the frightened refugees. Among the several casualties and wounded, Gopal was one and he was taken to the hospital in Delhi by his unknown saviour. It took nearly two months for him to be discharged from the hospital. He joined the family after this narrow, miraculous escape with his life.

The ghastly sight of Chamanlal's decapitated body was haunting Gopal's mind, which was now full of hate and thirst for vengeance. To Gopal, the loss of his and his Company's property was nothing; his business was well-established in Delhi and in other parts of the country and it could bear many such losses. But it was the inhuman bloodthirstiness and violence which he saw in Lahore that rankled in his mind. "Vengeance!

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Blood for Blood"—these were the thoughts that haunted him, and thousands of others like him.

When Gopal returned home, discharged from the hospital, he was a different man. His wife noticed a strange haunted look in his face and she was greatly distressed and puzzled at the change in him. She missed in Gopal the old hearty, loving husband and fond father. Instead, he was acting as if he was a stranger in the house. In the office, too, his staff noticed that their boss was not the same old cheerful, cheering, affable man he used to be. He had grown morose, grim and was moving like a soul-less automaton. They missed the punctual, punctilious "boss". Instead, they found him coming in and going out of the office at all kinds of odd times and behaving in a strange manner. He had begun to neglect his responsibilities and leave them to his deputy.

His movements were suspicious. It was a mystery where he went or what he was doing at odd hours in the night or day. If there was one person who seemed to be closest to him and in his confidence, it was Miss Violet, his Secretary. And this set tongue-ging. But only he was conscio he owed his life to her. Miss had joined service under hi steno, at Lahore. He was im with her quiet efficiency, disc and loyalty and made her his Secretary. He entrusted his co tial papers and office matters Never once had he reason to the confidence he had placed i She was so diligent and underst that she always anticipated w wanted and was ready with su formation, papers or other whenever he required them. H telligence and quick grasp of and even more than that, her grity and loyalty, impressed him It was Violet who put him in the at Lahore, accompanied him, re him from the goondas, tended when he was injured, and brought to Delhi and took him to the ho

Miss Violet's community was ly spared by the other warring munities. It was this lucky ac of her birth that saved her and en her to save her boss's life at L

[*To be Conti*

Once the noble Ibrahim, as he sat on his throne,
Heard a clamour and noise of cries on the roof,
Also heavy footsteps on the roof of his palace.
He said to himself, 'whose heavy feet are these?'
He shouted from the window, 'Who goes there?'
The guards, filled with confusion, bowed their heads, saying,
'It is we, going the rounds in search.'
He said, 'what seek ye?' They said, 'Our camels.'
He said, 'Who ever searched for camels on a housetop?'
They said, 'We follow thy example,
Who seekest union with God, while sitting on a throne'

Jalal-ud-din Rumi

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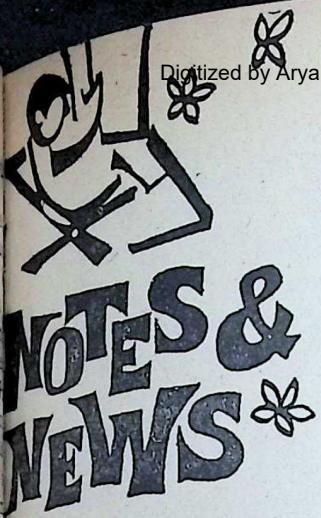

ENDRA PRASAD ENDOWMENT
ECTURES ON LAW

HE Rajendra Prasad Endowment ures on Law" organised annually he Bharatiya Vidya Bhavan was de- ed this year by Sri G. S. Pathak, e-President of India, on January 17 18, 1970. His distinguished pre- sors in this series were Justice Sri l. Shelat and Sri K. Subba Rao, ired Chief Justice of the Supreme rt of India. Vice-President Pathak ke on "Parliamentary Democracy," in his speech raised some of the t debated problems of Democracy answered them.

Referring to what led him to the e of this subject, Sri Pathak said: ring the twenty years that we have ed this form of government it faced mber of challenges. The time has ed for us to do a little stock-taking to consider whether steps, if any, e to be taken to meet the challenge". ther on he pointed also that power- voices were raised against it and had t heard advocating the American idential form of Government as e suitable to the conditions in India. ri Pathak defended Parliamentary ocracy against its critics by pointing first that parliamentary rules and edures were not erotic plants but native to India. He said: "It is that India did not know what is ocracy. There was a time when a was studded with republics and n where there were monarchies, they were either elected or limited. They were never absolute. A study of the Buddhist Bhikshu Sanghas discloses that not only there were parliaments, but the Sanghas knew and observed all the rules of parliamentary procedures known to modern times. They had rules regarding seating arrangements, rules regarding motions, resolutions, quorum, whip, counting of votes, voting by ballot, censure motion, regularisation, *res judicata*, etc."

After a brilliant survey of Parliamentary Democracy and its virtues and shortcomings and contrasting it with the Presidential form, Sri Pathak asked the critics to consider whether it would be practicable to introduce the drastic changes which would be necessitated by altering the form of Government. Perhaps the greatest argument in its favour was the successful conducting of General Elections which had proved to be fair and impartial.

Other interesting problems dealt with by Vice-President Pathak were the position and power of the Governors, the Speaker, relationship between the Centre and States, the role of the Press.

Sri S. P. Kotval presiding over the first of the two lectures in his presidential sum-up stated that the Indian people had accepted the parliamentary form of government. If there was the voicing forth of some concern it was to attributed to the undemocratic acts of the elected representatives.

On the second day, Vice-Chancellor, Dr. Gajendragadkar presided over the lecture. Summing up the second day's speech, Dr. Gajendragadkar reiterated his faith in the future of Parliamentary Democracy and gave convincing reasons for such an assertion.

Kulapati Dr. K.M. Munshi attended the first of the lectures and his welcome address was read out by Srimati Lilavati Munshi. Both the lectures were attended by Sri Rajaram Patil, Minister for Industries, Electricity, Printing Presses, Government of Maharashtra.

FLOWER SHOW AT BHAVAN'S CAMPUS:

THE Bombay Agri-Horticultudal Society, in collaboration with the Bharatiya Vidya Bhavan will hold an *Inter-*

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national Flower Show at the Bhavan's College Campus at Andheri on 13th, 14th and 15th February 1970.

The show will be open to public from 5 p.m. to 8 p.m. on 13th and from 9 a.m. to 12 noon and 3 p.m. to 8 p.m. on the 14th and 15th February, 1970.

Admission fee will be Re 1/- for adults and 50 paise for children below 12 years.

Sri S.P. Godrej, eminent industrialist and President of the Indian Merchants' Chamber, will inaugurate the show, on 13th February, 1970.

SRI BABUSING S. RAJPUT

SRI Babusing S. Rajput, student of Pre-University Arts of Bhavan's R. A. College of Arts and Commerce, Ahmedabad, won the distinction of becoming the Gujarat University Champion by creating a new record in the sports event of shot-put. His throw of 36′ 5½″ shattered the highest previous record for the past seventeen years of the Gujarat University of 35′ 4½″.

We offer our congratulations to Sri Rajput on his creditable achievement.

PANDITA SABHA

A Pandita Sabha was organised at the Bharatiya Vidya Bhavan, when Swami Sri Akhandananda Saraswati of Brindavan presided. Rig Veda, Shukla and and Krishna Yajur Veda and Samaveda were recited by proficient Panditas before a large gathering. Prof. J. H. Dave, Hon. Director of the Bhavan and Acharya Bhaishanker Purohit, Principal, Bhavan's Mumbadevi Sanskrit Mahavidyalaya, referred to the pre-eminent position of Sanskrit in India's cultural heritage. Swami Asangananda, Sri Seetaramasharanji of Ayodhya, well-known exponent of Ramayana and Swami Akhandananda Saraswati also spoke at length about the greatness of Sanskrit.

The Pandits who recited th were honoured with presents.

The proceedings of the Pandi were conducted in Sanskrit.

BHAVAN'S JAMMU & KASH KENDRA

A Study Circle on "Beautific Jammu", was organised by the Jammu and Kashmir Kendra, wi J. N. Bhan, Vice-Chancellor, and Kashmir University, preside

Sri Chet Ram Chopra, ex-G who initiated the discussion, s that the State Government shou out the proposed project of p dam on the river Tawi at a suit to make an artificial lake. Acco him, this project had been un consideration of the late Mahara Singh. Other participants in the sion, including Dr. K. N. Kaul, Dutta, A. C. Sharma, Surjeet C. K. Atal, B. L. Braroo, P. L Shyam Lal Sharma, Pratap Singh Puri, R. C. Gupta, Prof. M. L poor and Dr. Kaushalya Wali, lai on the need of setting up a Co to prepare a Master Plan for be tion of Jammu so as to make it a p sque place for Tourists.

ON THE SHIPPING FRONT

1. India's second tanker *Lal B Shastri*—88,000 tons—was launc December 24, 1969, at Split, Yug by Sri C. P. Srivastava, Chairm Managing Director, Shipping Co tion of India, Ltd. This fully ditioned vessel is fitted with mo dern navigational devices.

The first tanker *Jawaharlal N* 88,000 tons—was launched ear the year.

With these gigantic tankers, the ping Corporation will achieve a ficant break-through in the ma supply of cheap and swift transp 205 million tons of crude and oil annually to the Madras Refin internationally competitive freight

The Shipping Corporation of which is the largest shipping co in India, with a diversified fleet

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els of 6.51 lakh gross registered s and 9.72 lakh deadweight tons at ent, expects to cross the one million dweight mark very soon.

TLE FLOWER CO., MADRAS

E Little Flower Company (LIFCO), dras-17, which has published scores religious books in Samskrit, Tamil, ugu and English, in a spirit of service reverence, will bring out shortly a e and comprehensive volume on the Divya Desas dedicated to Lord Sri- Narayan. There are many other yya Kshetras dotting our Holy Land, arat, that are not included in the ve. But they are not the less scared holy to Sri Vishnu Bhakthas.

To compile rare points on all Vishnu mples, the LIFCO appeals to Asthi- s all over India to utilise this oppor- ity and to kindly help the firm with y special information they may possess know about any of the Divya Kshe- s, *e.g.*, whether it belongs to Pancha- ram or Vaikanasam, Birth star of the rd, thrilling excerpts from the Stala- ana and any other point of interest. The information may kindly be sup- ed free as it is essentially a service the Lord and the source will be grate- lly acknowledged.

The co-operation of all Asthikas is rnestly and urgently solicited to make e venture a worthy offering at the otus Feet of the Lord.

ASIC SANSKRIT

A Central Sanskrit Parishad is proposed be set up by the Government of dia, to popularise the knowledge and dy of Sanskrit and to assign a place r Sanskrit in the curriculum of studies that all students in India are enabled get a basic grounding in Sanskrit. e Parishad will also consider ways d means for getting more cooperation m the State Governments for the therance of Sanskrit studies.

I NAVIN T. KHANDWALLA

I Navin T. Khandwalla, J. P., Hon. neral Secretary of the Kala Kendra Bharatiya Vidya Bhavan and President the Bombay Natya Sangh, was pre- nted with a memento for his distin- ished services to the Theatre Move- ment, by Sri G. S. Pathak, Vice-President of India, at the twentieth anniversary function of the Bharatiya Natya Sangh. Bombay, held on January 17, 1970. Sri Khandwalla shared this honour with two others—Sri B. Gopala Reddi, Governor of Uttar Pradesh and Smt. Kamaladevi Chattopadhyaya.

MR. LOUIS FISCHER

MR. Louis Fischer, an internationally famous authority on the Soviet Union and world politics, and a devout admirer of Mahatma Gandhi, is no more. He died at Hackensack, New Jersey. on January 17, 1970. He was 73.

Born and educated in Philadelphia, U.S.A., Mr. Fischer had a remarkable career and belonged to that select band of roving correspondents, to whom the world is their home. He visited several countries of the world and interviewed virtually every important world leader.

Mr. Fischer lived in Russia for about 15 years and he spoke and wrote Russian. He was considered to be an expert on Russian affairs. He wrote a number of books on Soviet Russia and its leaders. Noted among them are: *Oil Imperialism, The Soviets in World Affairs, Why Recognise Russia, Machines and Men in Russia, Stalin and Hitler. Life and Death of Stalin, Life of Lenin, Russia's Road from Peace to War, and Russia, America and the World.*

Mr. Fischer is best known in India for his work on Gandhiji—*A week with Gandhi, Gandhi and Stalin, Life of Mahama Gandhi,* and *Gandhi, his life and message for the world.* "I had lived with Gandhiji and that gave me a place in the hearts of many Indians and a prominence which I did not enjoy in my native land or in foreign countries I had known for decades", he wrote. His devotion to Gandhiji was something more than reverence. He respected the Mahatma not so much as a national leader but as a man. To him, Gandhiji

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was "a remarkable natural phenomenon, quiet and insidiously overwhelming. You heard not only his words but also his mind, which was all opened out for you to witness". Few American intellectuals have understood Gandhiji as Fischer did. and few foreigners were so personally attached to and had deep affection for the Mahatma. Like Martin Luther King, Fischer felt that Gandhiji was unique and that though he had met Lenin, Churchill, Roosevelt, Wilkie, Stalin, Litvinov, Attlee, Einstein, Lloyd George and many other leaders, he had never met a more remarkable person than Gandhiji.

In his death, India has lost a great friend who understood the ethos of this nation more than any western writer.

SRI RAMNARAYAN CHELLARAM:

SRI Ramnarayan Chellaram passed away at Bangalore in the early hours of the morning of January 28, 1970 following a heart attack. In his death the Bhavan has lost a valuable member of the family and member of the Kendra Committe of the Bangalore Kendra. He was a prominent businessman and philanthropist. Born in Shikarpur, Sind, in 1893, the late Sri Ramnarayan Chellaram came to Bangalore in 1919. Since then he has actively engaged himself in the life of Bangalore, being particularly generous in the medical and educational field. He endowed, among other things, the Sait Chellaram Kishendas Maternity Home and the Rehabilitation Centre for Leprosy Patients near the H.A.L. In the field of education, particularly commercial education, he founded the Ramnarayan Chellaram College of Commerce in 1954 and the Giridhar Ramnarayan Institute of Secretarial Practice, three years ago. He pioneered the scheme of "Book Banks" for technical colleges. We offer our condolences members of the bereaved family.

GITA JAYANTI

BHAVAN'S Mumbadevi Sanskrit vidyalaya celebrated Gita Jaya Margaseersha Shukla Ekadasi—D ber 19, 1969. It was on this da Lord Krishna had delivered the message in the form of *Bhagava* to his beloved friend and d Arjuna.

The function commenced with to the image of Lord Krishna in in Bhavan's Gita Mandir. Pr Bhaishankar Purohit then explai the teachers and students the signif of the Jayanti and that of the Gita said: "It is the Gita through whi the great men and women of the especially of India, rose above individual desires and served the nity at large. It is the Gita by India was proclaimed as a count great spiritual heritage."

The text of portions of *Bha* chers and students of the Maha laya. □

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Our Bookshelf

ARAJYA ANNUAL NUMBER '70. published by T. Sadasivam on behalf of M/s. Bharathan Publications Private Ltd., at the Kalki Press, Chetput, Madras-31. Rs. 5/-. pp. 240.

CELLENT planning, pleasing de-n, and an over-all vision are the king qualities of this beautifully up Swarajya Annual Number 1970, alding the eighth decade of the pre-t century. Naturally it takes a cri-l look backwards, places forth a New Year resolves, then surveyes present ground to make a daring phet-like peep into the future, and ally ends on a note of the 'timeless' 'eternal'. Its kaleidoscopic content uld satisfy the wide varying ranges reader-taste.

Binod Rao's *God's Good Man*, a tri-te to the veteran journalist Khasa ba Rao, founder-editor "Swa-ra", run as it was for missionary not mercenary ends, at the outset inds us that the world has more d of such God's good men.

Rajaji's succinct note "Remove this biguity" at once exposes the ambi-ly between the National and the gress flags and urges its speedy re-val. Glib and facile criticism of duism as Obscurnatism is effective-countered in another short box under jaji's pen later in the Annual. Inci-tally, Dr. K. M. Munshi's tribute Rajaji, the *Bhishmapitamaha* of our s, the guarding sentinel of India, propriately felicitates the distinguish-elder statesman on his 92nd birth-y.

In his *Warnings of History*, Dr. Munshi warns us against our easy gullibility to dissipation of the will to unity and hopes the younger generation will build a glorious future based on the eternal values enshrined in our ancient texts.

The Gandhi Centenary Year is drawing to a close and naturally thinkers, statesmen, men of action are taking a stock of the achievements, the impact and its lessons. Even those writers who are not directly concerned with it have not been able to resist the all-pervasive and ever-hovering influense of this great soul. Gandhiji's thoughts, utterances and example are again and again met with in them. We content ourselves, owing to want of space, with the mere mention of the names of those who have written on Gandhiji. Rev. Fr. Jerome D'Souza, S. J., Prof. N. G. Ranga, Sri Minoo R. Masani, Sri P. Kodanda Rao, place before us the many aspects of Gandhiji.

The *Bengali Mind* and *Political Extremism*, the *Conundrum of Kerala*. the *Telengana tangle*, on the political front make one uneasy of the future of our nascent Democracy. These have been admirably dealt with by Sri Nirmal Mukherjee, Sri S. Narayanaswamy and Swami Ramananda Thirth. We soar into higher realms of political philosophy when other eminent writers like Sri K. Santhanam, Sri V. K. Narasimhan, Ambassador Kenneth B. Keating, Sri S. P. Aiyar deal with the concepts of Moral Values, Pluralism, Dissent and Liberalism in Democracy. In discussing Democracy, one cannot avoid thinking of the Bear that tries to swim as effortlessly as the whale and Prof. M. Ruthnaswami gives us a good account of the relations of Russia and America that are contending to a share of the hegemony of the world.

The ailing Economy of India is discussed with a thoroughness both from a general point of view and by specific references in the articles that abound in this issue. Eminent Economists, Indus-

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RETURN TO COMMON SENSE

Pain and suffering are not necessarily evil. They have a medicinal value to the human soul. The state of manhood, high as it is in the scale of the animal world, has a still higher end; and man is made purer and stronger by putting up with loss and sorrow. Sorrow is not the end, even as joy is not. The end is the realisation of the identity of one's little self with the Infinite Self of the universe. And when the mind is fixed on this end, sorrow is but an incident of the arduous pilgrimage. So in contemplation of the great end, it behoves us to break the shackles of the cast iron ideology and live in the free and bracing atmosphere of Common Sense.

I say: Fear not! Life still
Leaves human effort scope
But, since life teems with ill,
Nurse no extravagant hope:
Because thou must not dream,
Thou need'st not then despair!

—(Matthew Arnold)

—D. V. Gundappa's "From Ideology to Common Sense".

Courtesy: **Swarajya Annual '70**

trialists and architects of India's Economy take up these issues. Unemployment, Poverty, the Chief Obstacles to progress may be mentioned as subjects engaging the attention of these people. We may mention Sri J. R. D. Tata, Sri Samir Kumar Ganguly, Prof. B. R. Shenoy, Sri Phoroze J. Shroff, Sri M. R. Pai, Prof. B. A. Shah. Sri Ramnath A. Podar, and Prof. Gangadhar Gadgil for the valuable and penetrating analyses of economic problems.

The lively illustrations, cartoons and pictures that are profusely strewn body of many essays offer a visual mentary on the ills of our life. lightfully drawn, they offer a and memorable comment on Indi

Sri Prakasa's *Some Strange C dictions* is brilliant for its Orwelli posure of the bandying of word Socialism, Secularism, etc. The tration parodying the Gitopadesh fine commentary. Pandit Nehru his successor at best may claim to preached a gospel that is the mo wildering of bewildering ones, may say, "Mohat mohataram proktam."

Military Balance, China's F Policy engage the attention of S Subramaniam and Sri C. R. M. *Let us Face it* is practical and prag and *Outlook for the Future* by S Easwaran brings Gandhiji's Trust idea under the title of *Capitalism Sufferance.*

Dr. D. D. V. Gundappa's "F Ideology to Commonsense" eq hard-boiled ideology with dogm and makes a powerful case for a r to common sense which is nativ India and its traditions.

Sri K. Subba Rao. former Chief J of India, gives us his brilliant ac of *Capital Punishment.* Lest too insistence on the bleak and dism pects of our life make us despo the last section refreshingly brin gether things that matter. The S *of the Saints* by Dr. Alladi Rama nan, *The Concept of God-love* by Prema Pandurangan, *Harikrishna dir* by Sri Gurudial Mullick and other articles by Bhikku Sri Kr Kripalani and Prof. K. R. Sri Iyengar place before us the asse Indian Culture

Finally, Dr. P. Nagaraja Rao's *gavadgita and Indian Culture* and V. Raghavan's *Religious Har* affirm the greatness of Indian Wi its imperishable quality, and impl us the faith that nothing that has well done shall perish and with th can with composure say *Shantih S tih shantih.*

—*R. A. Ka*

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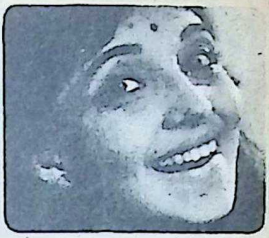

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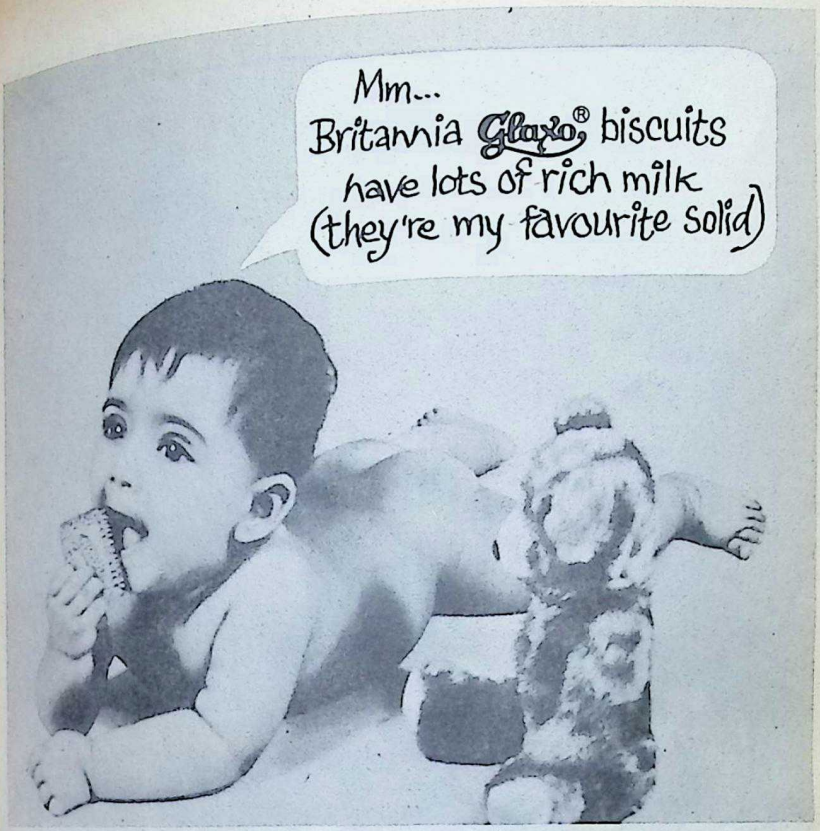

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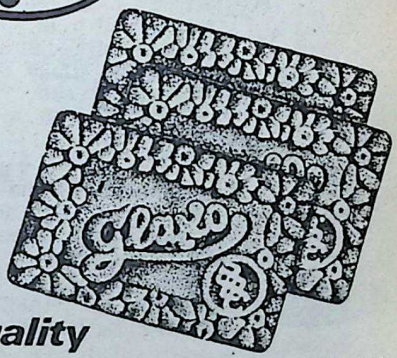

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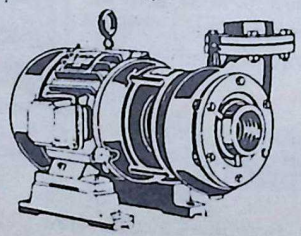

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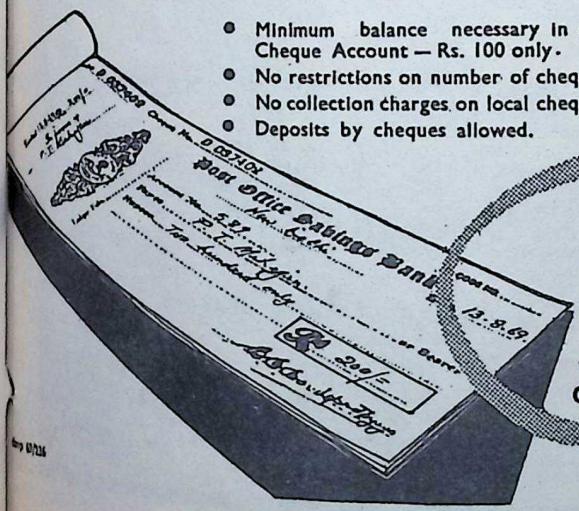

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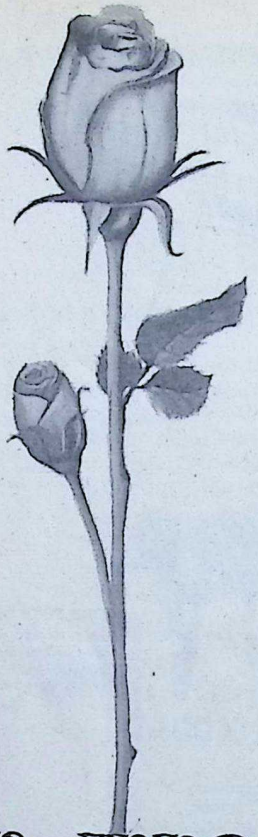

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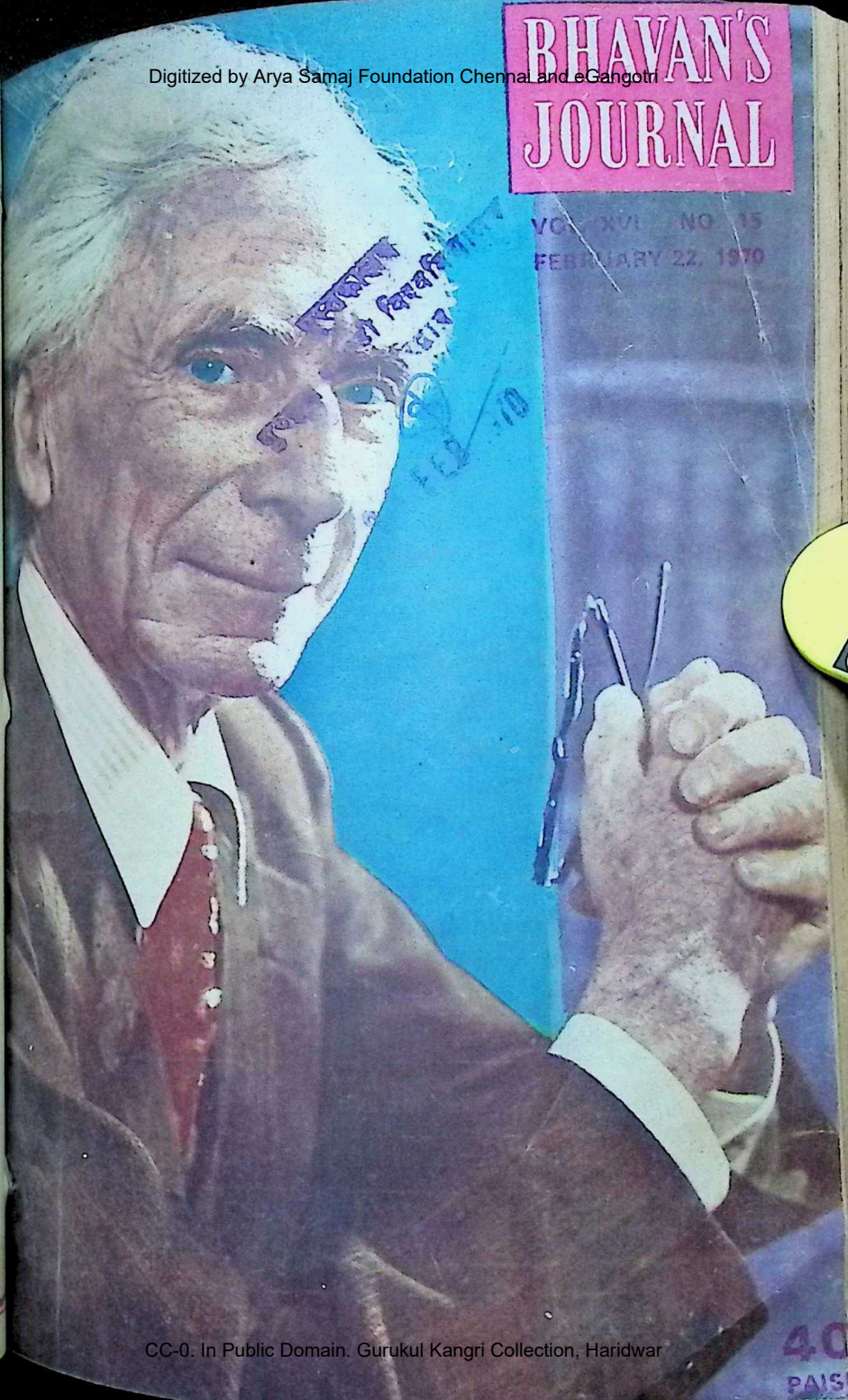
VOL. XVI NO. 15
FEBRUARY 22, 1970



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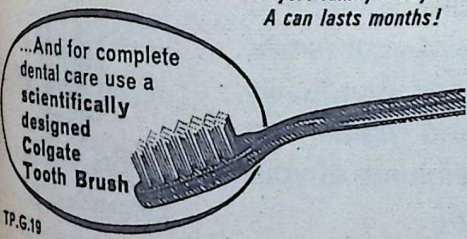

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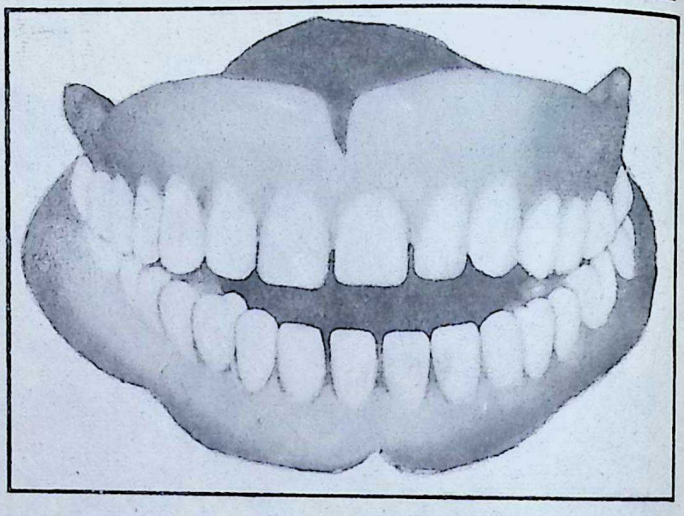

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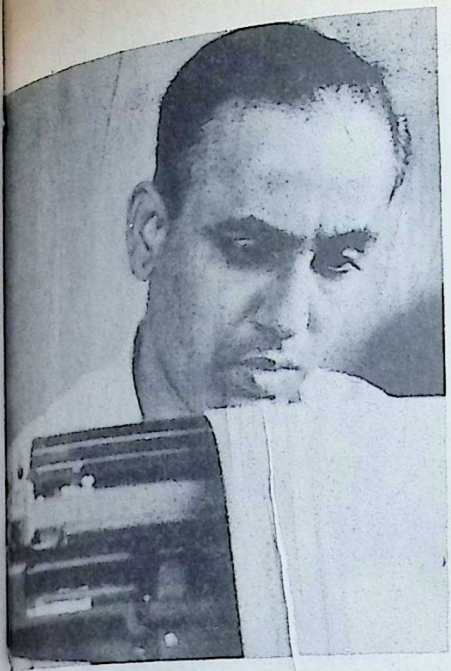

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XVI

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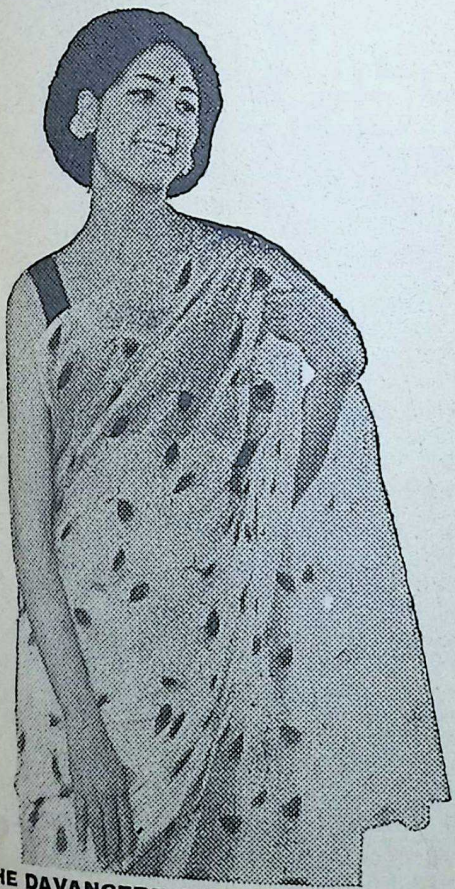

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let Noble thought come to us from every side
—Rigveda I-89-i.

BHAVAN'S JOURNAL

PRAYER TO CHANDI

विद्राणे रुद्रवृन्दे सवितरि तरले वज्रिणि ध्वस्तवज्रे।
जातशंके शशांके विस्मति मरुति त्यक्तवैरे कुबेरे॥
वैकुण्ठे कुण्ठितास्त्रे महिषमतिरुषम् पौरुषोपघ्ननिघ्नम्।
निर्विघ्नम् निघ्नतीव: शमयतु दुरितम् भूरिभावा भवानी॥

चण्डीशतक—66.

When Rudra-hosts in panic ran, the Sun-god in trembling fear shook,
And mighty Indra lost his thunderbolt;
When doubt and fear assailed the Moon, and even the Wind in utter dismay stopped;
And courage deserted Kuber, the Lord of Wealth;
When even the Sharp-one's (Vishnu's) sword lay blunted in Vaikuntha;
Thou, O Bhavani, of existence manifold! —slew in sport;
The fiery demon, Mahisha, proudly reliant on his single strength;
May Thou destroy all our sins.

Chandishataka-66.

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KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Sanskrit Through The Ages-II

BHARATIYA VIDYA B
BOMBAY.
FEBRUARY 22, 19

MY YOUNG FRIEND,

IN my previous letter, I spoke to you of the importance of Sanskrit in the Vedic and the Mahabharata period, where at first it was *Rita* in action, and then became the visual embodiment as well as the instrument of Aryan Culture. In this letter, I shall deal with the place of Sanskrit during the period of the Imperial Magadha and the Guptas, when, despite the insistence on Pali and the Prakrits by two reformers, the Buddha and Mahavira, Sanskrit went on its ascendant path. So powerful was its influence that Buddhist philosophy and Jaina thought had to be expressed by the exponents in Sanskrit. Most of the Madhyamika school of Buddhist writing is in Sanskrit and Jaina writers like Siddhasena Divakara took to expressing in Sanskrit. There was also a corresponding change; Rita of the Vedic age had transformed into Dharma and Sanskrit now was Dharma in action.

IV

During the age of Imperial Magadha, from 700 B.C. to 150 B.C., the people in different parts of the North doubtless spoke the Prakrits; in the South they spoke their own d Even canonical texts like th Buddhism and Jainism as well stories which provided enterta were composed in the Prakrits they were just popular di Sanskrit was the language of and polished expression; and mutual reaction enriched Sanskr gave form and range to the Pr But Sanskrit was accepted a language of divine power. Wh it was learnt, men rose in the c scale, and Aryavarta was born.

Between B.C. 150 and A.D. 3 dia saw the rise of alien kingd West and North-West India, fol by the birth of a powerful po and religious movement in C and Southern India, which over foreign rule and re-estab *Dharma*. Sanskrit was the in tion, the symbol, and the vehi this national resurgence. It is ble that the Shatavahanas and Nagas, the spearhead of this resi movement, made Sanskrit the lang of official intercourse; for in tions begin to be composed in it about the second century. The movement gave vigour and infl

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haivism and Vaishnavism, the eminent teachers of which ac- d Sanskrit as the language of the

the time *Rita* had become the *rma*, the law of life, and Sanskrit *Dharma* in action. All higher lectual and moral life was deve- d and expressed through Sanskrit. uddha and Mahavira could preach Prakrit in the sixth century B.C.; he early centuries of the Christian Mahayana Buddhists resorted to krit for their religious and philo- hical works, and in the sixth cen- Siddhasena Divakara had to in- Jain teaching with the dignity of krit.

During the golden age of the Gupta, krit became the mighty force ch permeated the collective Un- scious of the race and integrated it the light of the fundamental values the culture for which it stood. This pened not only in the North but n among the enlightened settle- nts in the South. In scope, form quality, literary expression reach- its high-water mark during this riod. It ushered in the works of ihasa, the final edition of the *Maha- rata*, the scripture of a hundred usand verses and the *Ramayana* hich was accepted as the poem of rfect form and beauty. Under the e of the Gupta emperors, who re munificent patrons of literature d religion, Sanskrit grew in vigour the embodiment, vehicle and instru- nt of a powerful, all-pervading cul- re, which became known as *Sana- n Dharma*. The homes of Sans- ritic learning multiplied. Royal dynasties vied with each other in patronising Sanskritic poets and scholars. The dignity and grace of life came to be associated with Sanskrit, and even the imagination and idioms of the illiterate and the vulgar in distant parts were shaped by its richness.

In North India, it was the language of culture and learning, of polished life and respectability. Education was overwhelmingly in Sanskrit. In the South, it was the language of cultural inspiration and provided literary form and substance to early Kannada, Telugu and Malayalam. Sanskrit was very largely spoken in the country. *Shakuntala's* effortless beauty and *Shantiparva's* wisdom were composed by men who sang and spoke in a living medium of power for the benefit of a large public who were moved or inspired directly by it.

Sanskrit was, during this period, the goddess of learning—Saraswati, Bharati. Wherever it was worshipped, a new creative power was born; peoples of different origin, speaking many dialects, were welded together by a common consciousness of selfsame images, ideas and values. The *Dharmachakra* rolled on; but the wheel was principally cast in Sanskrit; whoever taught or studied added to its speed.

V

From about A.D. 550 when the Gupta Empire fell, to A.D. 950 when the Empire of the Pratiharas was dissolved, North India was dominated by Kanauj, the imperial capital. The striking features of that age, which changed the face of the Indian history,

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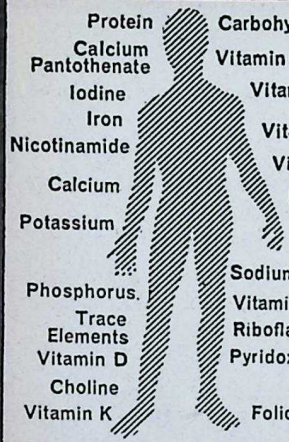

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were the emergence of a Nor
Empire controlled mainly b
Western India; the emergenc
South as a powerful factor
India politics; and the segreg
the three main castes from ea
The powerful ruling houses,
with their followers, were de
from uncultured races from
the belt where Sanskrit was the
language. *Varnashrama Dha*
it was originally understood,
meaning. Brahmanas, Kshatri
Vaishyas were no longer indi
parts of one whole studying t
and sharing a knowledge an
rence for Sanskrit. They no
intermarried freely subject to t
of *pratiloma*. Brahmanas, with
importance attained during
times, became the aristocrats o
learning; at the same time, S
became the language of highbro
ture. At a lower level, Prakrit
Apabhramsha were the langua
popular literature and undev
dialects formed the media of
course among the common p
naturally these all assumed great
portance.

Nevertheless, Sanskrit domi
the whole country. According t
poet Rajashekara, it was spoke
over the country; but in Lata (G
rat) they hated it; in Marwad
putana and Saurashtra they mix
with Apabhramsha; and in Ma
desh and Gauda it was the lang
of educated men. Sanskrit liter
in consequence, acquired an a
cratic and learned character, and
written by the learned for the lear
The poets underwent an elab

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e of training, mastered several
hes of learning including drama,
cs and lexicography, and rigidly
ed strict rules. Naturally,
works were not intended for
lar audiences and lost the inspira-
of direct experience. Bana was
great prototype and model of the
which began with Subandhu at
end of the sixth century.

hough the living literature found
ression in Prakrits and Apabhrah-
a, it never escaped the influence
anskrit. Sanskrit thus became the
uage of the gods only attainable
lifelong devotion. As its sphere of
contracted, its importance as the
mate source of all influence in-
sed. It was indispensable to any
who claimed a respected place in

Even when Mohammad Ghazni
e the spell of centuries, destroyed
kingdom after another, life
ughout the land was governed by
nti texts; the *Mahabharata* and
nayana were woven into the tex-
e of men's minds; poets and
olars pursued literary and gram-
ical acrobatics. Polymaths like
hajdeva and Hemachandra wrote
t encyclopaedic treatises in Sans-
t and allied languages. Innumera-
e universities and *pathashalas* in
ferent parts of the country carried
the study of Sanskrit as a spoken
guage. It was the medium of all
rned intercourse and the royal
urts resounded to the learned dis-
ies of eminent scholars in Sans-

Yours sincerely,

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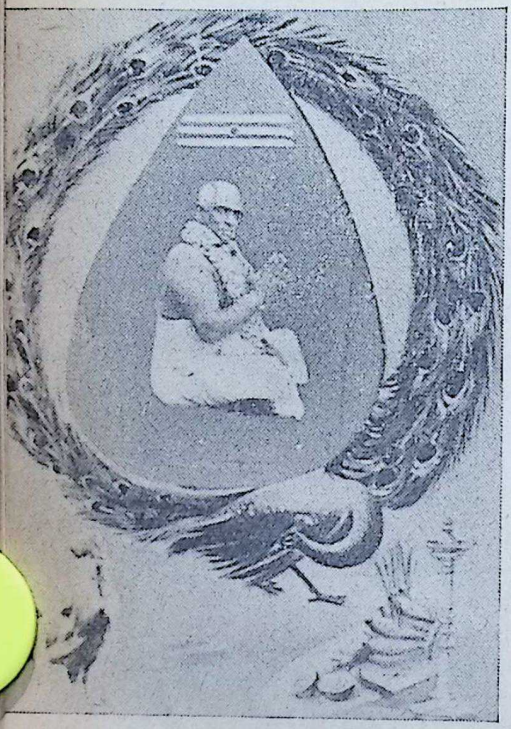
UPADE

SRI-LA-SRI PANRIMALAI S



EVERY individual is bound by his Karma in the Universe of names and forms. By his deeds in his past lives, he is sometimes happy and sometimes unhappy.

We are slaves to our senses, slaves of our wives and children, slaves of praise and slaves of this and slaves of that. This wretched slavery will never end. The disease of illusion has caught hold of the Jiva from time without beginning. The disease of Moha (illusion) can only be destroyed (Kshaya) by the application of

the dust of the two lotus fee Sat-Guru and by accepting th desa given by the Sat-Guru. H Doctor needs the confidence faith of the patients before cure them and restore them to The disease of diseases is th in us, and will not the Doctor tors, the Sat-Guru, expect fr our faith and confidence in H desa, if we expect him to cure lead us to Moksha?

The God-realized person kno self to be God as an ordina knows himself to be a man. H ritual certainty based upon con self-knowledge is incapable of challenged by any one or by an The Sat-Guru is the one who ha ed through the network of the c and creation, in knowing Him the Almighty. He is in a p wakeful state. All that is noble, tiful and lovely, all that is gre good and inspiring in the un is just a small fraction of the ing and unspeakable glory of the man. The Sat-Gurus take act terest in the souls which are in age and they use their own bodi sciously for working in the cr in order to help their disciples i Godward march.

If a disciple accepts without r from the bounty which the God shows, he creates a link whic stand by him and he attains tion. Further, if an individual

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n a Sat-Guru, offering his life and
essions in His service, he creates
nk which will reinforce his sipir-
progress by inviting upon him-
the grace and help of the Guru.
desa is a special word which has
exact English translation. It
ans guidance or instruction which
od-man gives to his disciple. The
ruction depends upon the tempera-
nt and spiritual maturity of the in-
dual. There can be no mass ins-
tion. The Sat-Guru initiates and
ructs the disciple in to the path
ich He Himself has realised. God,
ru and Self are the same. To be
Guru is to give initiation and Upa-
a. Diksha means initiation and
desa means instruction and the
o are inseparable. There can be
Upadesa without the initial act of
iation and no point in initiation
ess it is to be followed up with Upadesa. There are three kinds of initiation i.e. by touch, by look and by thought. The three modes of initiation are well-known, being typified by the bird which has to sit on the eggs in order to hatch them; by fish which needs only to look at them and the tortoise which needs only to think of them.

He that has won the Grace of the Guru shall undoubtedly be saved and never forsaken, just as the prey that has fallen into the tiger's jaws will never be allowed to escape. Association with saints and God-men works a subtle alchemy even though its effects might only become visible years later. In this spiritually dark age, when many seek, but a Guru is rare to find, Bhagavan Himself takes a human body on earth as the Sat-Guru, the Divine guide of all who turn to Him. □ □ □

Changes in body due to prayer

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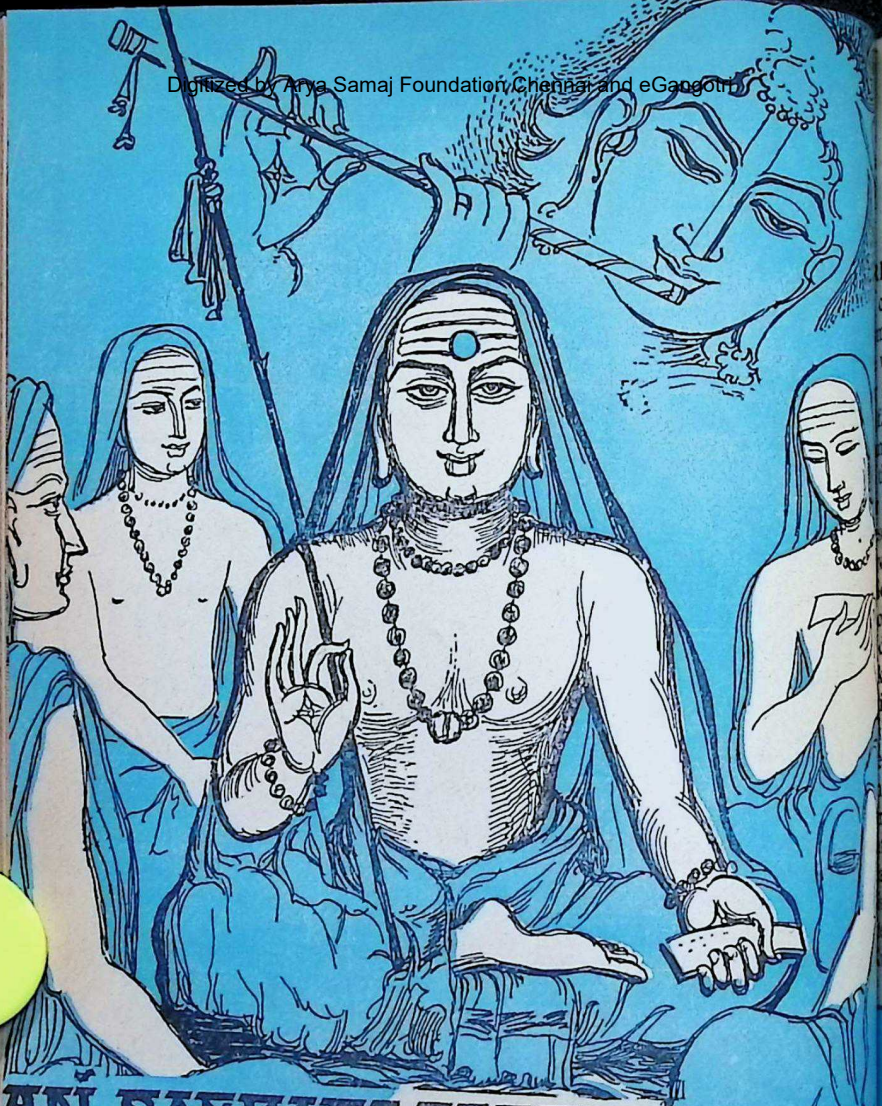

ADI SANKARACHARYA'S

BHAJA GOVINDAM

C. RAJAGOPALACHARI

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INTRODUCTION

AI SANKARA crossed the ocean of Maya as easily as one steps over small irrigation channel in the field. wrote a number of Vedantic works imparting the knowledge of the . He composed a number of ns to foster the sense of devotion he hearts of men and this I consi- to be his greatest service. One of e hymns is the famous "Bhaja vindam".

ome immature critics of Indian phi- phy believe and say that the way devotion is different from the way knowledge. The learned employ this inction to emphasise a particular is on which they discourse in dif- nt contexts. We should not get fused by this and fail to under- d the truth. When intelligence tures and lodges securely in the rt, it becomes wisdom. When that dom is integrated with life and is- s out in action, it becomes devotion. nowledge which has become mature is spoken of as devotion. If it does not get transformed into devotion, such knowledge is useless tinsel. To hold and to say that *jnana* and *bhakti*, knowledge and devotion are as different from each other as gold is from baser metal is to expose one's ignorance.

Unless the senses are controlled, knowledge will not obtain a foot-hold in the heart. Wisdom will not come into being. How is one to restrain the native impulsion of the senses? The heart cannot be chastened if desires and attachments are not eschewed. Tiruvalluvar is the greatest among the noble souls who spoke to men with sure knowledge of the way to convert precept into practice. He said:

Let attachment to the Lord be your one attachment. That attachment will help you to free yourself from all attachments.

Nammalwar conveyed the same

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idea when he said:

If attachments are given up, salvation is a certainty.

Develop total attachment to the Lord to give up attachments and attain release.

The Gita points to the same path in the *sloka*:

Vishayaa vinivartante niraahaarasya dehinah rasavarjam rasopyasya param drshtvaa nivartate.

If attachment is to be completely extinguished and if the mind should be released from it, the mind must be turned towards God. It must be realised that except through devotion to God, there is no other way effectively to restrain the senses. This has been the experience of all those who aspired to control the senses.

To me who strove against obstinate enemies, not knowing the way to emancipation, He taught the way of love.

So sang the Saint Maanikkavaachaka. The obstinate enemies here referred to are egoism and desires which are hindrances to true knowledge. They are foolish, obstinate, evil forces.

If Sri Aadi Sankara himself, who drank the ocean of knowledge as easily as one sips water from the palm of one's hand, sang hymns to develop devotion, it is enough to show that knowledge and devotion are one. No other testimony is needed. Sri Sankara has packed into the "Bhaja Govindam" song the substance of all the Vedantic works that he wrote and he has set the truth of the union of devotion and knowledge to melodious music which delights the ear.

VERSE 1

Our people have heard th
Govindam" song and they
It is not new to them. Sna
are sung now and then. Y
good to read it in full, as
poem. It was with great de
I read all the 31 verses an
seized with a desire to co
wealth of its import to other
aware that this too is an imp
desire. Yet, the desire is in
and I shall fulfil it. The w
should forgive me.

Lift the heart up to Gov
the heart up to Govind
Lift the heart up to Gov
foolish mind!
When thou art at death's
The rules of grammar wh
are trying to master w
no avail.

भज गोविन्दं भज गोविन्दं
भज गोविन्दं मूढमते।
संप्राप्ते सन्निहिते मरणे
नहि नहि रक्षति डुकृञ्

The Goddess of Learning
speaks through Sankara, belo
her. Will the sciences that you
learnt, the books that you hav
and the skills that you have acq
will these stand by you when y
at death's door? No, they w
Save yourself by supplicating
vinda. When the God of Death
an ultimatum to you and beck
you to come to his regions, yo
not argue with him with the
the books you have mastered.
only way to escape is to worsh
vinda. Book learning without
tion to God will not avail in th

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of Death.
the many delusions of the heart, pride of learning is one. It is mon knowledge that men come to going in quest of sensual pleas and striving after wealth. Sri ara says that the desire for fame learned man is one such delu-

He utters a warning against ing all life in mere learning, with-uning the mind to love and wor-of God. Of the several delusions, of knowledge is given a place by Sankara in the very first stanza the poem.

Dukring" is an aphorism in the ous grammar of Paanini. "Would recite the Paanini Sutras when are confronted by Death?" asks ara in ridicule. To convey to learned that all the knowledge they might acquire will be in vain out devotion to God, Sri Sankara loyed the example of the Paanini ra. What he said of Paanini's Su-applies to all knowledge devoid devotion. Sankara was himself a er of Paanini. He spoke about he thoroughly knew.

Lift the heart up to Govinda' is refrain of each stanza of this m.

VERSE 2

After first warning against the de-for mere scholarship forgetful of d. and for the renown that it brings, Sankara next speaks about the de-to amass wealth.

en ceaselessly crave for Money, more Money without end. They that this insatiable desire for ney only breeds pain and sorrow. , they do not learn a lesson from

Bhaja Govindam

भज गोविन्दं भज गोविन्दं
गोविन्दं भज मूढमते ।

Millions of Hindus in India may not know the meaning of Advaita, Monism or Vedanta. They are not learned in the sense that they can read Samskrit treatises and comprehend the commentaries of an intellectual giant, written twelve centuries ago. But the Indian air is surcharged with the ozone of Sankaracharya's immortal song "Bhaja Govindam." A breath of the Bhagavatpada's inspiration continues to be the life of each generation. It is a marvel how a boy from Kerala went forth on a *digvijaya*, conquered a whole realm, galvanized a sub-continent, liberated the mind of a people, established spiritual sovereignty over Bharat and lit the inextinguishable lamps of wisdom at cardinal points at Sringeri, Kanchi, Dwarka, Puri and Jyotirmath in the snowy Himalayas. It is a wonder how a song of the famous canticle to Lord Govinda, epitomises the philosophical teachings of the great Acharya. "Call on the Lord; Call on the Lord, all else is mere *maya* or illusion" says the God-intoxicated seer. This proclamation made on Himalayan heights in Badrinath reverberates throughout the length and breadth of India, and the golden voice of Sankaracharya mingles with the music of the flowing Ganga and Tunga and Poorna in Kalady, Sankara's birthplace in Kerala, and with the mountain breezes of the North and the roar of the vast Indian Ocean in the South.

"Bhaja Govindam" is Adi Sankara's legacy to India for all times to come This soul-inspiring hymn comes to us from the golden age of Hindu renaissance. May India seek first the Kingdom of God and everything else will be added unto it.

Om Tat Sat.

—*Sankarabhakta.*

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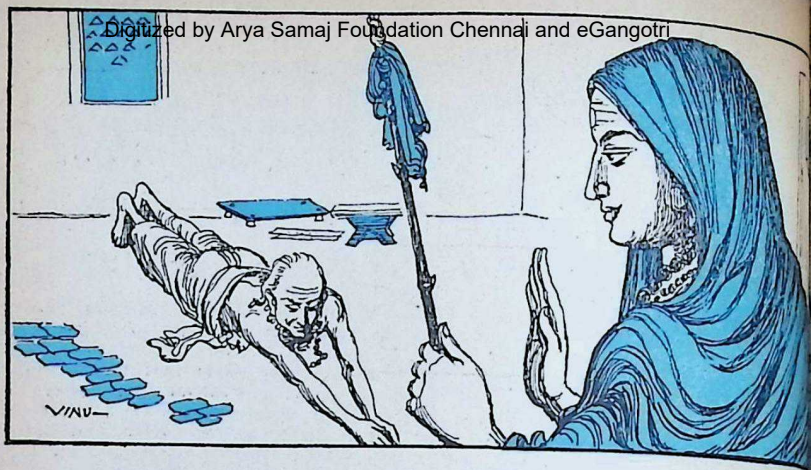

Fool! give up this insatiable desire for Wealth,
Be wise and develop serene content;
Be satisfied and happy with the fruits of your own labour.

मूढ जहीहि धनागमतृष्णां
कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं
वित्तं तेन विनोदय चित्तम् ॥

The 'Bhaja Govindam' was sung for everybody including the unlettered man in the street. Wisdom and devotion are the invaluable birthrights of every person. Sri Sankara's teaching is not only for the Sanyaasins who have renounced the World. He sings also for the ordinary men who eke out their livelihood with the labour of their hands. *'Yallabhase nijakarmopattam vittam'*: 'What you earn by your own labour'; *'tena vinodaya chittam'*: 'enjoy that and be content with it'—that is his counsel.

Do not come to grief by insatiable quest for Money, Money and more Money. That will not be to your good. Look upon it as your enemy. Conquer the lust for Money a content. Is it not joy that y through Money? It is folly to over what you do not have feeling content with what yo earned by honest labour. That the way to obtain joy.

From thoughtless lust of goods springs fatal ill;
Greatness of soul that cov shall triumph still

said Tiruvalluvar.

If one strives for wealth w thought of the consequences, th lead to disaster. On the contra you develop the mental state c coveting the wealth in the han others, that will be a source c It will bring you victory. The est treasure springs from contr desire and not wanting anything. luvar speaks of it as 'not-des Sri Sankara calls it *vitrishna.* V var calls it a species of pride. A tor feels pride when he defea enemy. Not wanting anything i one with similar pride as it is v over one's cravings.

[*To be Cont*

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SRI MADHWACHARYA:

A Master of Debate and Discussion

MADHWA Navami, Sri Madhwacharya's Jayanti this year was on the 14th February, 1970. Sri Madhwacharya might be regarded as one who followed the right path to the 'Opposition' for it was he who set up a formidable opposition to the accredited ruling party in the realm of Vedanta—the Advaita School of Vedanta.

Sri Madhwacharya had a formidable task to accomplish; Sankara's great intellectual powers had given to the Advaita school an almost invincible quality. There are many who to this day consider that Advaita is the last word in Metaphysics and philosophy.

Sri Madhwacharya posited a thesis which ran counter to this: he denied the illusoriness of the world; he challenged the nirguna concept of the Ultimate Reality; he also posited Bhakti as the supreme sadhana or means for the attainment of the highest goal of mankind which was a willing acceptance of the supreme Lord Vishnu and the enjoyment of bliss resulting therefrom.

The task was very difficult; he had not only to counter the refined arguments of the Advaitins; he had to face the weight of arguments developed by the skilful Buddhist dialecticians. He did it and did it in a manner that speaks highly of his absolute philosophic impartiality and love of truth.

It is not for us here to look into how he did this and how far he was successful in that task. But it was he who laid down in unmistakable terms the rules of Discussion and Debate and followed it scrupulously in all his activities.

Kathalakshana is a short but succinct treatise on this subject. Katha is that species of activity which is carried on by persons with a view to arriving at the truth of debated propositions. This species of activity, Katha or Dialectic, may be classed into three groups: *Vada*, *Jalpa* and *Vitanda*.

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Vada is defined by Sri Madhwacharya in the following manner:

Tatwanirnayam uddhishya kevalam gurushishyayoh
Katha anyeshamapisatam vado va

Vada is that species of discussion and argument which is solely directed towards the search for truth and the determination of truth between the Preceptor and the taught; it might also be a discussion carried on between two good persons who are interested in arriving at the truth. In this species of *Vada* the participants are merely concerned with Truth. They engage themselves in a debate to find out what the truth is.

But this is not the only species of Katha. Often, a propounder of a new system of philosophy, say Sri Madhwacharya himself, had to vanquish the opponents so that the truth of the position he had taken may be established. This desire to establish, to be the victor, leads to the next type of *Katha* which is known as *Jalpa*. In the case of a system builder this comes next. After he has debated with others and with himself of the truth of his position, he has to hold his views against others. For this *Jalpa* becomes necessary.

Sri Madhwacharya defines this species in the following manner:

Khyatyadyartham spardaya va satam jalpa iteeryate.

That is, that dispute and debate which is undertaken for the establishment of one's fame, or in competition or for other purposes between good people is known as *Jalpa*.

In his treatise Sri Madhwacharya discusses these and points out how this is a distinct species of not likely to be subsumed un categories.

Finally, there are those wicked wranglers; their int to mislead by specious argum these are dangers to society they lead people astray. Th to be silenced but since they and since their powers of are misused, the propound school of thought will have them on their own ground quish them. This type of known as *Vitanda* and is de follows:

Vitanda tu satam anyaih tan nigoohitam.

Even this species of argum mately leads to the establish truth, for it removes those o to truth that might make the tance of true positions in socie cult.

Having defined *Vada, Ja Vitanda,* the three types of Madhwa goes on to point out other things relevant to this The question of Judges or U and their number and their q tions are some of the other to cussed here. Madhwa wants number of them, say seven or avoid a tie. What is very sig here is the insistence on some virtues so necessary for a Judge dom from passions, prejudice possessions and predilections. the justice of the decision on the character and ability of umpires, Madhwa is very pa that they should be learned branches of knowledge and should be men of integrity of

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ter. They should be fearless, incorruptible and free from all private influences.

Madhwa defines these Umpires or Prashnikas as: *Ragadvesha vihinastu sarva vidya visharadah—prashnikah.*

Of course various other topics such as fallacies, how to discover them, when a person can be said to have been vanquished, all these form matter for discussion. Sri Madhwacharya's followers, particularly Sri Jayathirtha and Sri Vyasaraya, two giants in the field of debate and discussion and masters of logic, have elaborated these and held their own against the views of Nyaya schools of thought, and the Advaita systems.

Suffice it here to reiterate the fact that Sri Madhwacharya and his followers were very scrupulous in this matter and they set up a tradition of healthy opposition. If we read the works of these people, we will discover in them what a healthy debate should be like. They have stated the thesis of the opponent in such a sympathetic and clear light that often these *purvapakshas* read as excellent introductions to the systems of philosophy that are being refuted.

Pandit Nehru spoke of the past that has a meaning and relevance to the present as the only past worth caring for. To-day when all canons of justice and fairplay are thrown to the winds and 'sound and fury', 'brick-bats and stones' take the place of decent argument and few seem to be concerned with the truth which alone can lead to welfare of man in society, it is worthwhile reading Sri Madhwacharya and recapturing the spirit that is behind his writings. □ □ □

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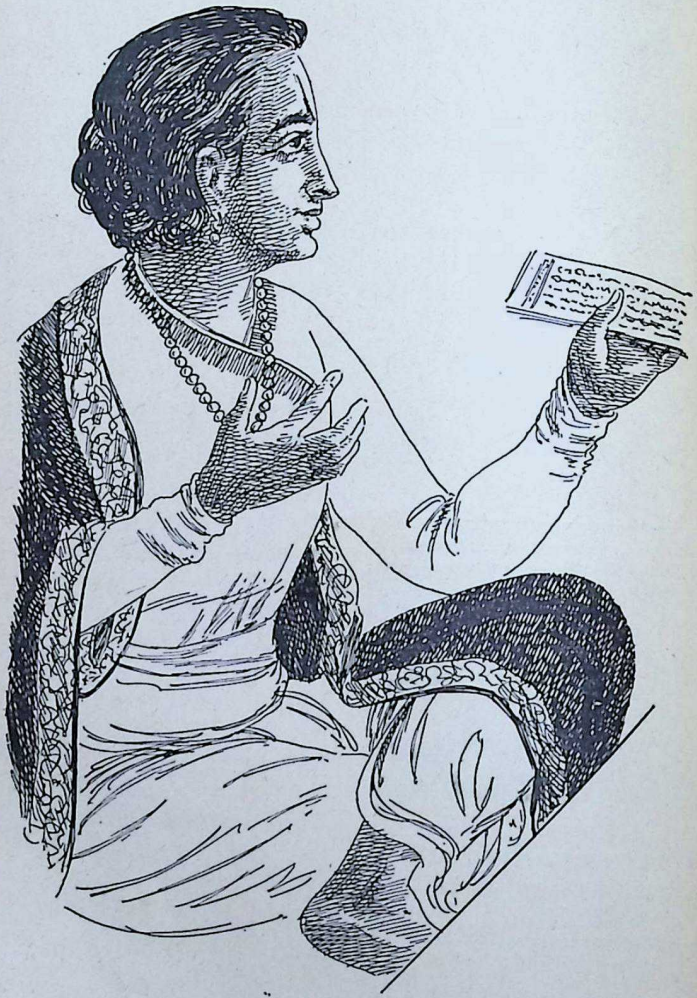

JAYADEVA
(11th century A.D.)

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JAYADEVA

R.P.N. SINHA

A MOST characteristic feature of mystic experiences is that they are universal. In all ages and all times there have been saints testifying to the truth of mystic relationship between the human soul and Divinity. The human soul's yearning for God or the Supreme Being provides the basis for this relationship of love. The intensity of emotion roused by unfathomable devotional urge transcends all carnal desires as the common people understand it. The thirst of the soul for union with the object of devotion is limitless, so that this yearning alone seems real and all else fades out of the ken of the devotees' consciousness.

It is this irresistible yearning and sublime bliss of the mystic union which made the Gopis of Vrindavan break all barriers, mental and social, in their pursuit of Lord Krishna. The love of the Gopis, Radha being principal among them, for Krishna has presented for the people of this country for ages a practical ideal of devotion and divine attachment. This has been the theme of a large number of literary works in our literature. *Geeta Govind* of Jayadeva is acknowledgedly one of the best among them. By virtue of the excellence of its poetry, its mystic and its devotional fervour, *Geeta Govind* has had a profound effect on our Bhakti literature and thought.

Such is the fascination which every word of that great devotional lyric, *Geeta Govind* has for human ears. Sir Edwin Arnold called it the 'song of songs' and there is no denying that in sweetness, poetic beauty, expressiveness, choice of words and in fact all that goes to make a great lyric, *Geeta Govind* is unsurpassed. Few poetical compositions have ever acquired such an abiding place in the hearts of men as this poem of medieval India. For centuries, the temples of this country and the courts of kings have hummed its melodious music. It has fascinated even foreigners, which is evident from the various translations made of it in verse by the poets of European languages in Latin, English, German and French.

It constituted a landmark in the art of the composition of devotional lyrics in this country and had tremendous impact on the imagination of devotional poets; amongst those who trod the footprints of Jayadeva, its author, we recall the names of Vidyapati and Chandidas, poets of great eminence in the world of devotional poetry. *Geeta Govind* was to them the fountain-source of the Krishna-bhakti cult.

Poet Jayadeva was born in a small village of Bengal, called Kindu Villwa, which falls now in the district of

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Birbhum. The year of his birth is not known. It is, however, commonly supposed that he was born some time in the eleventh century A.D., when the Sena dynasty ruled in Bengal and a Khilji King sat on the throne of Delhi. The name of his father was Bhojdeva and that of his mother, Ramadevi. Both died when he was very young. He married Padmavati, whose hand was offered to him under a tree in Puri by her father, a man of deep devotional bent, under a direction from Lord Jagannath, given to him in a vision. Padmavati, too, was a woman of a high religious temperament. The union proved to be very happy and the wife was a source of inspiration to the poet.

Shortly after, he undertook a tour of Vrindavan (where Lord Krishna spent the early years of his life) and neighbouring places. It is said that when he visited Jaipur, he was wounded by some dacoits. Returning home, he stayed at the court of the then King of Bengal. Jayadeva's wife predeceased him. Legend has it that on one occasion when he was away, the wife of the King whose court he adorned, jokingly told Padmavati that Jayadeva was dead. So deep was Padmavati's sorrow, it is said, that she fell down dead. Jayadeva, when he heard of it, could not bear the terrible shock, and he left for his village, where he spent the rest of his life in loneliness.

Jayadeva wrote his immortal lyric when he was in Puri. It acquired great fame even during his life-time and was sung all over India, but more especially in the South, where even today it maintains its popularity. George Keyt has said that 'as a love poem *Govind* stands unrivalled in literature'. The mystic love of and Krishna has been described in wordly imagery, for there other way in which it could be cribed. But the poet has, by his tic remarks, left no doubt as spiritual content of it; in fact it yearning of the human soul to with the Divine that is described metaphorical manner. It is—

The desire of the moth for the
Of the night for the morrow,
The devotion to something afar
From the sphere of our sorrow.

that is the basis of all *gopi* love. is how the deep pangs of separ which the *gopis* experienced be understandable. The fact that cowherd Krishna was not even years of age when the love-dr was enacted in Vrindavan, with w his name is so closely associated, sufficient to cast aside all doubts there being anything carnal abou Of all men and women in Vrind it was only the gopis who were mitted to participate in it; alone the love of Krishna, who an incarnation of the Supreme Sp drove to infatuation.

Of all the incarnations of *avatars*, it is Krishna alone who is repository of all sweetness and has quality of attracting others tow him, as the very name Krishna cates, (कर्षयतीति कृष्ण :—Krishna one who attracts) in an unboun measure. It was natural, therefo that the milkmaids of Vraj felt strongly drawn towards him. And and Meera in a later age.

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intense desire to possess and
le is the truest characteristic of
and this is love which a devotee
for the object of his devotion.
rally, therefore, to love God, as
man loves her beloved is consi-
the highest form of worship.
attitude was designated by several
s in Hindu devotional philoso-
-dampatybhava, Kantabhava,
hava, madhuryabhava, parkiya-
a etc., all of which in the ulti-
analysis mean the sweet feeling
ch a woman has for the object of
love. The highest personification
it is Radha. Such was the intensity
Radha's love for Krishna that both
become inseparable in the sense
we cannot conceive of Radha
out Krishna or of Krishna with-
Radha. In fact, Radha, according
Hindu conception, is the embodi-
nt of *Prakriti* (negative energy)
Krishna of *Purusha* (positive
ergy) and both together go to make
whole. The one cannot exist with-
the other.

The *Geeta Govind* has only three
racters in it—Radha, Krishna and
lady-messenger or attendant of
dha's. The subject-matter of the
ok is the pangs of love in separa-
n. The *dutika* plays a very impor-
nt role in it, for after carrying the
ssages of the one to the other, not
ce or twice but repeatedly, she is
e ultimately, to bring the lovers to-
ther. She is like the *guru* who is
onsible for uniting the human
l with the Divine.

The singing of the yearning of the
ul for God and of God for the hu-
n soul, and depicting this longing in symbol of Radha and Krishna, the immortal poet of the *Geeta Govind* has been a pathfinder for other poets to follow. His originality is to be measured by the success of his endeavour. In its lyrical purity, in the intensity of its emotion and drama, in mellifluousness of diction and in richness of imagery. *Geeta Govind* remains unsurpassed to the present day.

The *Geeta Govind* inspired not only the poets but painters as well. Sitting amidst the Himalayan ranges, far away from the place where Jayadeva sang his celestial songs, the painters in the valleys of Jammu and Kangra depicted with their brush what poet Jayadeva had done with such exquisite finesse in words in his lyrical compositions. Apart from the fact that they are an example of a very high order of painting, they present before us a very vivid picture of the Radha-Krishna love-drama and are undoubtedly a rich heritage of ours.

The contribution of the *Geeta Govind* towards the development of Indian drama—especially in Bengal—was also considerable. Dr. Suniti Kumar Chatterjee in his introduction to *Indian Drama* says: 'In Eastern India, for example, we come across a kind of drama with elementary dialogues of two or more actors accompanied by songs, which seems to have made its appearance first in Bengal and Northern Bihar (Mithila) and then to have spread all over Eastern India—Assam and Orissa as well as Nepal. This was a new type, the germs of which are perhaps to be seen in the *Geeta Govind* of Jayadeva.'

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Ku. Manuben Gandhi

J. C. BUCH

the din and dust of the political strife raging at present in our coun- the passing away of a great and le soul has gone almost unnoticed. fer to the sad demise of Kumari nuben Gandhi, in the centenary r of Mahatma Gandhi, at the early of 39.

remember her girlhood days, when was a motherless child living with father, Sri Jesukhbhai Gandhi, t above my room in the National ding at Karachi. She was just a of a girl then. Her father daily n his quota of cotton on the char- and led a true Gandhian life. She s always dressed in white khaddar cks. None could have imagined at t time that she was destined to be mortal in the history of our coun- as the guardian angel of the Father the Nation. But miracles do hap- It did happen in her case.

s she belonged to the Great Gan- i family, she was soon called away m her hearth and home to the great ence of Mahatma Gandhi.

Since that day, her life changed completely. Under the loving care and supervision of Mahatma Gandhi, she made rapid progress and became a very valuable and trusted member of Mahatmaji's innermost circle. She became the guardian angel of Mahatma Gandhi. She ministered unto all his needs. He leaned more and more on her, and she gave him all succour and loving care. The pair is unique and unparalleled in the annals of any country. To find the like of it we shall have to go back five hundred years and look into the lives of Bhakta Narsimha Mehta and Kunverbai. No 'Dwarapal' has more zealously guarded the approaches to the object of his devotion than Manuben Gandhi. She knew the great mission her Bapu was called upon to fulfil and she wanted no unnecessary drain upon his energy. Her vigil was constant and untiring, especially during Mahatmaji's sickness or fasts.

She was conscious of the historic role she was called upon to perform, and so as a wise and far-sighted girl she kept her diary. If all the scattered leaves of that diary can be culled in its entirety and original form, they will be an invaluable treasure for our National Archives.

Nature was unkind to her. She lost her mother when she was a child and the object of her devotion—Mahatma Gandhi, in whose service she sought solace in her youth, was snatched away right from her very hands by an assassin's bullets. In fact, uttering the name of Rama, Mahatmaji collapsed into her very lap. It was a stunning blow and she never recovered from it. She bravely bore the wound in her heart. But she was unconsolable and since the tragic event led a dazed exis-

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tence. She was in this world but not of it. She wore herself out in spreading the gospel of the great apostle of Truth and Non-violence through Radio talks, speeches from platforms and through her writings. She was taken ill while she was accompanying the Centenary Exhibition Train.

I remember one occasion which shows the great love that Mahatmaji had for her. She was to be operated upon in the Patna Hospital. Mahatmaji asked for special permission to remain present in the operation theatre and the grand old man stood waiting and watching throughout the tiring process, and breathed a sigh of relief only when the surgeon declared that the operation was successfully carried out. No 'Bhagawan' can do more for a 'Bhakta'. The 'Dada' and the 'Dikri' had become an inseparable whole.

Sometimes there were vague reports about her marriage, but I refused to believe them. Her heart strings were set to the divine tunes of service and self-sacrifice. Those snapped on that black Friday in January, 1948. It was next to impossible for her to repair and set her heart strings to earthly tunes. She died a Kumari.

When the Rajghat Memorial is completed in its entirety, it will be a fitting tribute to her and to another very nearly like her, if the planners of the Great Memorial put up near the main gates, the statues of Kumari Manuben Gandhi and Miraben (Miss Slade), as a symbol of their ministrations unto Mahatma Gandhi in the Great Beyond as they did on this mundane world.

May her soul rest in Peace ! ! !

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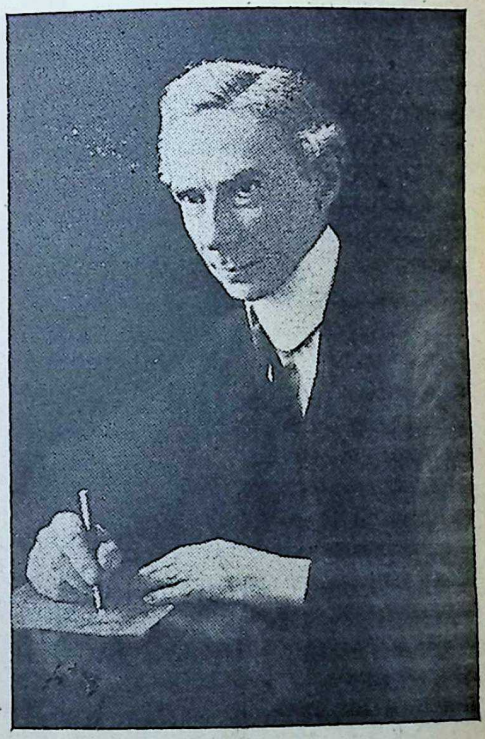
IN MEMORIAM

Bertrand Russell

PROF. B. R. KULKARNI

WITH the death of Bertrand Russell, a dazzling flash of light on contemporary philosophical horizon is extinguished. It marks the end a ninety-seven-year career of "one our time's most brilliant spokes- n of rationality and humanity, and arless champion of free speech and thought in the West", as the Com- tee for Nobel Prize for Literature making the award described him.

He had all regard for the supre- cy of reason. That the exact argu- nt and formal rigour were guaran- s of truth, he had no doubts about. ought to demonstrate the validity mathematics as dependent on the derlying logic. Russell's work, in words of A.E. Taylor, gives a gnificent example of the reduction mathematics to rigorous deduction m expressly formulated logical nciples by exactly specified logical thods. It is a scrutiny of thought, elf-criticism and self-correction of ught to which Plato gave the name, ectic.



Bertrand Russell in 1916

But mathematical logic was by no ans an easy task. Russell found mself facing insurmountable diffi- ties. At this, Poincare, who dislik- mathematical logic and had accused it of being sterile, exclaimed with glee: "It (mathematical logic) is no longer sterile; it begets contradictions". But Russell pursued the unremitting task of developing mathematical logic and he stands today as one of the pioneers of that science.

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Russell had the admirable quality of intellectual honesty and had no reservations in changing his opinions when he found them to be incorrect. That mature thought and ripe experience should change the outlook seemed but natural to him. Regarding such changed outlook he observes: "My views at that time had a kind of morning innocence, which they lost in the labour and heat of the day."

He rebelled against the Hegelian type of idealism in the manner of William James and comforted himself by Realism—a doctrine naturally found satisfactory by a commonsense philosophy. He did not appreciate the position that things should be dependent on somebody's thought and saw no difficulty in saying that the propositions can be true in isolation i.e., without entering into relation with the totality of reality. This at once set him free to adopt the method of analysis, for in the absolutist type of philosophy, analysis is difficult. You cannot start the analysis of a part without already knowing the whole. The block universe without handles had not appealed to the empiricistic bent of his British mind, nourished and sharpened at an early age by one of England's greatest empiricists, John Stuart Mill.

Horrors of war brought him to the burning questions of life from a world of abstractions like theoretical academic pursuits. His passionate desire for pacificism had convinced him that his solitary opposition to slaughter brought about by the warring nations was a cry in the wilderness. But to stand for the dignity and honour of man, he did record a protest against war. He was leading cr throughout his life, the latest against nuclear warfare.

A petty question is raised: Russell an atheist? To us such ling is meaningless. One who b in the goodness of man, and feeling of fellowship and po abundant goodwill for all, is tially religious. He might no scribe to any accepted dogma because of his overflowing lo others and the desire to remo sufferings of others, he did imb religious spirit. He felt the suff of other people as his own suf and fought relentlessly for causes without caring for popu His unflinching courage rested the dignity of man and inspire to fight for justice.

Here was a philosopher of the earthy, dedicated to sane mana of human affairs and betterm human lot. He strived to bring abstract philosophy from et heights to fruitful depth of exper

To found a school and expec ple to follow it rigidly could find favour with his scheme of thought. He was against all ty dogmatism. Though he left no s the principles of his thought ha come part of the intellectual in ance of the present generation has been a top-ranking influen contemporary philosophy. His m of analysis, logical atomism, tions of mathematics to logic come to stay in philosophy. the standpoint of the basic pri of his thought, there can be n pier ending."

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RUSSELL

new hopes for a changing world

THE MAN AND THE BOOK OF THE CENTURY

R. A. KASHYAP

Bertrand Russell
1872-1970

IN the death of Bertrand Russell the world has lost a great soul whose incomparable contribution to man's knowledge and wisdom is likely to remain unsurpassed for quite some time.

Despite his disavowal of allegiance to formal religion, Russell was an Abhijata in the words of the Gita, he endowed with all the divine virtues.

In the Prologue to his Autobiography he says:

"Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind. These passions, like great winds, have blown me hither and thither, in a wayward course, over a deep ocean of anguish, reaching to the verge of despair."

Continuing he says:

"Love and knowledge, so far as they were possible, led upward toward the heavens. But always pity brought me back to the earth. Echoes of cries of pain reverberate in my heart. Children in famine, victims tortured by oppressors, helpless old people a hated burden to their sons, and the whole world of loneliness, poverty, and pain make a mockery of what human life should be. I long to alleviate the evil, but I cannot and I too suffer."

We should only remind ourselves of what the Buddha did, how he shunned the final emancipation in Nirvana for the sake of the suffering mortals and the prayers of such anguished souls who have cried out: *Kamaye dukhataptanam praninam arti nashanam.*

Annihilation of the individual self and its merger in something greater than itself is considered in India as the ultimate goal of religion and philoso-

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phy. The *Mundaka Upanishad* says: Just as the rivers which run their course independently, finally lose both their form and name when they enter the ocean and get lost, so should the wise man be emancipated from the limitations of *Nama* and *Rupa* and become merged in the Brahman.

Alongside of this statement that describes the ultimate goal of man read what Russell himself has said about old age. No commentary is needed.

"An individual human existence should be like a river—small at first, narrowly contained within its banks, and rushing passionately past boulders and over waterfalls. Gradually the

Bertrand Russell (four years old)

river grows wider, the banks recede, the waters flow more quietly, and in the end, without any visible break, they become merged in the sea, and painlessly lose their individual being. The man who in old age, can see life in this way, will not suffer fro fear of death, since things he ca will continue. And, if with the of vitality, weariness increase thought of rest will not be unwe The wise man should wish to die still at work, knowing that othe carry on what he can no long and content in the thought that was possible has been done."

The *Gita* speaks of the more cult path of the *Jnani*, the one devoted to the pursuit of the *Av Kleshodhikatara stesham avyak ta chetasam*.

Bertrand Russell undertook t plore this path of the *Avyakta* owed no allegiance to any form ligion. He even wrote a book "Why I am not a Christian?"

But this did not prevent him being the embodiment of Chri charity.

If we wish to turn to one which eloquently speaks of Ru concern for humanity and bear unmistakable stamp of his perso and style and abounds in the memorable passages, the purple ches of his otherwise clear, un ed, simple and direct communi prose, we have to turn to the boo the century, as Russell himself the Man of the Century, to Hopes for a Changing World". it is not just a book of the hour book for all times is borne o this—

"But when the conquest of n has secured the possibility of no ment for every man, and when growth of technique has made scale co-operation profitable, the flict of man with man becomes

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chronism, and should end in a poli-
l and economic unification such as
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vernment. By this an external har-
ny of man with man can be esta-
hed, but it will not be a stable
rmony until men have achieved a
uine harmony within themselves,
d have ceased to regard a part of
mselves as an enemy to be van-
hed. This, in a nutshell, is the
tory of man—past, present and (I
ge) future."

In the first part of the book Russell
ls with Man and Nature and brief-
traces the way man has acquired
stery over nature. But this mas-
y, he points out, can solve such
blems as are within the reach of
nce but there are others for which
er methods are needed. "Scienti-
knowledge, in fact, gives the means
hen there are means) of combat-
any extra-human enemy but it does
give the means of combating the
man enemy without, or the part of
individual soul which leads it to-
ds death rather than towards life."
He also reiterates in unmistakable
ms that Science cannot be expected
confer on man omnipotence and it
good that man realised that he was
ther impotent nor omnipotent. But
upto him to make the most of
powers that he has for the better-
nt of mankind.

The second part naturally leads the
r to the discussion of the other
blems and the other means. Man's
tions with other men have been
making of the first relationship.
social units man has created, from
family to the trible, to the nation

Bertrand Russell (nine years old)

and now to groups of nations and finally to a world family, the various conflicts and problems that these have generated and their resolution—all engage his attention. We may note here his significant remark that social cohesion depends on physical as well as psychological factors and one must take care that the psychological bond necessary for social cohesion is not lost sight of in one's enthusiasm for the creation of bigger and bigger social units. He also is aware of the need for education in newer ways of thinking and adjustment in life if bigger social units have to be forged. He says: "The real obstacles to world-wide social cohesion are in individual souls. They are the pleasure that we

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Bertrand Russell in 1907

derive from hatred, malice and cruelty. If mankind is to survive, it will be necessary to find a way of living which does not involve indulgence in these pleasures."

A new way of life cannot be successful, he says, as long as it is a mere intellectual conviction. It must be deeply felt, deeply believed, dominant even in dreams.

But the coming of a world society is, according to Russell, the only hopeful alternative to the annihilation of mankind. Science and technology have developed so far as to make any short-sighted national approaches look ridiculous and impractical. Even in the field of economics only a world-wide approach to problems of and better utilisation of the d ing resources of the earth ca mankind safe in future. The compelling quality in the arg advanced for world governme

Probably the most importa of the book is the third part Russell analyses the basic prob man's relation with himself. "I not at peace with itself cannot peace with the rest of the w How these words almost sou the words of the Upanishads man is enjoined first to look own self and purify it. It is part also some of the profound enunciated in the *Gita* and the Hindu texts have been redisc by Russell following an origin rationalistic path.

The *Gita* enunciates *Abhay* Swami Vivekananda spoke of great divine quality, the *Daivi S* Mahatma Gandhi also wante countrymen to be fearless. R speaks of the Life without Fea he arrives at this in a very inter and rationalistic manner. Man's life was one full of fear for n forces and when he became a n of these he outgrew it; but th to the fear of other men and groups. But further developm science and human relationship now made ideas of survival, co tion and selfishness, tribal an tional, obsolete. But still the n postures developed by him throu ages leading a life of fear hav vanished and man has to rid h of these. It is only when he is to do so and live a life of true

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dwill and not one of suspicion that can make himself better. Only at souls like Gandhiji have been e to understand this need and have d consciously a life consonant th it and inspired others also. The re such a way of life becomes com- n the better will it be for all.

In the final analysis everything de- ds upon the creation of a frame mind in the individual which will rid of fear and which until the l end is achieved will possess for- ude. The happy man is not a sel- n one in spite of his great concern th his ownself but one who has im- rsonal interests.

His concluding paragraph sums up e thesis of the book. "Man, in the e ages, since he descended from trees, has passed arduously and rilously through a vast dusty desert, rrounded by the whitening bones of ose who perished by the way, mad- ned by hunger and thirst, by fear wild beasts, by dread of enemies, t only living enemies, but spectres dead rivals projected on to the dan- rous world by the intensity of his n fears. At last he has emerged m the desert into a smiling land, t in the long night he has forgotten w to smile. We cannot believe in e brightness of the morning. We nk it trivial and deceptive; we g to old myths that allow us to on living with fear and hate— ve all, hate of ourselves, miserable ners. This is folly. Man now needs r his salvation only one thing: to open his heart to joy, and leave fear to gibber through the glimmering darkness of a forgotten past. He must lift up his eyes and say: No, I am not a miserable sinner; I am a being who, by a long and arduous road, have discovered how to make intelligence master natural obstacles, how to live in freedom and joy, at peace with myself and therefore with all mankind.' This will happen if men will choose joy rather than sorrow. If not, eternal death will bury man in deserved oblivion."

Ananda or Joy is the very essence of the Self. Fearlessly man should live and Joy which is innate in him should be allowed to manifest always.

□ □ □

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Principles & Techniques of Administration

II

H. V. KAMATH

Praja Socialist Leader & Member, Administrative Reforms Commission.

Having emphasised that 'outdated nisation, procedures and methods only clog the machine and hamper handling of administrative prob which are becoming increasingly co in a modern State," Sri Kamath sum in this second instalment his consi views on the subject.—Ed.

ADVERTING to another vital aspect, I would like to stress that what I may call psychic emoluments are often of greater importance than material or monetary emoluments. The urge to work for a cause higher than oneself, and the consciousness of serving noble ends can generate energies which may transcend and vanquish material handicaps, at any rate temporarily. I cannot do better than quote from a booklet entitled *The Administrator in a Welfare State* published by the Ramakrishna Mission Institute of Culture, Calcutta:

> "We often forget that to earn money and just to maintain life somehow is not a big thing. If you work in an office and get your monthly salary, that salary can maintain yourself and your family; that salary cannot contribute joy or richness to your life beyond this physical maintenance. Those other values have to be found from some other source, within yourself. The joy in the work you do is a product of your own discipline in your life; it cannot be the product of your salary. The money that you get from the work does not automatically give you joy in your work; because its only function is to maintain your body in minimum comfort. But joy in work is something that you ture from the depths of your own ing.
>
> "If I have not learnt to do my with joy I will be no better than animal which is tied to a chakki animal goes round and round, some work for somebody else, its daily ration of food but does experience any joy in its life or This joy is the special quality prerogative of a disciplined and ed mind. It experiences joy in course of work as much as at the of it; to such a man the salary the physical maintenance that is eved from it are only the by-prod of his disciplined mind; its joy satisfaction is a commodity which not be purchased by any salary. fulfilment cannot be the direct pro of material wealth, however, larg may be. The mother's joy in serv

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her baby cannot be assessed or paid for in terms of money..... Many people whom I have seen, work just like animals; animals carry load and if they get a little food in the evening, that is enough for them. That is their comfort and satisfaction. But in the process of work itself they have not learnt to find comfort and satisfaction and they have not discovered the great truth that life itself is a field of joy."

his is the spiritual message of all ligions and great philosophical sys-ms which teach that "Work is Wor-ip". Carlyle said the same in other rds: "Blessed is he who has found work; let him ask for no other essedness."

The subject of employer-employee lations is of considerable impor-nce, particularly in the turbulent at-sphere of today. In recent years, d particularly during the last few nths, agitations, gheraos and strikes ve become, so to say, the order of e day, resulting in loss of time and ste of energy to the nation. It may e easy to over-simplify the causes t lead to such unrest, but it is im-rative in the national interest to be this malaise deeply, diagnose it d prescribe the proper treatment r a healthy recovery, and not just r suppressing it. If the malady per-ts, the prognosis would be very ave indeed. This problem has many ects and it will behove us to exa-ne it from more than one angle: s there been any marked failure communication? Are there any ys through which we can ensure t there is constant understanding d appreciation of points of view between the Government and its mployees? Are there wide dispari-ties in pay and emoluments breeding discontent and resentment? What machinery should be devised to continually gauge the feelings, the hopes and fears of the employees, study their problems, alleviate their hardships, treat them firmly, but with tact and consideration, boost their morale and provide incentives to better work?

Needless to say, the ability and the willingness of the employee to give of his very best to the State and to the nation is crucial for effective administration. In this connection, I may add that while every human being, necessarily therefore every Government employee, must be enabled to enjoy certain inalienable rights, he must also be taught that rights are inseparable from duties and that a right accrues only when a duty is well done. Moreover, no man who is engaged in the task of public administration can discharge his duties and fulfil his functions to his own inner satisfaction unless he is animated by moral and ethical values. Scientists tell us that Nature abhors a vacuum, and no vacuum is as abhorrent as a spiritual vacuum. Qualities of honesty and integrity blossom with effortless ease in a soil that is fertilised by moral values and spiritual ideals.

As I am speaking of human factors which go to make administration effective, I cannot resist the temptation of placing before you the somewhat satirical, and perhaps overdrawn picture that a distinguished federal and international public servant of Canada, Dr. Hugh Keenleyside, portrayed some time ago about the not untypical public servant in a modern

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democratic state such as his country is:

"A man, rather neatly dressed, who comes to his office somewhere between 9 and 10.30 in the morning, the hour of arrival being nicely adjusted to indicate his particular place in the official hierarchy and the size of his salary; who spends his day in writing letters that become progressively more incomprehensible and more drained of the sap of human nature as practice produces perfection; who will pass on every transferable decision to someone else, and will compose endless minutes that will reach no final conclusion; who will postpone every decision, in the hope that circumstances will change, or that correspondents, wearied by frustration and delay, will desist from troubling; who when moved by some sudden resolution or unusual circumstances to action or decision will inevitably discover that the pertinent file has been mislaid and thereupon with a sigh of relief will resume his customary repose; who will be subservient to his superiors, intolerant to those below him, and, when opportunity offers, will demonstrate what Shakespeare described as "the insolence of office"; who will look upon all other civil Servants as dangerous rivals, and upon members of the public as deplorable characters whose complaints and arguments only his unusual endowment of tolerance enables him to endure; who has adopted as his guide the rule of "not too much zeal"; who after taking two hours for lunch will spend the afternoon in preparing various minor stratagems to ensure that none of his subordinates leave their cubicles before 5 o'clock and that he himself is able to depart before the clock ceases to strike; who will then proceed homeward, stopping but once on the way to purchase a small container of aspirin; and who, home at last, will seek compensation for the futility of his day by hectoring his children and carping over the meals provided by his wife".

A less picturesque description is provided in the report of C *Royal Commission on Gover Organisation*:

"Wide variation in morale a ductivity was observed. The ra file Government employee reasonably satisfied with his lo a normal day, he does not wor hard because, as far as he ca he is not expected to work hard an abnormal day, where there emergency, or when for some reason he can see that more quired of him, he does not ho to work harder. Compared to business and industry, with its g emphasis on high individual o the output of many Government ployees is somewhat low."

Here in India too, the positio not very much different. I am also reminded of a rather waggish not cynical, description of the look of an average administrator of administration in general:

If you can, don't move;
If you must, move slowly;
If you are pushed, move in circle
If you are cornered, appoint a C mittee.

I have touched upon the m issues involved in administration various levels and in different sec such as the Central Government State Government, Centre-State r tions, personnel problems, etc have deliberately refrained from flicting a speech on these matters cause I am addressing an elite a ence of the metropolis (or is it m lopolis) of India. I have, there confined myself to a few general servations on the basic tenets principles, methods and techni which should animate and vivify honest, efficient and service-orie administration at all times, in

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nes and in all areas of organised
ciety. I am convinced that it is only
thus understanding the fundamen-
mystique and technique of admi-
ration that the edifice or super-
cture could be safely and strongly
lt.

To sum up, in our own country the
nd objective is to achieve and en-
e a harmonious blend of the poli-
al framework of parliamentary de-
ocracy with an administrative meri-
racy. Such dovetailing is a con-
mmation devoutly to be wished; our
mocracy—political, economic, and
cial—will become weaker to the ex-
t that the meritocratic principle in
ministration tends to get debilitated
jettisoned. In effect, the merit
tem is nothing more or nothing less
n a sound and strong system of
sonnel administration. It is con-
ned with the entire personnel
nagement programme from the
ial recruiting until the final sepa-
tion of an employee, or in com-
on parlance from hiring to firing or
iring; it aims at attracting and hold-
g the most suitable person for each
b, and devising ways and means of
ming him so as to get the best out
f him while he is there. In trying
wever, to establish such a system,
e have to guard against the play of
im and caprice on the part of those
o are in a position to select, appoint
d promote; and a continual effort
ould be made to devise as objective
method as possible for the assess-
nt of merit and quality.

The stability and security of any
untry depend to a large extent on
e tone and quality of its Administra-
on, which is, so to say, the crux of

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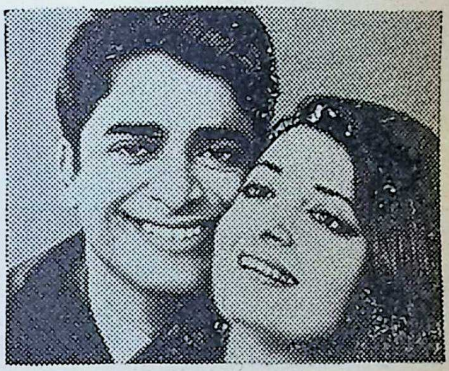

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the matter. France, after World War II, provides the best example in this regard, where though in 13 years, there were more than a score of Governments, the Civil Servants, well-manned, well-trained, and politically neutral, continued to provide an honest and efficient administration despite political instability. In our country, where we are passing through an age of transition, where we live between two worlds, one dead and the other struggling to be born, a good administration becomes the *sine qua non* of progress and people's welfare. If the administrative structure crumbles, and its elan-cum-ethos is distorted or corrupted, there will be neither democracy nor socialism in this country, but only a murky chaos or an effete and hateful dictatorship.

To take a topical subject by way of illustration, namely, the nationalisation of banks, I would only like to emphasise that, if the administration of the nationalised banks fails to improve the quality of their service to the millions of depositors and to subserve the good of the vaster masses by better organised credit for industry and agriculture, the people's confidence in nationalisation will be shattered. I trust that the inefficiency, carelessness and apathy that have crept into the administration of the Life Insurance Corporation and State Bank of India would not bedevil the working of the nationalised banks. Nationalisation must, in spirit and in truth, be nationalisation; it should serve the nation as a whole, which would, in that event, be genuine socialism. It would, however, be a parody and travesty of democratic socialism, if nationalisation turns into g mentalisation and bureaucrat or the nationalised banks bring concentration of economic po the hands of the party in pow the common detriment. Such a come would be a violation o spirit of Article 39(b) and (c) o Constitution:

"39 (b) the ownership and con the material resources o community should be d tributed as best to su the common good;

"(c) the operation of the e mic system must not in the concentration wealth and means of duction to the commo triment."

Before I conclude, I would like t press my hope that institutions the Bharatiya Vidya Bhavan w their utmost to arouse people's rest in administrative problems, the need for reforms in admini tion everywhere. I have often p ed for the creation of non-party zens' Committees in every state in every big city in order to awa enlighten, and educate the peopl such issues as well as to mount sure on Government and Parlia for expeditious action in the direc of much-needed reform so that sound social and economic polic competent and honest administra personnel will so implement the a spirit of dedicated service. every man, woman, and child in country shall have life, and ha more abundantly.

(This is the second and final instal of the Ramadhyani Memorial E ment Lecture delivered by Sri H Kamath at Bhavan's Delhi Centre 20th December 1969).

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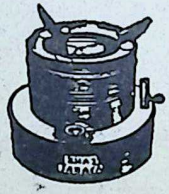

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18 CLUES

(1) Action is the pivot around which revolves the dialectic of the ideal and the **ACTUAL/PRACTICAL.**

(2) A will to **CIVILIZATION/PERFECTION** has existed, has never ceased to exist perhaps.

(3) Injustice and **CORRUPTION / EXPLOITATION** are amongst us, merely because we ourselves have failed to resist their first inroads.

(4) Among the factors that go to the building of a nation **EDUCATION / RELIGION** is the one which is the most important, which is the foundation as well as the crown of the national life.

(7) Nothing can expunge the right of the individual to be **FREE/HAPPY.**

(8) There can be no **HAPPINESS/PROGRESS** for any of us, unless it has been won for all.

(9) It is **HATE/HUNGER** that drives people to desperation and to the destruction of all that has been built up for ordered progress.

(10) The **HEARTLESS/HOMELESS** man is the restless and unhappy man, for ever seeking what he cannot find.

(11) No **LIE/LUCK** ever lasts!

(12) It is easy to make a habit of **LIVING/LYING.**

(15) People all over the earth are beginning to realize more and more that there is a very intimate connection between **STRENGTH/TRUTH** and freedom..

(16) We are all living so to speak in a vast ocean of **THOUGHT/TIME.**

(17) On every side, look where we may, we see an almost brutal dominance of **WASTE/WEALTH.**

(18) **WEALTH/WISDOM** is a very elusive thing and difficult to seize. And yet sometimes it comes suddenly and unawares.

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1	2	3	4
ACTUAL / PRACTICAL	ACTUAL / PRACTICAL	ACTUAL / PRACTICAL	ACTUAL / PRACTICAL

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	1		2		3		4		FREE	
	ACTUAL	PRACTICAL	ACTUAL	PRACTICAL	ACTUAL	PRACTICAL	ACTUAL	PRACTICAL	ACTUAL	PRACTICAL
1	CIVILIZATION	PERFECTION	CIVILIZATION	PERFECTION	CIVILIZATION	PERFECTION	CIVILIZATION	PERFECTION	CIVILIZATION	PERFECTION
2	CORRUPTION	EXPLOITATION	CORRUPTION	EXPLOITATION	CORRUPTION	EXPLOITATION	CORRUPTION	EXPLOITATION	CORRUPTION	EXPLOITATION
3	EDUCATION	RELIGION	EDUCATION	RELIGION	EDUCATION	RELIGION	EDUCATION	RELIGION	EDUCATION	RELIGION
4	EMOTIONAL	MORAL	EMOTIONAL	MORAL	EMOTIONAL	MORAL	EMOTIONAL	MORAL	EMOTIONAL	MORAL
5	FACES	FACTS	FACES	FACTS	FACES	FACTS	FACES	FACTS	FACES	FACTS
6	FREE	HAPPY	FREE	HAPPY	FREE	HAPPY	FREE	HAPPY	FREE	HAPPY
7	HAPPINESS	PROGRESS	HAPPINESS	PROGRESS	HAPPINESS	PROGRESS	HAPPINESS	PROGRESS	HAPPINESS	PROGRESS
8	HATE	HUNGER	HATE	HUNGER	HATE	HUNGER	HATE	HUNGER	HATE	HUNGER
9	HEARTLESS	HOMELESS	HEARTLESS	HOMELESS	HEARTLESS	HOMELESS	HEARTLESS	HOMELESS	HEARTLESS	HOMELESS
10	LIE	LUCK	LIE	LUCK	LIE	LUCK	LIE	LUCK	LIE	LUCK
11	LIVING	LYING	LIVING	LYING	LIVING	LYING	LIVING	LYING	LIVING	LYING
12	REFORM	REVOLUTION	REFORM	REVOLUTION	REFORM	REVOLUTION	REFORM	REVOLUTION	REFORM	REVOLUTION
13	SOCIAL	SURVIVAL	SOCIAL	SURVIVAL	SOCIAL	SURVIVAL	SOCIAL	SURVIVAL	SOCIAL	SURVIVAL
14	STRENGTH	TRUTH	STRENGTH	TRUTH	STRENGTH	TRUTH	STRENGTH	TRUTH	STRENGTH	TRUTH
15	THOUGHT	TIME	THOUGHT	TIME	THOUGHT	TIME	THOUGHT	TIME	THOUGHT	TIME
16	WASTE	WEALTH	WASTE	WEALTH	WASTE	WEALTH	WASTE	WEALTH	WASTE	WEALTH
17	WEALTH	WISDOM	WEALTH	WISDOM	WEALTH	WISDOM	WEALTH	WISDOM	WEALTH	WISDOM

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THE BOOK OF KURUKSHETRA

4. Mayavati

PRADYUMNA was twenty years of age. He was an anachronism. He alone knew his deep love and fellowship for the Yadavas. He had been a good leader, a fearless defender of *dharma*. He was loved as no other young Arya was.

During the last five years when he returned to Dwaraka, he had received intensive training in *kshaatra-dharma* under Krishna's supervision. To him it had been an unending struggle between the gods and demons. Everything that he was taught, had been directed towards making him a stout-hearted champion of *dharma*. His ardent nature and chivalrous instinct had made him ready to receive this training. He knew that, but for such intensive training, he would never be able to come up to the standard.

Pradyumna was full of enthusiasm. So far, he had performed deeds of valour only under the protective shadow of his father, Krishna, who, however, gave him the credit. In fact, Pradyumna could never have performed the deeds without the inspiration and help of his father.

Young Pradyumna never resented the rude behaviour of Purna, the *mull*, for he was placed in charge of Pra-

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dyumna when he returned to Dwaraka and a deep love subsisted between these two.

His mother, Rukmini, the proud Princess of Vidarbha, had fed him with the heroic deeds of the Arya heroes. She had encouraged him in his ambition to be the guardian of *kshaatra-dharma*.

Then came this unfortunate event. Pradyumna was stolen by Shambar. Months passed by and years too, but no trace of the boy or the thief could be found. Rukmini became heart-broken.

Once in a skirmish, he destroyed Shambar and brought his wife Mayavati to Dwaraka and married her though she was ten years older than him, and was more like a mother than a wife. Many Yadavas were ashamed of this lapse.

Rukmini, his mother, however, could never forgive him for this fall from *kshaatra-dharma*. She would not receive Mayavati, nor even Pradyumna. Whenever she met him, she turned away in disgust.

In spite of every effort made by Pradyumna, the attitude of his mother did not change. Krishna did not agree with Rukmini. The boy was there, very affectionate by nature, handsome as the God of Love and jovial too.

When they were alone, Krishna asked Pradyumna: 'Where is Mayavati? Is she with the other ladies of the royal family, taken to the Bhrigukachha or Girinagar? What is all this mystery about her?'

'You would never be able to find her', replied Pradyumna.

'Where is she then?' asked Krishna.

'She preferred to stay in the replied Pradyumna.

'What is she doing in the fore

'She is holding herself in re to go with me to Shalva', sai dyumna.

'Your choice of a wife was fortunate', said Krishna and 'Have you discussed your visit to va with her?'

'She looks upon it as an expiation', replied Pradyumna.

'Are you so sure that she is in the forest?' enquired Krishna.

'Yes. I have been living with for fifteen years'.

'Why did she not go and live the other ladies of the family?' a Krishna.

'Father, very often I have conv to you that you should adopt her the daughter-in-law of noble Vaid Better meet her. I cannot convey significance of her attitude as m as she herself could', said Pradyu

'Can I meet her?' asked Krishn

'You are the only person whom may not object meeting, besides u Uddhava, of course, whom she co ders as her father', replied Pradyu

Though Pradyumna did not like father risking Mayavati's temper, took him to her. They went thro the forest on almost obscure trails came to a hallow where Mayavati preparing food.

When they met Mayavati, Kris asked her: 'Why did you not go Girinagar with the other ladies of t family?'

Mayavati replied: 'Do you exp me to be with those proud ladies

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ur family? They have not accept-
me and I do not accept them'.
But why did you not go?' Krishna
eated the question.

My plans are already made', she
d with a look of contempt. 'I plan
own life the way I like'.

But how can you go with Pra-
umna? He is going alone to face
e most formidable enemy of the
gas, Shalva. It will be dangerous to
company him to Shalva's headquar-
rs', said Krishna.

'It is no use discussing the matter. I have given my reply to Pradyumna the first day the question arose about his going to meet Shalva', said Mayavati.

'But how can you go with him? You would be an encumbrance to him when he proposes to go to Shalva', interrupted Krishna.

'Encumbrance! But for me where would he have been? He was about five years old when he was stolen. He did not know where he came from and who his parents were. I was his mother, father, brother and sister. But

"My plans are already made", said Mayavati

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there was something more than the affection of relatives between us.

'We were part of each other and but for me he would never have been alive. He looked upon me as a mother'.

'After a little pause, she continued: 'One night when the barbarians had gone out on their expedition, we went to sleep as usual. However, I woke up in the middle of the night. I was perturbed at the mood in which I was. I realised that Pradyumna was no longer a child, but a young man craving for partnership in life.

'I was becoming a strange person. I was half-awake. He put his hands on me softly, perhaps in sleep. However, I closed my eyes in ecstasy. Pradyumna was also transformed. He was trembling with excitement. Since that moment, we became partners in life.

'We had no feast to celebrate our wedding, no *srotriyas* to bless us. I lighted the fire and both of us went round the sacred Fire seven times and the Gods made us one. Next day, my eyes were awakened at the risk we had taken.

'You do not know the part played by Pradyumna in my life since then. I decided that I shall not leave dyumna at the mercy of the rians. I saw that he was not o partner, but my love, my he salvation. Everyday I was walk the edge of the sword. Then I across uncle Uddhava. Unc dhava has given us a small ho live in the extreme limit and a entourage to protect us in ca danger.

Mayavati continued: 'You made him a front rank *maharath* is very affectionate. I brought h you because you can strengthe dignity by according him the pre and power which goes among the janyas. I would also like him to and achieve great deeds. He is patient to do them.'

'My life is bound up with Pr dyumna's. Why are you asking me repeat what I have told you a and again? Wherever he goes, I with him. If he stays here, I will stay with him. If he is killed by S va, as you fear, I shall jump into funeral pyre. I like to tell all th you because you are the only per other than uncle Uddhava, who c see how beautiful our life has be

□ □

TO OUR READERS

In Our Next Issue

SCIENCE AND AHIMSA

by

Dr. D. S. Kothari

Chairman, University Grants Commission

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urvival or Observance of a rehistoric Custom

. D. SANKALIA

HRI J. B. KRIPALANI has recently said that when we observe ational mourning involving a stopge of all our activities, we are folwing an ancient custom and cereony. How did this custom arise? d how ancient is it? This custom at least three to five thousand years as far as India is concerned. It be traced back to a period when n lived in small, self-sufficient vilges and when he buried the dead. r. as far as we know, the custom cremation came much later. In Indus or the Harappan civilizaon. there was a regular cemetery, few furlongs away from the city, as been proved conclusively by the cavations at Mohenjo-daro, Haa, Lothal and now Kalibangan in asthan. Prior to this, the dead were ried right in the houses and this tom survived in South India, inding Maharashtra until the 7th-8th ntury B.C. This house was very ple—almost a one-room tenement. small shallow pit—6 ft. to 5 ft. long 2 ft. wide—was dug and the child the adult, after exposing the body side, was put into this pit, or laid ightway after death into the pit. ch a practice, as the most ancient ctice witnessed in the caves of France, Germany, and in Iraq, did not need anybody else's help except of members of the family. But when the custom of burying the dead in regular cemeteries, a little away from the habitation, started, two things were necessary: a large pit had to be dug and the dead body had to be taken to the pit. This naturally required the assistance of a much larger group of people—family members, relatives and neighbours. In the Indus or the Harappan civilization, the dead were often provided with numerous pots and pans, according to their status in life and this varied from person to person or family to family. And in one recent case in Kalibangan, no less than 64 pots are found in one grave. Again the grave was lined with bricks. So a mason was also required. All these activities in a small village or even a city like Kalibangan would draw away practically the entire population.

This became necessarily so in all the granitic and lateritic regions of South India, including Andhra, Mysore, Tamilnadu and Kerala. Here about 1000 B.C. began a custom of burying the dead in huge underground or overground stone chambers, called by a variety of names such as cists,

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dolmens, etc. Further, these underground coffins of stone were capped with huge blocks of stone each weighing some tons and further covered with smaller rubble, thus forming barrows and cairns.

Everyone of these burials was truly a stupendous thing requiring as it did, the co-operation of the digger, several stone cutters and masons, architects, potters and a large labour force to move the huge and small stones weighing over a ton, to the required place from the stone quarries and mines. During all these activities, the dead body was exposed and all the flesh allowed to dry up. Later the bones were collected and inserted through a hole (called porthole) in the specially constructed underground or overground stone chamber, with a long or few pots and pans, iron tools and weapons and ornaments belonging to the dead had been placed.

The construction of such a megalithic tomb was beyond the capacity of a single family or a community. Cooperation from the entire village was sought and probably given. Naturally a forced holiday became necessary. Hence, somewhere in *Upanishads* there is a saying that this would be a day of no study and complete rest.

The same thing happened when the custom of cremation was introduced (whether by the Aryans or somebody else, we do not know). The dead body had to be carried normally to a river bank or where water was easily available; then the pyre had to be prepared. This had been vividly described in the *Ramayana* in connection with the cremation of monkey king Vali. And for this, fu to be collected or a tree felled, is still the custom where there regular fire-wood shops. All necessitated the help from an community. For, this was an in which sooner or later every f suffered and, therefore, in In far as the writer's knowledge no distinction was made betwe foe and the friend when a f died, and it was a 'must' for person to attend the funeral. after the body was set in the fu pyre, the kith and kin and the relatives and friends normally did leave the *smasana* until the body reduced to ashes. And this took ral hours. Naturally the whole was spent in *smasana*; if it was a better part of the night and, th a holiday was quite necessary. body at that time could afford neglect his duty to the commu though one, now-a-days, can tak hearse or a municipal van and the body in the electric crematori

Thus, whether it was a megali burial or a cremation, the entire po lation of the village in one way another participated in the death ce mony, and a holiday became ne sary.

When later the village grew int city and facilities increased, still wi a person died, a call went out to the relations and friends of the dece ed and within a couple of hours th assembled, and took the dead body the burial or cremation ground. Som times as in Surat, these were m away. In this again several hours the day, or a good part of the or night was spent.

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Now when the dead person was an influential person, a V.I.P. or a ruler of a small kingdom, the entire kingdom observed the mourning, though everyone of the population could not participate in the actual burial or cremation ceremony.

What was a normal, natural necessity, suitable to an early agricultural society, became in course of time a national mourning for a particular kingdom only. And this remained for centuries to come, until India got her independence. With Independence should have come maturity, but politics has become be-all and end-all of parties. The result is that the death of a leader or a minister, however small, is turned into a National or State mourning just to gain cheap popularity of the factional groups.

A custom appropriate to a barbaric society is now being perpetuated into a National, or sub-national institution because of political expediency.

As a result all schools and colleges, offices and at times all factories are made to close in the honour of or to honour the dead. One wonders how is the dead honoured by such a gesture on our part? How is a person like Pandit Jawaharlal Nehru or Lal Bahadur Shastri honoured, one fails to know. For Nehru *Aram* was *Haram*, and as he always said "I have miles to go". A proper way befitting the person's ideal would have been to work on a holiday. Instead, for days together all India was at a standstill, on the plea of self-sacrifice. A little consideration will show that no self-sacrifice is involved. There is no sacrifice on the part of the students, professors, officers or workers. These are all salaried people or parasites maintained by their parents or their wards; and the labourers get a paid holiday. The real sufferer is the casual wage-earner or a small seller in the street and petty shopkeepers whereas the cinemas and hotels make a heyday as the students and others flock to these places as a mark of respect to the dead!

In India, while we try to perpetuate these old customs, we should see and learn a lesson from what is being done in foreign countries. When President Kennedy died, we were excavating a site in Langhnaj in Gujarat where a professor from an American University was also present. When we told him that he could close the work if he liked, he expressed surprise why the work should be closed when President Kennedy died!! The same thing I noticed when I was a student in London when the king abdicated or when George VI died. Not everything was closed. A few minutes observance of silence is more expressive than the exuberant, festival-like observance of a mourning.

Two ministers died recently. One died on a Saturday and Sunday intervened. Still the State without the least thought declared a holiday after the schools, colleges, offices and the factories had opened, thus unnecessarily creating a national waste. With the increase in the number of ministers, with or without portfolios, such state mournings are bound to increase. Add to these national mournings, strikes for no reason whatsoever, and one can imagine the condition of Indian economy!!

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HONEY AND DIABETES

S. K. KALLAPUR

DIABETES is an ancient disease. Mention of it is found in all the Chinese, Indian and Egyptian systems of medicines. This disease attacks men and fatty women of all ages; but those with too much fat in general, and fatty women in particular, are more susceptible to it. Experts say that the eating too much of carbohydrates and sedentary habits invite it. This is usually described as a disease or ailment of the rich.

The curative properties of honey in treatment of diabetes are widely acknowledged. Medical experts all over the world are of the opinion that a proper dietary including honey, which has high levulose content, will help the diabetics to overcome the disease. However it is necessary to consult the doctor about the desirability of taking honey because the sugar content in the urine and blood of different patients is different.

Medical Experts' View

Dr. F.G. Banting was the inventor of artificial insulin which is an antidote against diabetes. He was an eminent physician and scientist. He used to say that the white sugar, which is so very common now, is responsible for it. He wrote in 1929 that the processes followed in the manufacture of white sugar crystals from sugarcane, beetroot, etc., are alarming ones and that the incidence of diabetes has gone on increasing in U.S.A. in the same proportion in which the consumption of white sugar has increased. Eminent physicians like Dr. E.P. Jasline, Professor of Medicine in the Harvard Medical School, Dr. J.P. Hawk, Professor of Medicine in the Medical College, Philadelphia, Dr. C.H. English was the Director of Medicine in England, Dr. Arnold Roland, a physician of international reputation—all have agreed with him and have written that diabetes is directly caused by white sugar and that the public should give up the eating of sugar and turn to the consumption of honey.

In the course of an article on this subject which appeared in the *Gleanings in Bee Culture* for September 1959, we read, "diabetes attacks only those who eat white sugar. There are millions of poor people in India who have not even tasted white sugar in their lives. None out of them have been attacked by this disease. But in

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e same country there are the rich o consume white sugar in quanti- s. Over 40 out of 100 of such per- s have diabetes".

use of Diabetes (mellitus)

It was discovered in 1879 that there very great connection between the and, known as pancreas below the omach, and this disease. It has now come possible to remove this gland surgical operation. Men can sur- e this operation. If artificial in- lin is not injected into their blood ssels, in such cases, a disease simi- r to diabetes attacks them.

The food that we take daily can be ssified as carbohydrates, proteins d fats. Of them, carbohydrates pponderate. The production of heat our body and energy so very ecessary for our living is due to em. Wheat, rice, potatoes, etc., elong to this class. As we chew them, n enzyme called ptyalin, which is esent in our saliva, is exuded and xes with whatever is chewed. Di- stion then commences and the od that we take becomes partially gested by the time it reaches the omach. The process of digestion comes complete by the time it aches the intestines. The discharge of insulin and some other enzymes into the food from pancreas is res- nsible for it. As a result of the emical action, the starch or carbo- ydrates become transformed into crose of cane sugar, maltose and ctose, which are sugars difficult to gest.

Gradually, these sugars become transformed into glucose, otherwise known as dextrose or grape sugar, fructose otherwise known as fruit sugar, or levulose and galactose. Lastly, fruit sugar and galactose too become transformed into glucose. Glucose is the sugar that should enter the blood. Hence it is also known as blood sugar. The blood in our body should have at least one spoonful of it, and the same should be distributed throughout the body. If the quantity is less or is totally absent, the man faints and dies; but if the quantity exceeds two spoonfuls, the man begins to suffer from diabetes. Insulin, working with some other enzymes, regulates the flow of glucose into the blood. The oxygen entering into our system when we breathe burns it or brings about the chemical action known as combustion. Energy and heat necessary for our living results from the chemical action.

Role of Glucose

The quantity of glucose necessary for circulation in the blood was stated as above in terms of spoonfuls. Physiologists state the same in different words: for healthy living every 100 milli litres of blood should contain 70 to 90 milligrams of blood sugar. A few can tolerate 120 milligrams. If the proportion goes below 50 milligrams, the heart ceases to work properly, the brain loses its strength. Gradually, the patient begins to fall down unconscious; and finally he succumbs. But if the proportion exceeds 160 milligrams, the excess begins to come out of the body through the urine. The urine becomes white and lustreless. It begins to smell like a kind of fruit and attracts flies.

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In the advanced stage of diabetes, the quantity of sugar in the blood increases to 200 milligrams and even to 300 milligrams. This brings about an increase in the quantity of urine. Then thirst increases. The patient begins to eat more food. More fat is then produced and accumulated near the stomach. The fat decomposes into substances having a bad odour. They get into the perspiration, urine and in the breath. The blood begins to get sour. The skin begins to itch. The sight becomes dim. The head begins to whirl. Headaches set in. The heart becomes weak. Health deteriorates and the patient then succumbs.

Role of Honey

It has not been possible for anyone to explain why the pancreas becomes weak. At any rate, the explanations given have not been accepted by the highest of physicians. Its functions are to convert carbohydrates including cane sugar into glucose and fruit sugar. This gives it plenty of work and exhaustion. It is then plain that the pancreas of persons who eat too much of sugar and carbohydrates has to exert more. Many explain that this is the cause of the exhaustion and the weakening of pancreas. Then it finds it difficult to perform its duties properly. That diabetes attacks persons who are in the habit of consuming carbohydrates out of proportion supports this theory.

But the sugars in honey, namely, the fruit sugar and glucose are predigested sugars. They enter the system readily. The pancreas is not called upon to exert in anyway to bring about the chemical change. That is why honey is regarded as an excellent food. That is why honey is prescribed by many for persons whose digestive powers and pancreas have lost their strength.

Entry of Insulin

To the diabetic patients, the invention of the manufacture of artificial insulin has come as a great boon. But it has not relieved their agony completely. That is because it cannot be administered orally. It has got to be injected into the blood. A single injection does not suffice. That is because it has got to be let into the blood in a strictly measured quantity. When the limit is exceeded, the evils mentioned earlier come about, the quantity of the glucose in the blood being reduced by it. The medical advisors have got to be consulted frequently for estimating the sugar in the urine and then for advising about the quantity of insulin to be taken in. The place where it should be injected should be changed daily. As long as all these proceed like a clock, the patient gets on. But if there is the slightest mistake, he succumbs. Only as long as the pancreas in a healthy man works normally and manufactures the insulin and the other enzymes which are the properties of maintaining the correct proportion of glucose in the blood, things go on well.

The next question is: can honey cure the disease? Quite a number of western authorities on medicine are very firm that honey does bring about a cure though in a gradual manner. They state that they have cured many cases of diabetes by honey. A large number of persons say that they have

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been cured of this disease by honey. Many of them state that they took honey after trying all remedies acceptable to modern medicine and after all medical men gave up hopes about their recovery, and that they got complete cure thereafter.

Prevention of Acetonemia

Dr. A.Y. Davidow of Russia wrote that he believed that honey prevented acetonemia and diminishes the amount of sugar in urine inspite of the fact that honey contains 75 per cent of sugar. He gave the instance of seven diabetic patients he had cured. The same specialist had published in 1915 an article on how honey behaves in the case of diabetics: the article was narration of his own experience and advocated the use of honey. He further wrote: "Everyone is anxious to eat sweets. The usual wish is fulfilled when honey is eaten. It does not create any further desire for sweets. Diabetics suffer from a complaint called acetonemia. Sugar becomes necessary to cure it. Cane sugar is definitely harmful. But honey substitutes it wonderfully. It releases glucose in the blood in the required proportion. It does not release it suddenly."

There is an impression that everything that the bees collect and store in the hive is honey. That is an incorrect view. Bees collect together sugar syrup, sweet toddy, sugarcane juice, the exudations from certain kinds of flowers, buds, leaves, etc., and also honey-dews. All these are not honey. The product of these substances contain cane sugar in a very big proportion. These honeys if at all it could be so called, woul poison to the diabetics.

Honey is that liquid which i duced by the bees out of the collected by them from the nec of the flowers, by an action o enzyme invertase present in glands. In many cases, the otherwise known as digestion, consists in the changing of the sugar in the nectar into glucose fructose, is not complete. Such h contain cane sugar too to some ex The contents of glucose are also enough. Only such honey can be commended to the diabetics as it tains a minimum of 40 per cent levulose and a maximum of 35 cent of glucose. Honeys answe to such description do not contain cane sugar. Such honeys are very thin. They do not crystallise. In so of the foreign countries, such hon are set apart for the use of the betics.

The honeys produced in areas in tropics where sunrays fall directly the flower and in particular the hon produced on the sea level are fou to be thin and containing a very proportion of levulose or fruit sug Such honeys do not contain cane sug to any extent. They are set apart the use of the diabetics.

As we ascend from sea coast reach higher altitudes, the percentag of glucose and cane sugar is found increase and that of levulose lesser The honeys become thick. They gr nulate within a short time. Suc honeys are not recommendable to t diabetics.

[Courtesy: *Khadigramodyog*

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HOW DO YOU KNOW ?

An Oriya Folklore

How do you know goodness of a friend ?
He sympathises in sorrow.
How do you know goodness of a wife ?
She serves her husband well.
How do you know cleanliness of a village ?
From the washing ghat of the pond.
How do you know goodness of a son ?
He supports the father in old age.
How do you know goodness of a mother-in-law ?
If she be sociable.
How do you know goodness of a daughter-in-law ?
If she serves good dishes.
How do you know goodness of a husband ?
If he loves his own lady.
How do you know goodness of a money-lender ?
If he talks sweetly.
How do you know goodness of a brother ?
If he helps you against the enemy.
How do you know goodness of a rich man ?
If he feeds hundreds and thousands.
How do you know goodness of a servant ?
If he responds to his master's call.
How do you know goodness of an old man ?
If he prays to God everyday.

Courtesy : Women in Folklore

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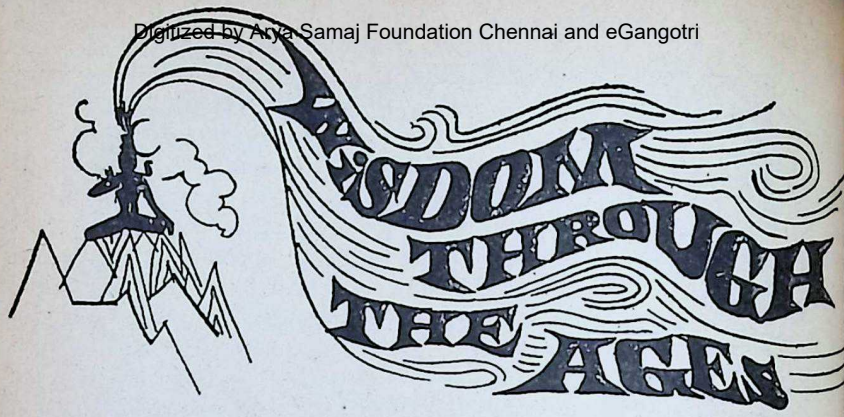

DEMOCRACY
The Third Corruption

THE psychological basis of oligarchy, as we have seen, is appetite, but appetite in only one of its forms or phases, and with all its other forms in a rigorous subordination to the ruling passion for wealth. The basis of democracy is appetite in all its forms and phases, with liberty for each and not for one only, and with absolute equality for all. Drill and discipline —degrees and differences—now disappear. In place of drill, there is liberty for every one to order his own life for himself as he pleases, according to the appetite of the moment; in place of the degrees of a proper social hierarchy, based on and corresponding to the natural hierarchy of the elements of the mind, there is a universal equality, secured and sanctioned by the use of the lot in the appointment of all officials. Democracy is anarchy; or, from another point of view, it is polyarchy. It is anarchy, because there is no one element dominant: it is polyarchy, because many elements are dominant together. It is like an embroidered robe, 'spangled with all manner of characters'. It is there is no one type, but a multitude of types: there is no one constitution adjusted to a single type, but a band of constitutions, corresponding to a medley of types. Such is Plato's view of the constitution which Pericles has lauded in his funeral speech over the Athenians who had fallen in war, saying 'under the incentive of our constitution each of us can present himself to the commu adequate, in his own resourc at one and the same time, for m activities, and that with a versa capacity and without failing in graces of life.' This combination individual originality and manifo diversity', defended as much by M in modern times as by Pericles in

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y, was to Plato only a phrase and an hemism. What to Pericles was ver- ility was to him only instability; d while he was alive to the varie- ted colour of Athenian life, he was less alive to the absence of any eme in all its colour. He can rea- e what has always been the argu- nt of the great apostles of demo- cy—the energy it elicits; the rich d multiform life it liberates; the ion of diverse elements which it stulates. But he is a votary of the e, and not of the Many: he be- es in the unity of a common Idea, d not in the diversity of individuals in one white radiance, and not in y dome of many-coloured glass. e issue between the value of a so- l type and the value of individual iation is as much a living issue to- y, as it was in the time of Plato. may be that the antithesis is not solute; that social type can be at- ined by a democratic State whose mbers are able to combine indivi- al initiative with a common social nd and purpose; that differentia- n and specialization of faculty, hich Plato himself held to be the cessary means for the attainment of h a type, can be most readily hieved in the form of State in which pacities can differentiate themselves ost freely, and find their specific nction most easily. In Plato's mind, owever, the antithesis is fixed. ity of type is possible in a demo- cy. If oligarchy means two States one, democracy means as many tes within the State as there are dividuals; for it means as many pes of character, and as many cor- sponding politics or schemes of life.

It is impossible, in Plato's view, to speak of any single or agreed rule of life in democracy. It contravenes entirely his fundamental conception of the State as social type to which every member must be trained to conform by a process of education. Its principle is the absence of type, the absence of rule, the absence of social training. There is no necessity for you to govern, even if you have the faculty, or to be governed, unless you have the will: no necessity to go to war when others go to war, or to be at peace when others are at peace. Law is more honoured in the breach than in the observance: social training is of no account: democracy never inquires if its statesmen are uneducated, and only asks whether they are friends of 'the people'.

It is obvious that what Plato describes under the name of democracy is what we should call by the name of anarchism—

> Sceptreless, free, uncircumscribed, but man:
>
> Equal, unclassed, tribeless, and nationless;
>
> Exempt from awe, worship, degree the king Over himself.

But it is hardly what democracy meant in ancient Greece, or means today. Democracy means the government of a community by the common mind and will of that community expressed in a free and sovereign public opinion. Such government may, under other and more likely conditions, be the opposite of anarchy. It will be the opposite of anarchy, and will regulate individual life on many sides for the sake of a social ideal or type, if the common will is firmly set,

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and directed to all, or most, of the facets of social life. If, on the other hand, the common will is loosely strung and incoherent, and if it fails, or refuses, to direct itself to many of the issues of social life, it may abnegate government and espouse anarchy. Everything depends on the extent to which a social mind has been attained, a social ideal formed by that mind, and a social will directed to the realization of that ideal. If we look at the democracy of ancient Greece, there was, if we follow Pericles—perhaps a better guide than Plato to the ideals of the State he governed—a social type and a social will for its realization in democratic Athens. If we look at the democracy of our own days, it is perhaps significant that its critics, following a line the opposite of Plato's, have noticed its tendency to promote uniformity of type, and to defeat, by the pressure of social opinion, that freedom of variation to which, in their view, aristocratic government is always more favourable.

Identifying democracy, as he practically does, with anarchy Plato condemns its two cardinal principles of liberty and equality. They are not principles, he believes, but the negation of principles. Democratic equality is the negation of social order and social hierarchy; and meaning as it does equality for equals and unequals alike, it is also the negation of that true equality by which more is assigned to the more worthy, less to the less, and equality of proportion is observed for all. Democratic liberty is the negation of social type and social training; it is the absence from social life of a principle of soci duct. Democracy itself in vir both its principles, is the negat justice: it is based on an absolu nial of the principle of specific tion, and it shows its basis most ly in its refusal to choose its le for any specific capacity. In a picture of the 'democratic man' emphasizes the defects of the c tution to which he corresponds. describes the democratic man chameleon, who makes into a pri the absence of principle, and turn consistency into a consistent Motley, manifold, and an epitom the lives of many, he is a mirro the bazaar of constitutions in w he lives. His mind is an uns equilibrium of all desires, now one way and now another; athe politician, philosopher, soldier—h 'everything by turns, and nod long'. Like his State, he is 'all lib and equality'; and in order to e blish liberty and equality among appetites, he indulges all freely gratifies each equally in turn. In moral anarchy moral terms lose t connotation. One thing is as good another, and it is foolish to call thing bad or another thing good deed, in the riotous days of his yo before he settles down to the m indifference of his maturity, the de cratic man will even invert the of moral terms: he will call insol breeding, anarchy liberty, and w magnificence.

But there is a phase of democr still to be considered, a phase in wh democracy is sinking rapidly into social and political chaos which p duces tyranny. Just as Oligarch

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d by excess of wealth, and
hes by its own principle, so de-
racy is ruined by the good which
ursues, and perishes of a surfeit
eedom. The final ruin is tyranny;
there is an intermediate stage of
ption, which may be called
ugh the term does not occur in
o) by the name of extreme demo-
y. Here liberty ceases to be an
ible equilibrium, and becomes a
e chaos, alike in the State and the
ly, in the school and the street.
the State, all distinction between
rs and ruled is now abolished: sub-
s become like rulers and rulers like
jects. In the family, distinctions
lly disappear: father and son,
ter and slave, husband and wife—
alike rise, or sink, to a level of
rm liberty. In the school, too,
and subordination vanish: the
ter fears his scholars, and the
olars despise their master. Even
animals, Plato ironically adds,
th the prevailing contagion: order
d regulation leave the streets, and
e horse begins to drive the way-
er from the road. 'Above all, and
the result of all, men cease to pay
y heed to the laws, written or un-
ritten, in order that they may have
o master of any sort.'

This is the social condition of ex-
me democracy; but its political
ndition is no less chaotic. We may
inguish three classes or parties in
ch a State. The first is that of the
nes, or unemployed—men who,
ing no other occupation, become
ofessional politicians, and buzz
out public platforms. The second
the orderly, well-to-do middle class;
d this is the natural prey of the
first. The third is the masses, or working-class, which, when assembled, is the largest and most powerful of all, but needs some inducement or bribe if it is to assemble. The result of such a condition is inevitable. The first class proceeds to pillage the second for the benefit of the third, and, in still larger measure, of itself. Democracy thus becomes the government of a community by professional politicians, at the expense of the well-to-do, and in the interest primarily of themselves and incidentally of the masses. Such a government necessarily involves revolution. The middle classes seek to defend themselves; when they do so, they are accused of plotting against the sovereign people; and when they are thus accused, they begin to plot in reality. Seeking the people 'not of their own accord' (Plato admits) 'but through ignorance, and because they are deceived', seeking to do them wrong, they, too, not of their own accord, but because they are compelled, become a revolutionary body. In the struggle that ensues a protector of the people takes the popular side. The protector of the people is the plunderer of the middle-class. Raising against them the cry of abolition of debts and redivision of the land, and bringing all whom he can to their death by a process of judicial murder, he provokes a civil war. In that war he is either expelled, only to return as a fully fledged tyrant, or he demands and receives a body-guard, and equally turns himself into a tyrant. □ □ □

[Excerpts from E. Barker: *Greek Political Theory*]

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Shaktatva

Competence for knowledge

IN our previous instalment we discussed the question of *Arthitva* and pointed out how everyone has in him an innate 'curiosity' which is the foundation of all knowledge. In a similar manner everyone, except perhaps in the case of those congenitally incapable of learning, has in him *shaktatva* or the ability to learn and acquire knowledge.

We ought not to conceive of either *Arthitva* or *Shaktatva* as static things in the human mind; they are ever in a state of development and change. Under proper conditions they go on developing to the maximum extent possible and under unfavourable conditions they atrophy and die out finally. This fact of the dynamic nature of these two should be borne in mind in our discussions.

Measurements of intelligence of children and students have clearly shown that there is a wide range of attainments amongst the subjects analysed. This fact of the inequality of man in respect of his initial potential of *Shaktatva* must be clearly recognised by everyone, the parent, the educationist, the government and the land and, if the student is old e by him also. If this is not reco and claim on the basis of a notion of equality is made for tion of a sort for which the not competent, it will result in to the pupils and to the society

In ancient times, this princip spoken of as *Adhikara* and the *karavada* or Competence- however much it may be rep to the unthinking votaries of cracy or socialism, is valid eve For instance, in many places wh Sankaracharya is about to sp the Unitive knowledge of Go *Aham Brahmasmi* or *Tattvam* prefaces it by saying that such ledge is meant for those who conquered all passions by a c and extended process of *Yam Niyama* as ordained in the *d sastras*. Every scriptural text such specifications and even dealing with subjects like log philosophy, or literature state who the *Adhikari* or the comp man is for such knowledge.

Those who argue against this trictive clause and wish that all

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ge should be made common pro-
y and that there should be noth-
like the *guhyadguhyatara*, the most
eric of esoteric knowledge, might
n easily unthinking sympathisers.
y may confuse the minds of these
ple by fallacious argument: they
y say that this *Adhikaravada* is
other mode of re-introducing the
nservative's control over knowledge
r purposes of exploitation. They
y dub it as a vested interest.

But it is worthwhile thinking of the
blem in a dispassionate spirit. Let
consider a subject like Theory of
mbers or Set Theory in Mathema-
Do our colleges throw the doors
e open for anyone to come and
in those classes where they are
ught? Is there not a weeding out of
e unfit and the less fit and the selec-
n of the best twenty or thirty for an

honours course? I remember very well one of the Mathematics Professors, a brilliant young man, who used to ask at the interview of students for Mathematics Honours the question "Have you come in here because you couldn't get a seat in other Honours Courses, subscribing to the view that any Honours course is better than a Pass Course?"

Adhikaravada is in vogue in the West, where educationists take great care to see that the students are diverted to proper courses and the best is drawn out of them. All that the doctrine of equality can mean, and this is the view of the best of thinkers on Democracy, is that each individual should be given adequate opportunities for the development of his innate powers. When there is a limit to these innate powers, no amount of training can alter the situation. A great thinker, Bertrand Russell, in one of his books, speaking of man's mastery over nature, says: 'Man by his mastery over nature has emerged gradually into a degree of liberty for which he seems as yet insufficiently adult.' So there is such a thing as one being 'insufficiently adult'. The sooner we recognise this and act in accordance with this realisation the better it is for everyone.

There are certain things that everyone should learn and can normally learn. There are also certain things for which a student has no aptitude or competence. It would be waste of the precious time of a student and waste of national resources if we set unsuited tasks to such students.

In a country like ours where as yet opportunities are not as many as one

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esires they should be, it is better hat everyone gives thought to this roblem. A parent should think of he suitability of the system for the eeds of his son. This is a hard job; nd perhaps calls for a degree of dispassionate thinking on matters relating to himself and his family which ay not be easy of attainment. To ee that the parent is enabled in doing so, the educationists and the authorities ought to take up the matter in a more sympathetic manner and enlighten both the parent and the student in the right manner so that the best could be done under the circumstances.

Serious thought ought to be given to this problem and the best out of the situation should be drawn out. This needs highly enlightened public opinion, a change in the attitudes of people regarding the respective merits and demerits of various professions, and a concerted action by all well-wishers of society and the individual to remedy the defects. In a democratic set-up in which we live it can be only through proper public opinion that the problem can be set right.

Indian inheritance has been happily in tune with these needs. Every great text points out that knowledge should not be broadcast to all and sundry—*Idam te natapaskaya nabhaktaya kadachana*. Further, Indian Thought also does not consider the work of man as high or low. Each one is enjoined to do his *swadharma*, action in consonance with his attainments and abilities. □ □ □

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A Case for Chastity

SMT. K. SAVITRI AMMAL

I read in a recent number of the *Readers' Digest* an article in which the writer deplores the modern trend of the moral degeneration and advocates the advantages of the practice of chastity for removing many of the ills in society. The article set me thinking of how the ancients in our own country laid great stress on that virtue, and of how men and women practised it with so much faith and constancy that it bestowed on them extraordinary strength of both mind and body. They were able to acquire even divine powers through extreme self-control.

Usha recently got married and was living with her husband. When her parents made plans to go on a pleasure trip they asked her if she would like to go with them. Usha readily agreed and duly presented herself at the time of starting.

"What? Did your hubby let you?" I inquired playfully. "Why? Where does the question of letting come?" asked Usha. "I just told him I should like to go, and he said, Oh yes. Please yourself and there is an end of it".

What do we learn from this? Does it not show the freedom that Usha enjoyed with her husband and als perfect understanding that existed ween them? She can certainly d she likes. She has no need, indee await her husband's pleasure in e little thing she does. There is no c tion here at all of the husband b superior and enjoying all the privi of life and the wife being submis and merely attending to his wan

The modern ideal of marri emphasises the need of absolute e lity of rights and status between married couple. For have they no walk hand in hand in the path of with all its joys and sorrows to shared equally by them, and so l as it is so, is it not absurd to ma distinction between them?

Usha of course would not m cancelling her trip if she had doubt of her husband's whole-hear approval. For she is brought up the ancient Hindu tradition and c ture which would hardly permit her develop an independent will of l own and claim the right of acting cording to it.

Usha evidently cherishes the anci Hindu ideal which glorifies the wi devotion for the husband and c sequently has learnt to look upon

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asure as her own.

Modern civilization, however, has ry little regard for the ideal which kes a difference between the sexes. has indeed distorted the vision of oman. In her abstraction she is ely to forget her fundamental nature ent by the will of God for a great rpose in life. For, she is first and remost a mother. Her prime con- rn lies not in indulging in the mere asures of the flesh, but in rearing th devotion the lives that owe their stence to her. Her mother-in- ct will doubtless rise above all hers and ultimately find fulfilment giving itself totally in love and rvice. It will lead her to make any ount of sacrifice for those she loves. "Frailty, thy name is woman" says kespeare through the mouth of mlet. Indeed, woman has borne e reproach, since the world began, of ing fickle, frivolous and inconstant. e is compared to the lightning for r unsteadiness, to the sword for her rtlessness and to 'Garuda' and the eping wind for her swift changes f mood.

हृदानां लोलत्वं शस्त्राणां तीक्ष्णतां तथा ।
तानिलयोः शैघ्र्यमनुगच्छन्ति योषितः ।।

But there is another side to her aracter. The mother in her, capa- e of supreme self-sacrifice, when the ur comes, easily triumphs over all r failings. She is the symbol of in- ite patience and endurance.

In the highly civilized countries, here woman enjoys even greater eedom and independence than man, e conception of her being essential r bringing peace, love and happiness the home, is cherished more loving- ly than that of her as a rival, challeng- ing man in his struggles through life.

The play *'Candida'* of Bernard Shaw bears out the truth of this con- ception. The author has portrayed the character of Candida, the heroine of the play, as queen of the home, de- voted mother, wife and friend all in one. A situation arises in the play wherein the love of Candida is suspec- ted by the husband. In the pride of his manhood he tells her rather boast- fully that he is able to offer her in re- turn for her love his home, his honour and his loving protection as father and husband. He has provided her with every material comfort she could de- sire. Do not these words extolling the superior claim of the husband echo the sentiments of Sita expressed to Kausa- lya while taking farewell of her?. She has done nothing wonderful, Sita says in accompanying Rama to the forest. What woman will not worship the husband whose bounty is unlimited whereas that of the father, mother and the son can hardly be beyond a limit?

मितं ददाति हि पिता मितं माता मितं सुतः ।
अमितस्य हि दातारं भर्तारं का न पूजयेत् ।।

The reply that Candida gives to her husband's challenge is just to make him see the other side —the real side of the picture. It nearly reflects the an- cient Hindu ideal held aloft for ages as the one supreme state that a woman can attain. She tells him calmly how her devotion and concern help him, in reality make him what he is, and how she takes care to make everything smooth and quiet for him, so that he is not bothered with the petty worries of the household, and how when there

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money to give she gives: and when
re is money to refuse, she refuses
and that she builds a castle of com-
rt, indulgence and love for him and
nds sentinel always to keep little
ar cares out. She deals with the
n who come to collect the bills with
eat tact in order that he should go
out his work as undisturbed as ever.
es not this extraordinary devotion
f Candida place her surely among the
laxy of the 'Pativratas' of old?

It was the firm belief in the ancient
ys that a woman needed no other
eans for her salvation than her
astity and her devoted service to
er husband. With the special pri-
lege of the wife she assisted him in
is religious rites. This was practis-
with such faith and fervour that as
result of it, it developed in her ex-
raordinary powers which rendered
er as unapproachable as fire to any
man who tried to violate her modesty.
But such things may seem hardly con-
vincing in this age which requires sci-
entific proof for everything that is be-
yond the pale of pure reason.

People have lost their faith in the
things of the spirit. With what
courage and confidence Sita replies to
Ravana in the *Ramayana* when he
importunes her to be his wife! Says
Sita: "I desist from reducing you to
ashes for your gross impropriety to-
wards me only because of my wish
to save my 'tapas' and also because
of the absence of Rama's sanction."

असदेशात् रामस्य तपसश्चानुपालनात् ।
न त्वां कुर्मि दशग्रीव भस्म भस्मार्हतेजसा ॥

How could Sita carry out her words
unless it is by the power acquired
through her faithful practice of the
austerities of chastity?

There is another story which relates
to the spiritual vision acquired by a
Brahmin lady through her devout
service to her husband and the strict
observance of the dharma of a "pati-
vrata". A young Brahmin sitting in
deep meditation under a tree was dis-
turbed from it by the excretion drop-
ped on his head from a bird perched
on its top. The Brahmin looked up
with fury, and lo, the next instant the
bird fell down dead at his feet. He
could not but be elated at his own
power which could kill a bird with a
look. He then went to the house of
the Brahmin lady for alms. He had
to wait a long time before she could
finish attending to her husband and
then come to him with the cooked
rice. She saw his eyes blazing with
anger and said in a sarcastic tone: "Sir,
control your anger; don't think you
can do the same with me as you did
with that bird". The Brahmin was
astounded to hear this and prostrated
himself at her feet craving her forgive-
ness for his folly.

Again, the following story describes
the power of chastity in still more
glowing terms. Nalayini vowed that
the Sun should not rise on the
morrow, for the curse of a Rishi
meant that her husband would die at
sun rise the next day, and this she
could not allow to take place. In due
obedience to the will of a great "pati-
vrata" the Sun did not show himself
the next morning. The world was
plunged in darkness. At the entreaty
of the Gods, the curse being with-
drawn, the Sun rose resplendent again

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in the sky dispelling all darkness.

That even the inexorable laws of nature can be made to obey the will of a woman is an unmistakable proof of the unique power of chastity.

Even inanimate objects seem to be sensible of that power in the following anecdote. The wife of the Saint Thiruvalluvar, so the story goes, was drawing water from the well. When she heard her husband calling her, she immediately hastened to go to him leaving the pitcher where it was, and lo! it stayed where it was without dropping into the well until she returned to draw it up again.

The modern age may ignore these stories as mere legends, things of the imagination. But are they to be dismissed so summarily as tha wonders! Do they not refl grandeur of the ideals set up rishis of old for ages for the and spiritual growth of the But the influence of science dered the things of the spiri vague and opposed to reason, materialistic tendencies have firm hold on the human mind glory of the present civilizatio phenomenal achievements in realm of Science. It has led conquer even space and unra mysteries.

It is a sad thing to note, ho the higher man soars in space lower he seems to sink to the of moral degeneration.

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For Our Chiranjeevis ...

The true Spirit of Sacrifice

dear Chiranjeevi,

We have seen how important it is have a good character, and also it is the foundation on which we build all the other good things of .

Now let us have a good look at the ally important virtues of selfless- s and the true spirit of sacrifice. se also are important, if we are to successful in our search for true piness.

Our story this time takes us to the rt of King Yudhishthira, the eld- of the Pandavas. He was once per- rming the Asvamedha sacrifice, and s doing it to the satisfaction of all se present when, to the great sur- se of all the onlookers, there came the scene a blue-eyed mongoose, h one side of its body having a den colour.

ven more surprising were the rds that came out of its mouth. It dressed the King, and it spoke with voice of thunder.

"O King!" it said, "the sacrifice that you have performed here is nothing when compared to the simple food that was given away once by a generous and selfless Brahmana of Kurukshetra."

Shocked at the sight of this strange creature, and at the even stranger words that it spoke, all the people who had gathered for the sacrifice asked it to explain why it was there and why it spoke the way it did.

For answer, the strange creature narrated the story of a simple, selfless and God-fearing Brahmin who, though poor, was blessed with the true spirit of sacrifice, as a reward for which he, along with his wife, son and daughter-in-law, went to heaven, to live there in eternal bliss.

This Brahmin, who lived in Kurukshetra, depended for his and his family's food on the few corns of barley which he collected from the field near his humble home. They used to prepare their meal from the flour of this barley.

The Brahmin and his family were

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all noble and selfless persons, ever conscious of *Dharma* and the need for self-control. They were poor, and could only eat one meal a day. Sometimes, even this was not possible, and then they would remain hungry.

Their state became worse when a great famine once overtook the land. One day, having managed to collect a small amount of barley, from which they prepared a humble meal, they were about to commence eating it when a Brahmin came to them as a guest.

Forgetting their own poverty, hunger and difficulties, the noble family gave the Brahmin a great welcome, and he was asked to join them and share their meal.

The Brahmin, who was also hungry, readily ate what was offered to him, but continued to be hungry. Noticing this, the wife of the Brahmin offered to give him her share of food as well. "Give him my share, my lord!" she said to her husband. "Let him eat it and go from here after a full meal."

To this, however, the Brahmin would not at first agree. She had little to eat herself, and the Brahmin was very worried about her health. So he said to her, "how can I consent to your parting with your share of this food and let you starve and waste away?"

But the wife insisted. "Please do give my one-fourth share to the guest," she said. The Brahmin could not resist her noble self-sacrifice, and at last gave away her food to their hungry guest.

He took and ate it, but, alas, was still hungry. Seeing this, the Brah-

min's son, like his mother, i sisted on giving up his share o Once again, the Brahmin arg pleaded, but without success, son was as noble and selfless parents. Finally, the Brahmin to give his son's share of food guest, and spoke these words boy: "You take after me in fo feature, in conduct and in re It shall be as you desire."

Once again did their guest t eat the extra food, and once alas, was he still hungry. S time, the daughter-in-law o Brahmin, who was as noble a less as the rest of the family, her share of food as well.

Once again did the Brahmin persuade and to plead, and again did he fail. "My sole jo daughter-in-law said to him, "I serving you and assisting you i due performance of your duties. allow me to offer my portion t guest."

This time, the Brahmin, wh the God of Dharma in disguise fully satisfied. He was also very ed with the hospitality of the min and his family, which they ed him with such a great spi sacrifice.

"Your gift," he said to the min and his family, "is pure, and tained in the most righteous m ....you gave with earnestness with a pure mind and a loving By your pious deed in the dep your starvation, you have earned everlasting place in heaven."

Continuing, he spoke these words: "to earn wealth is good better still is it to offer what ou

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a deserving person. Still more im-
tant of all is that the gift should
e from the heart, with humility
d devotion."

"The door to heaven," he also told
em, "is hard to find. It is bolted
th greed. Desires stand guard in
nt of it. It will open only for
se who have conquered anger and
ntrolled their passions."

"Behold!" he then said to them, "the
ds are waiting, with their divine
s, to take you to their happy re-
ns."

When the God of Dharma finished
eaking thus, the Brahmin and his family entered the car that was provided for them and left for their heavenly home.

Continuing the story, the mongoose explained how one side of its body got its colour of gold. "Having seen all this happen from my hole, I came out and was attracted by the flavour of the flour which had dropped on to the ground through the fingers of the guest of the Brahmin," it said. "I rolled on the ground, and that is how half my body became golden."

Having said this, the mongoose disappeared, leaving all the people in the place in a state of great surprise.

□□□

My dear Chiranjeevis,

Are some of you getting restless and anxious? I think so. Your prize books have not gone to you.

MAMA has now sent letters to everyone who won the first and the second riddles. In these letters you will find that you have been asked to select any book from the following six:—

1. Reverence for Life: Albert Schweitzer.
2. Gospel of Work: Swami Rama Thirtha.
3. Faith of a Poet: (Rabindranath Tagore) Dr. Sisir Kumar Ghose.
4. Teachings of Gnanadeva: S.R. Sharma.
5. Peace on Earth: Pope John.
6. Shikshapatri: Sri Sahajananda Swami.

I hope everyone of you will write back to MAMA indicating what book he or she wishes to have for the prize.

One more thing: Some of you have not given your addresses in the letter. For instance, Kumari Nalini Parthasarathi has not given her address. How can MAMA write to you, niece? So will all of you write your address clearly in block letters?

MAMA wishes to be excused if there is a delay in the despatch of books. He has to send to nearly a thousand people these prizes. But everyone will get his or her prize book. Many have asked for MAMA'S address. So here is the correct address: MAMA, C/o Editor, Bhavan's Journal, Bharatiya Vidya Bhavan, Chowpatty Road, Bombay-7.

Yours affectionately,

MAMA

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Concluded from last issue :

HALLUCINATION

R. PARTHASARATHI

Executive Secretary, National Committee for Gandhi Centenary

15th of August 1947! The midnight bells peeled and ushered in the dawn of freedom in India. The whole country hailed Independence and celebrated the day with unbounded jubilation and enthusiasm. The tricolor national flag was unfurled on the ramparts of the Red Fort at Delhi. The nation's peerless leader, the beloved of the people, that brave patriot son of a distinguished father, the chosen political heir of the Father of the Nation, the great, incomparable Jawaharlal Nehru was the shining symbol of the Nation's aspirations and achievement. But the one man who was responsible to bring the coveted and cherished freedom, Mahatma Gandhi, kept aloof from the rejoicings and celebrations. He was not happy. His heart was rent asunder when the country was split by hatred and violence. His heart was bleeding when he saw brother killing brother in the name of religion and community—bloodshed, not to achieve freedom, but shed *after* freedom was achieved!

Among those few who did not participate in the Independence celebrations was Gopal. He was not seen in the office the day previous great celebration. Nor was he at home. Gopal's wife, Leela his children were worried, dist and anxious at the strange beh and unaccountable absence of from home for days on end.

The Gopal and Syed families been close together from their L days. Syed, who was a high Go ment official, was transferred to even before the Lahore holoc Syed was one of those few of who preferred to stay in Delhi, pite the raging communal ran and he and his wife, Sheila, did choose to cross the border to the Nation. This earned for him the pleasure and contempt of his people on the other side. The of friendship between Sheila— Leela, Gopal's wife, became stro

In her distress, Leela often used go to Sheila's house to pour out woes and Sheila always used to sole and comfort her like a sister.

Gopal was also disliked by s friends of his community for friendship with Syed and for the families being so close together.

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"Don't trust him" (meaning Syed), said, "he may be a spy".

Gopal knew Syed too well to heed warnings. The surrounding hat- did not affect the two families. y remained as close as ever.

The blare of trumpets and the roll drums that sounded on the great of Independence, had barely died when another rumble was rd in the Punjab. Cries of ed and violence rent the air. One munity had suddenly reared itself like a terrific monster, vowed to rminate another community. This cade of violence and hatred was times more aggressive and vindic- than the previous uprisings. Men, men, children, of all ages, without inction or discrimination, became ms of this bloody deluge which rwhelmed that part of the country. ousands perished. Thousands fled ward with their life and a few s to cover them. The great wave refugees began sweeping all over country in all directions. Several usands of them sought refuge in hi.

To Gopal, who had himself been a im and had seen with his own s the ghastly scenes of murder and ge at Lahore, the wind from the t helped to fan the flames raging hin his breast. He was only wait- for the opportunity. When the ence in Delhi burst out, Gopal was ght in it. Gopal was one of those inly responsible for instigating the ence and lawlessness which flared in Delhi, that year.

Ever since his escape from Lahore, pal's mind had been working on a nd plan of vengeance. Even when he was in hospital, he had worked out the details elaborately. As soon as he came out of the hospital, all his time, energy and money were spent in carrying out his grand plan. In pursuing his object, he sought the help and services of some of the subversive elements who had already formed their own groups. He organised and financed an underground organisation for carrying out his plan. He got for them, through illicit means, arms and ammunition.

In all these activities, the one person who stood by him and assisted and abetted him was his Private Secretary, Miss Violet. It was she who would bring valuable information from time to time, establish contacts and communication with others and do other innumerable and useful jobs no one else could do, without rousing suspicion.

Poor Leela was totally unaware of these activities of Gopal. No wonder she bitterly complained against him to Sheila. Sheila's husband, Syed, also now began to suspect Gopal's character. He tried to meet his friend several times with a view to "check up" on him. This set Gopal's mind working. Why was Syed so solicitous and inquisitive? After all, human nature was the same everywhere. Supposing he was a "spy" as his friends suspected him! Once this poison of suspicion entered his mind, Gopal's vision was dimmed and whatever his friendship with Syed might have been, he could not help harbouring unkind thoughts about him. So when Syed attempted to meet him, he evaded him with excuses. Syed was puzzled with Gopal's attitude. What

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was the reason for Gopal avoiding him? Other thoughts entered Syed's mind. A "shrewd" suspicion assailed him.

"Gopal is not the same old Gopal. His conduct is strange. Someone has a deep influence over him. Who could it be except a woman? And who could that be but that wretched woman Secretary of his! The poor fellow looks hallucinated!" So thought Syed and he communicated his thought to Sheila.

The fire of hate was kindled in Delhi. Rivers of blood began to flow, as in Lahore and in the Punjab. Hundreds were killed—men, women; even children. Thousands fled from the city. Several others took refuge in safe places.

Syed and his family did not move; they stuck to their posts. Often they were in great danger. But th saved, because the neighbou them well and they were able tect them from harm. Syed wife gave shelter in their h several persons belonging t warring communities, who we ing from the sword of hate.

Suddenly, one evening, trou ed in the locality where Sy residing. Nobody knew how started it. It flared up into those usual witch-hunting and criminate killing, looting and Law and order were at a stand mad, bloodthirsty mob, proceed wards Syed's house. Syed ca and tried to pacify and reaso the unreasoning rabble. Sudd shot was heard, it was follow three or four more. Syed's bod riddled with bullets and he fell ly facing the cowardly mob. came out shrieking and saw he band's lifeless body. She fell and covered it and began we Suddenly a dastardly hand flas sword and cut her into two. Sy Sheila martyred themselves i true Rajput fashion.

"Stop! Stop! Stop this madne is our man!" yelled a voice. came running to the spot—too He saw the bullet-riddled bod Syed and the severed body of S

The leaders of the murderou recognised Gopal. They hailed with cries of "Jai."

"You dastardly cowards! derers! Beasts!" shouted Gop them. Tears welled up in his He could find no more words. mob leaders were stunned. silently withdrew from the spot.

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or the second time in his life, Gopal was dazed. He moved from the spot and walked aimlessly not knowing where he was going. That reflected his true mental state also. The world around whirled furiously before his eyes; in it he saw pools of blood whirling in red circles; amidst the red circles, he saw dimly the smiling face of Syed with its kindly eyes; this superimposed over that were Leela's tearful eyes. Then he saw Hanumanlal's decapitated head dancing in the pool of blood; he saw his daughter Susheela's face, in the form of a white lotus which was dripping with blood-red colour. All round he heard ghastly noises, wailing voices. Above the din came ghoulish yells, "Kill! Blood for blood!"

Above all this devilish din and noise, he heard a feeble, but clear voice as if from far beyond or above: *"Vengeance is no manliness! He that seeks to conquer hate by hate is a coward. Conquering hate with love is true courage and manliness.* . . . . . .

Suddenly Gopal woke as if from a trance; his mind became surprisingly clear.

Next day, at Mahatma Gandhi's prayer meeting, at Delhi, a big mound of rifles, pistols, revolvers, swords and other arms had suddenly piled up; these were the arms surrendered in response to the Mahatma's call. Gopal's part in this collection of surrendered arms was a major one, though many did not know about it. Gopal and his wife, Leela, dedicated themselves in the service of the thousands of refugees. Gopal played a tremendously constructive role by utilising his company's resources to start small profitable industries for employing refugees and setting up colonies for them and providing them all amenities. Susheela became the leading worker in helping women refugees in providing suitable employment through crafts like tailoring, spinning and other avocations. Miss Violet became the moving spirit behind the hospital for refugees which she managed with her usual efficiency.

Gopal's hallucination vanished and he was a new man now, dedicated to the service of the suffering and poor. The hatred and violence generated in his heart died in the flames of the very hatred and violence generated by him and thousands of others like him.

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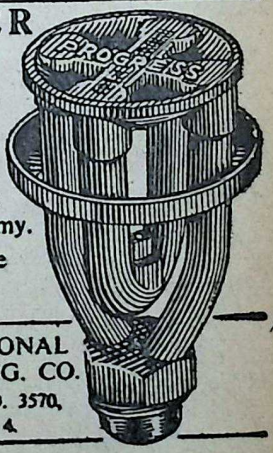

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SRI P. KRISHNAN NAIR *Bangalore*

SRI V. RAMANNA, *Nasik*

SRI P. M. KAMBLI, *Bombay*

KUM. MINAL P. ZAVERI, *Bombay*

LT. COL. G. K. S. PATHY, *Madras*

SRI D. SUBRAMANIAM, *Bombay*

SRI G. K. BARWANI, *New Delhi*

SRI S. SRINIVASA RAO, *Bangalore*

DR. R. C. AGARWAL, *Budaun*

SRI A. A. HANFEE, *New Delhi*

SRI T. N. SINGH, *New Delhi*

SMT. SUDHA MULLA, *Bombay*

SRI B. K. PANI, *Bangalore*

SRI PREMJI PRAGJI, *Bombay*

SRI KARAMSHI PREMJI, *Bombay*

SRI VAIDEESWARA NILAKANTA SHARMA, *Bombay*

SRI MALIK RAM PRAKASH BUDHRAJA, *New Delhi*

SRI C. V. NARAIN, *Panambur, Mysore State*

SRI INDER ROY ANAND, *Bombay*

SRI D. KRISHNASWAMI, *Bombay*

MRS. MEENA SIKAND, *New Delhi*

SRI R. K. HABBU, *Kanpur*

SRI JAGADISH KRISHNA RAO PADTE, *Bombay*

SRI P. N. RAMACHANDRAN NAIR, *Kottayam*

SRI KESHAVRAM B. ENGINEER, *Bombay*

SRI S. G. MASKERI, *Bombay*

SRI NARAYAN BHOJAPPA MEDIKERI, *Shahapur (Belgaum)*

SRI M. I. IPE, *Kelkar Bagh (Belgaum)*

SRI P. K. RAMAKRISHNAIAH, *Bangalore*

SRI S. GOPALKRISHNA RAO, *Anekal (Bangalore)*

SRI JALABALA VAIDHYA, *New Delhi*

DR. PRAKASH CHANDRA MATHUR, *New Delhi*

SRI N. H. JAFRI, *New Delhi*

SRI CHANDRAKANT KESHAV WADKE, *Bombay*

SRI N. RAMANATHAN, *Bombay*

[To be Contin

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...Without Comment

is not socialism or good policy to tell people they can get a pool of one h of rupees made up of other people's money by mere luck and earn ts for the Government by such gambling allurements.

—*C. Rajagopalachari.*

E are going to establish democracy and socialism which cannot be done a day or two.

—*Jagjivan Ram,* Congress President (R).

HE Government must come forward urgently with a measure that would tionalise the banks in conformity with the decisions of the Supreme Court.

—*S. Nijalingappa,* Congress President (O).

THING that was contained in the original ordinance nationalising banks been struck down by the Supreme Court. The provisions objected to by Court had been added later when the original ordinance was replaced by ill in Parliament.

—*A. Baksi,* Secretary of the Banks Department of the Finance Ministry.

S time the struggle may touch upon the question of the country's constitu-al structure.

—*Pravda,* the Soviet Communist Party paper referring to Supreme Court judgment on Bank Nationalisation.

U all know that this is not my speech. This address is the statement the Government. The Governor belongs neither to the Government nor the Opposition.

—*B. N. Chakravarty,* Governor of Haryana.

HE Bombay Municipal Corporation cannot reserve 80% of the stalls in icipal markets for Maharashtrians even if a Maharashtrian is defined reference to residence in the State. It is unconstitutional. It must be sed that selling fruits or vegetables or mutton is a business and it is not alification for business that a person is poor or without capital.

—*H. M. Seervai,* Advocate-General of Maharashtra.

HE Indian situation can be described in a single word, poverty: The erty of politics and the politics of poverty.

—*B. G. Verghese,* Editor-in-chief, *Hindustan Times.*

VING and receiving aid can create bitterness even among friends.

—*B. R. Bhagat,* Foreign Trade Minister.

S have wasted many years in search of excuses for our failures.

—*Pran Chopra.*

HE Goa Telephones Department in a pre-dawn operation disconnected about telephones of the Goa Government for non-payment of bill arrears estimated Rs. 2-lakhs.

—*News Item.*

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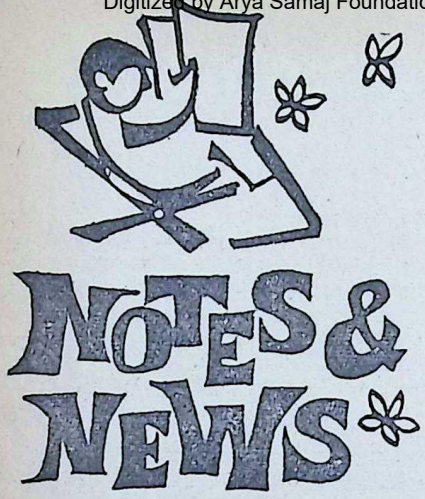

SHASTRIYA SANSKRIT EXAMINATIONS

SHASTRIYA Sanskrit Examinations conducted by the Bhavan will commence on 9th April, 1970, and will continue upto 13th April, 1970. Detailed timetable for the same can be had, by sending self-addressed and stamped envelopes, from the Examinations Secretary, Shastriya Sanskrit Examinations Deptt., Bharatiya Vidya Bhavan, Bombay-7.

SRI NAGARESHWAR SANSKRIT PATHASALA

SRI Nagareshwar Sanskrit Pathashala's Annual Day Celebration cum Convocation was held on 4th January 1970. Sri Shantayya K. Math., D.E.O. and Sri Meer Zafar Ali Khan, City Municipal Commissioner were the Chief Guest and Sri Manik Rao Gada, President, D.C.C. Bank, Dist., Bidar presided over the function.

Bharatiya Vidya Bhavan's Sanskrit Examination Certificates were awarded at the hands of Sri Meer Zafar Ali Khan and Sri Shantayya K. Math, D.E.O., distributed the prizes to the rank students.

In his Convocation Address, Meer Zafar Ali Khan, City Municipal Commissioner, praised the activities of the pathashala as the only institution in this big and educationally developi[illegible] for spreading Sanskrit.

BHAVAN'S MADRAS KENDR[illegible]

THE half-yearly Convocation [illegible] Sanskrit Vibhag and the Forei[illegible] guages Academy of Madras [illegible] was held on the 27th January, [illegible] the Kendra premises. In the [illegible] able absence of Sri Jaisukhlal [illegible] who was to have presided over th[illegible] vocation, Sri T. V. Viswanatha Iy[illegible] away the Diplomas, Certificates, [illegible] and Shields to those who had [illegible] the last examinations in Sanskrit, [illegible] and German. It is worthy of n[illegible] this time there were more ca[illegible] who sat for the examinations an[illegible] ed them with distinction. In h[illegible] cluding remarks, the Chairman c[illegible] tulated the Kendra on the good [illegible] it has been doing and stressed th[illegible] portance of Sanskrit and appea[illegible] the people to take to study of S[illegible] in more numbers than before.

Sri K. Balasubramania Iyer, [illegible] Chairman of the Kendra, welcom[illegible] gathering and Sri S. Narayana[illegible] Secretary of the Kendra, proposed a [illegible] of thanks.

* * *

CHIRANJEEVI K.V.K. Sundara[illegible] Kumari Parvati, each aged 11, ha[illegible] tinguished themselves by taking [illegible] Kovid Examination held in Mad[illegible] October 1969 in the scheme of [illegible] Sanskrit Examinations. They are [illegible] of the Sanskrit Vibhag of the M[illegible] Kendra. Our Kulapati is happy to [illegible] gratulate them on their achievem[illegible] confer his blessings on them.

Chiranjeevis Parvati and K. V. K. Sundaram

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ANSKRIT UNIVERSITY

HE Government of Orissa has decided establish a Sanskrit university at Puri promote studies and research in nskrit language and literature.

The legislation providing for the blishment of the university—the h in the State—would be undertaken the Orissa Government after it is roved by the Government of India. The university, when established, will st Rs. 20 lakhs to the State.

EPUBLIC DAY CELEBRATIONS:

Joint rally of about 25 schools was d at the Andheri Campus to celebrate Republic Day. Srimati Lilavati unshi, Vice President of the Bharatiya dya Bhavan, addressed the gathering students. Principal Sri Vyas of the avan's Public School and other Prinals were present.

Srimati Lilavati Munshi referred to mbay as a cosmopolitan city where cross section of the Indian communi- lived in harmony. She referred to great responsibility that devolved the Principals in the upbringing of ir wards. She exhorted the students lead a life of discipline and dedica- n and, instead of wasting their time idle talk, to engage themselves in ething constructive and to do in the it of true scouts. at least one good t a day.

She hoped that they would all lead ife true to the pledge of oneness they d taken on the occasion.

Flag-hoisting, the salute to the flag; ng of *Vijayi Vishwaki ranga pyara* the *Janagana mana* marked and de the function holy and memorable.

EPUBLIC DAY AT THE BHAVAN

RI NAVIN KHANDWALLA, Hon. n. Secretary of the Bharatiya Kala ndra unfurled the National flag at Bhavan's Gita Mandir and after the lutation to the flag and the singing of , praise, he exhorted the audience ich consisted of the members of the avan's family to dedicate themselves the cause of making India a great untry, so that the flag may fly unsul- d in the world.

AVADHANA VIDYA:

ONE of the things for which India can rightly be proud of is its Avadhana Vidya (Memory Power) and other great attainments in the field of learning. Astonishing feats of memory power are demonstrated by these Avadhani's as they are generally called.

Bharatiya Vidya Bhavan recently had a demonstration of this kind when Muni Shri Mahendra Kumarji, "Dwiteeya" in the presence of Muni Sri Nagarajji D. Litt., Anuvrat Adviser, performed some of the most astonishing feats of memory. Srimati Lilavati Munshi, Vice-President of the Bhavan presided and the audience consisted of distinguished men like Sri J.H. Have, Hon. Director of the Bhavan, Sri V.S. Page, Chairman, Legislative Council, Shri T.S. Bharde, Speaker, Legislative Assembly, Shri Navin T. Khandwalla and a number of important people from the Press and about 700 members of the public.

As many as 15 different feats like Digital Memory, Linguistic memory, Pancha ghatamula shodhanam, Sanskrit Verse Memory etc. were demonstrated.

An instructive talk on the Avadhana Vidya was given by Munshi Sri Nagarajji. Sri J.H. Dave spoke of these marvellous avadhanis as ancient equivalents, of course, human, of the modern computers and tape-recorders. The Avadhana programme was conducted by Sri Rashmi Jhaveri. Sri Navin T. Khandwalla proposed a vote of thanks at the end.

BHAVAN'S BANGALORE KENDRA:

DR. KARAN SINGH, Union Minister for Civil Aviation delivered a lecture on the Message of Swami Vivekananda at the Kendra; Swamy Prabuddhanandaji, President of the Sri Ramakrishna Mutt, Bangalore presided over the function. He listed the five messages of Swamiji as Unity of all Religions. Divinity of Man, Dignity of the Individual, Service to Society and Abiding love for the country. In his speech he pointed out that Swami Vivekananda had a vision of a resurgent India taking its rightful place in the comity of nations.

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Swamy Prabuddhanandaji described Swami Vivekananda as a multisided personality in his presidential remarks. (See Photo Feature)

KALIDASA JAYANTI

THE M.E.S. College of Arts, Commerce and Science, Malleswaram, Bangalore-3 arranged a two-day Kalidasa Jayanthi last month. There was a symposium on Kalidasa, a tableau depicting scences from Kalidasa and a scene of Abhignana Shakuntlam was enacted. Governor Sri Dharma Vira inaugurated the Jayanthi and Vice-Chancellor T.K. Tukol presided over the celebration. Dr. V.K. Gokak spoke on Kalidasa's contribution to Indian culture and poetry under the chairmanship of Sri K.R. Ramachandran, Education Secretary. The Sanskrit students and lecturers in Bangalore University participated.

TEMPLE FOR LORD SUBRAHMANYA, SECUNDERABAD

THE construction of a magnificent temple for Lord Subrahmanya, on a 50-foot hill which was specially named as Skandagiri, at Kamakotinagar, Parsiputta, Secunderabad, is an ambitious one-lakh project commenced in 1968 by a few devoted Subrahmanya |bhaktas, at the instance of His Holiness Jagadguru Sri Sankaracharya of Kanchi Kamakoti Peetam.

The Garbha Griha of the temple has now been constructed and the Kumbabhishekam performed on January 22, 1970. The construction of 16-pillared Maha Mandap and other mandaps for Lord Shiva and navagrahas has yet to be completed.

The Temple Committee looks forward to munificent donations of devotees to complete the project. Contributions may be sent by cheque or draft or cash to:

The Secretary,
Sri Subrahmanyaswami Adi Krithigai Laksharchana Committee,
189, West Maredpalli
Secunderabad-26.

ACWORTH LEPROSY HO JUBILEE FUND

THE scourge of leprosy it still large in our country. Inspite of treatment being available, most remain undiagnosed or do not vantage of the treatment facili spreading the disease. It has be mated that out of 25 lakhs of patients in our country, not mo 6 lakhs, are under treatment.

In Bombay, Acworth Leprosy tal, Wadala, has been doing services in the field of lepro Eightieth anniversary of this well institution synchronised with th tenary year of the Father of the Mahatma Gandhi, to whom the the Leprosy sufferers was most is indeed fitting to celebrate these in a significant manner.

We would like to take up this tunity to collect donations for ing our services for the cause of with the following objects in

(1) To focus the attention public in general and practitioners in particular problems of leprosy in all through education

(2) To facilitate rehabilitati leprosy patients in servi well as in society, and

(3) To promote research in aspects of leprosy.

The achievement of these objec not be possible without active co-operation. It is hoped that don will be made liberally for the cause of our fight against this disease. Donations are exempt income-tax.

The patrons and donors are re to contact Dr. A.C. Parikh or N.A. Sardesai, Secretaries of the worth Leprosy Hospital Jubilee mittee, Acworth Leprosy Ho Wadala, Bombay-31, (Tel. No. 47 Cheques are to be drawn in the of Acworth Leprosy Hospital Fund.

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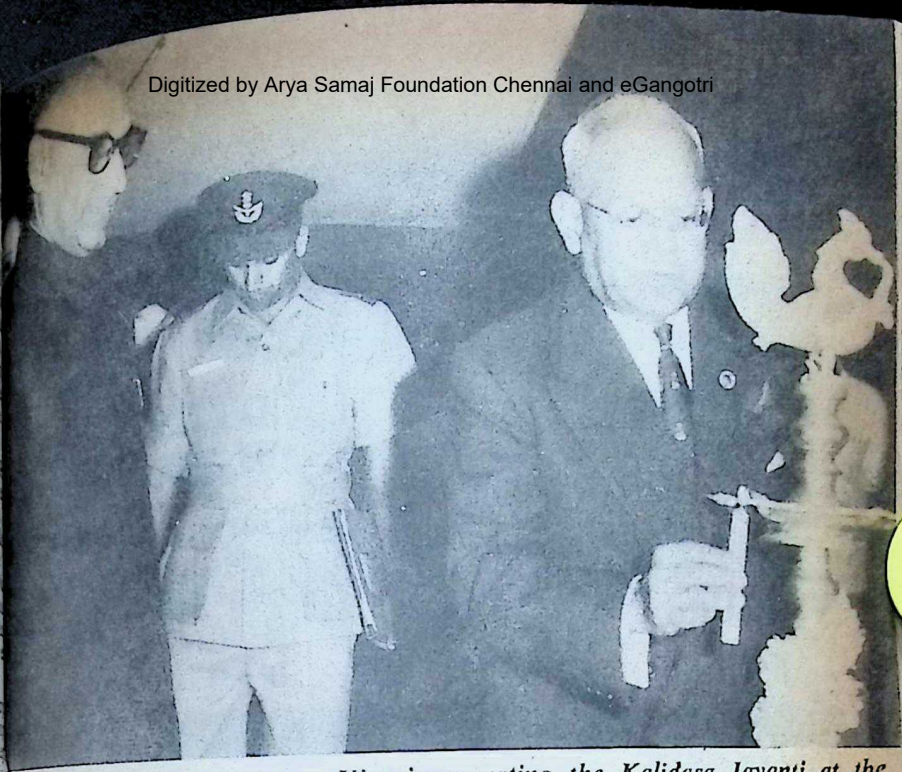
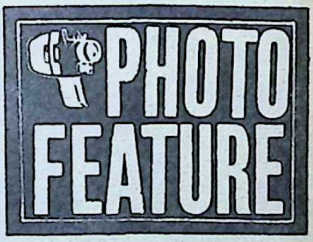


Governor of Mysore, Sri Dharma Vira inaugurating the Kalidasa Jayanti at the M.E.S. College, Bangalore. Principal M. P. L. Sastry, Hon. Secretary of Bhavan's Bangalore Kendra is also seen in the Picture.



Sri Mir Zafar Ali Khan, City Munic Commissioner, Gulbarga, awards I van's Sanskrit Certificate to the R student, Kumari Meera Avaradker Nagareshwar Sanskrit Pathashala, du the Annual Day Celebrations.

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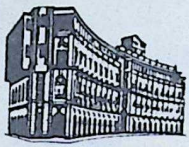

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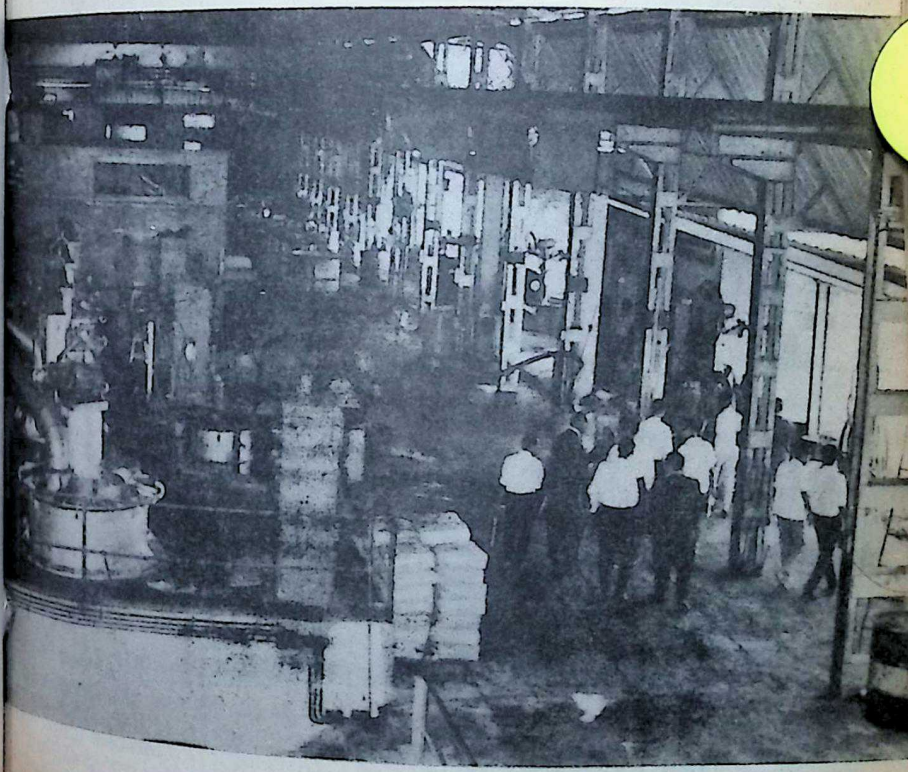
...n Singh, Union Minister of ...ation and Tourism speaking at ...'s Bangalore Kendra on "The ...f Swami Vivekananda". Swami ...mandaji, President of Sri ...ha Mutt, Bangalore presided.

...ion of more than a hundred ... of the Indian Institute of ... visiting the Bhandup factory ...dian Paints. Delegates are ... factory.



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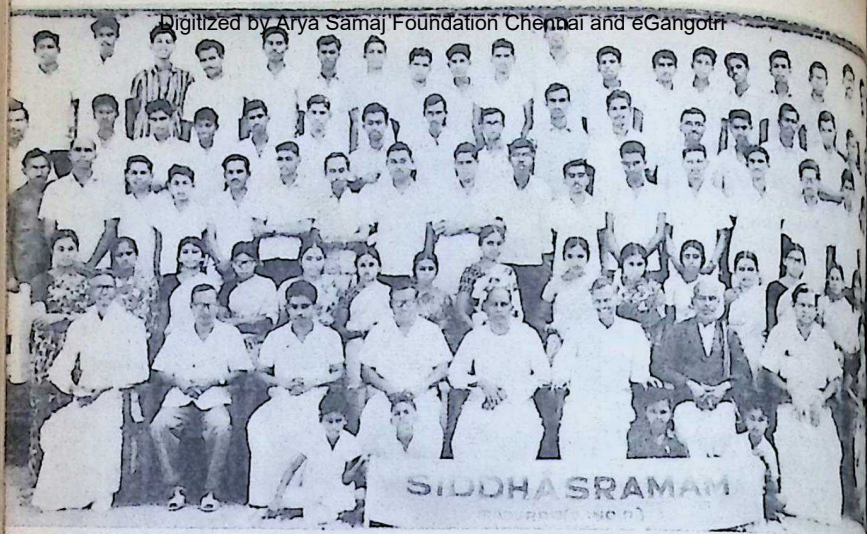

Vidyarthis and Pracharaks of the Siddhashrama Samskrita Vidyalaya, M... (Tamil Nadu).

Muni Sri Mahendra Kumarji and Muni Sri Nagarajji on the occasion of demonstration of Avadhana Vidya or Memory Power at the Bharatiya Vidya Bhavan, Bombay. Sri J. H. Dave, Hon. Director of Bharatiya Vidya Bhavan speaking of the Avadhana Vidya and introducing the two great Avadhanis.

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Our Bookshelf

NDHI AND BOMBAY by K. Gopalaswami. Published jointly by the Gandhi Smarak Nidhi, Bombay, and the Bharatiya Vidya Bhavan. pp. 586, Rs. 50/-.

HILE there may not be wide agree-nt on Bombay's claim to be regarded the *urbs prima in Indis*, there is little bt that it has been the home of pro-ssive causes. This small island, obs-and inhospitable at one time, has eloped into a mighty magnet, draw-diverse men of talent and enterprise its shores.

Mahatma Gandhi was neither born in mbay, nor was he its permanent ident, but he realised the need for ning it over to his cause to ensure t it acquired national approbation d support. Throughout his life, the y was steadfast in its loyalty to him, erally supplying him with the sinews war during his great nonviolent mpaigns against the British Raj.

Since both he and the city benefited y their mutual association, it was in e fitness of things that the organisers the Gandhi Smarak Nidhi, Bombay, nsidered it appropriate to commission e writing of a book to commemorate s historic connection. Their choice of e writer was equally sagacious. Sri opalaswami is a keen student of airs, who has fulfilled the difficult task presenting a cogent account of the Mahatma's doings in Bombay out of a ost-readily-accessible and scattered aterial.

While the foundation of Gandhi's greatness was laid in South Africa, it was in Bombay that his conviction about the soundness of his doctrines was deepened. As the author points out, he used the city as the "spring-board for his various nation-building activities". Not all his ventures were, however, successful. He certainly succeeded in rousing the national anger against the repressive Rowlatt legislation, but his attempt to win Muslim allegiance to his political movement by joining the so-called Khilafat wrong to it, in no way helped the cause of communal concord.

Mr. Jinnah, who was at first well disposed towards him and who saw no enormity in calling him 'Mahatma' later turned against him and succeeded not only in deepening the discord between the Hindus and Muslims but in winning a separate Statehood for the latter. The book presents ample material relating to the famous Gandhi-Jinnah talks of September 1944.

The Mahatma's crusade for khadi and Prohibition and against the evil of untouchability received Bombay's powerful support, but, as in the rest of the country, it made no lasting impression on the life of the city. Nevertheless, Gandhi's activities in Bombay provide a memorable chapter in the social and political history of India.

Sri Gopalaswami's book will certainly be valuable to all those who are interested in the Gandhian literature.

—*V.B. Kulkarni*

THE INDIAN TRIUMVIRATE—A Political Biography of Gandhi-Patel-Nehru: by V.B. Kulkarni. Published by Bharatiya Vidya Bhavan, Bombay 7. Rs. 50.

DELIGHTFULLY and gratefully do we hail the massive volume of 711 pages, an intensive and critical study of the life and work of the three great makers of Indian history in the present century, by the wellknown journalist-historian, Sri Kulkarni. The outstanding chapters among the nineteen relate to Gandhi in South Africa, his fight for Indian freedom, an appraisal of his achievements, the Iron Sardar as disciplinarian and statesman, Nehru the nationalist and

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internationalist, the Prime Minister and the planner, and his foreign policy. The shortest and last chapter of about five pages deals with the Triumvirate, a term which may suggest the government of a Board of Three instead of merely a trio so famous. The Index is puny though it is analytical to a slight extent.

Mahatma Gandhi was unquestionably unique, and his non-violently securing independence for our country is unexampled in history. All the three heroes worked together, and a similar triad cannot be discovered in the long history of India. Gandhi's doctrine of trusteeship is as valuable to-day as his anthropo-centric outlook and Spartan simplicity. "He has been rightly classed with world teachers such as Buddha and Christ" (p. 707). In short, he spiritualised not only politics but the whole of man's life.

The Sardar's crowning glory was the integration of Princely India, and though he resembled Bismarck, he did not share the latter's contempt for (the German) princes (p. 709).

Nehru was an olympian, but "in spite of his numerous personal assets, his success as Prime Minister was by no means impressive. He was an impatient idealist...It was...very much in his gift to make the country great, but he failed to grasp the opportunity" (p. 710). From the non-military point of view, he has been compared with Napoleon for his hard work, his explosive mind, his condonation of the faults of his colleagues and not comrades, etc. The author's penultimate sentence is worthy of note. "India's greatest need today is a set of rulers inspired by the Gandhian concept of rectitude, by the robust pragmatism of Sardar Patel and by the sincerity and enthusiasm of Nehru for public causes." (p. 711).

—*R. Sathianathaier*

INDIA'S COTTON INDUSTRIES: FROM NEGLECT TO A NEW VITALITY. Published by Khadi and Village Industries Commission, Bombay 56. Re. 1.

THIS illustrated brochure gives the reader a glimpse of the golden age of the Indian civilization, when and crafts of our country enjoy reputation in distant lands. It a vivid picture as to how Ind was regarded as the 'industrial of the world' till the eighteenth suffered a steep fall during the rule.

The light dawned in the co the arrival of Gandhiji on the with his programme of rural re tion as an integral part of our struggle. After the attainment pendence, a shape was given to ji's dreams of rural developme establishment of All India Kh Village Industries Board in 1953 and then the Khadi and Vi dustries Commission in 1957, view to stabilising the rural eco developing and promoting kh village industries for the uplift downtrodden rural masses.

With the help of charts and ta brochure highlights the contri made by khadi and village indu resuscitation of the rural ec Khadi and village industries prog has so far covered as many as 1.2 villages upto 1967-68, providing ment to over 21 lakh persons of ral areas, who earned over Rs crores as wages. The total prod of khadi and village industries in 68 amounted to Rs. 87.10 crore rise in the value of khadi prod from Rs. 2.2 crores in 1953 Rs. 28 crores in 1966-67, gives an the rapid strides taken by the Kh dustry. The total production of th ducts of village industries in 1 amounted to Rs. 74.49 crores a number of artisans employed wa lakhs.

The brochure attempts to wrong notions about the working decentralised sector, which has rendering a yeoman service to the masses.

—R.

GUJARATI

MADHYAKALINA GUJARATI HITIYA MAN TATTVA VICHA Dr. Nipun I. Pandya. Publishe

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Ashok Prakashan, 162 Princess Street, Bombay, pp. 280, price Rs. 8.

Madhyakalina Gujarati Sahityaman Tattva Vichar is a welcome addition to the sparsely cultivated philosophico-poetic literature in Gujarati language. Originally a doctoral thesis, it now comes before us in a book form with a few additions and alterations. The work bears an imprint of painstaking scholarship and penetrative insight into the different systems of philosophy and religious sects that have given content and inspiration to Gujarati poetry of the mediaeval period. The work is divided into seven chapters. The first chapter is devoted to a sort of spade-work for what is to follow. It also gives us a resume of the salient features of mediaeval life and the forces that moulded it. The remaining six chapters of the work are concerned with the exposition of different philosophical disciplines and religious sects and the illustration of their impact on the Gujarati poetry of the period. The exposition of the different sects and systems has been done in a concise manner. The lucidity of language and the clarity of thought make the comprehension of the abstruse philosophical systems an easy task for the common reader.

The author has with commendable studiousness explored mediaeval Gujarati poetry for its philosophic thought-content. The result of his explorations is presented to the reader in a non-pedantic, though quite in a learned manner. The examination and assessment of poetry from a philosophic or sectarian stand-point is bound to tend towards tedium. The author is to be commended for avoiding this tedium, without in any way sacrificing scholastic standards.

For an integrated study of mediaeval Gujarati poetry, one can ignore this work only at one's own peril. The present work, under review, is therefore recommended to all serious students of mediaeval Gujarati literature.

—*B. G. Upadhyaya*

THE WORKING PRESS—Special to New York Times—Edited by Ruth Adler—Lalvani Publishing House, 210, Dr. D.N. Road, Bombay-1. Price Rs. 6.50.

A UNIVERSAL glamour attaches to the life of a newpaper reporter and more so in the case of reporters doing job in foreign countries, most often under very trying conditions. The reading public and the Editor of the paper concerned are concerned with the story only. Naturally, the Editor is keen that the story should be a good one, based on truth. Few people can realise the hazards which a reporter has to undergo before getting a good story. A reporter has to show competence and he must tell the truth, as these qualities really go to make the top-class reporter. The experiences of many a reporter in getting 'scoops' and when reporting events which shake the world, are "exciting, exotic and often dangerous" and they only know the full implications of the trials and tribulations they had to undergo. Reporters are human beings and they are bound to be caught up emotionally while in the process of gathering news. But it is commonly acknowledged that the true reporter has to be objective and his personal views and likes and dislikes are kept by and they should find no place at all in the report. They have to go after the facts, sort them out and set them down objectively. More than anything else, the reporter has to have his eye on the 'dead-line' and his copy must reach the office by that time. As reward for all the hazards and trials he undergoes, the reporter gets the satisfaction in meeting the challenge and doing even more than what is his reward. A true reporter has to be tactful, resourceful, be certain about his facts; and more than these he must have a good stamina and be able to withstand the strain of long and arduous journevs and forego his conveniences. Sometimes, in line of dutv, reporters' trials lead them far from civilization, far from the well-beaten news tracks.

The Working Press, edited by Ruth Adler contains stories written by reporters of the New York Times about their doings in getting stories for their paper. The New York Times—common-

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ly referred to as Times—many a time deputed a 'small army' of reporters to cover great events all over the world. Assignments in foreign countries, which generally are not friendly to the country from which the Reporter has gone, are very difficult to perform, but many stories in the book speak about the exploits of reporters and the way they managed to get 'great' news. Times reporters have been dealt with ruthlessly and deported from countries ruled by Dictators, for no fault except that they "knew too much and reported it too well."

The book under review gives an interesting account of the manner in which Mr. Tom Wicker, White House correspondent of the Times during the Kennedy administration, reported the assasination of John Kennedy, in Dallas on November 22, 1963. From bits and pieces, a big story had to be made.

In many cases, the reporter, when in confusion and in a hurry, trusts his instinct for truth.

The Working Press certainly makes absorbing reading and journalists will greatly benefit by going through book in detail. The general public get some idea of the devoted and duous task a reporter has in the ing of his stories. It is a stimu book.

—*K. S. Rama*

THE BHAGAVADGITA (A Analysis) by Sri K.V. Iyer pub by B.V. Patel & Co; Francis J Street, Madras-1. Price Rs. 1.5

THIS small but admirably well-w book, running into the second ed a fact sufficient to establish its p larity, is a welcome addition to the literature.

An admirable introduction to Gita, it makes the reader turn to original, which, when read for the time might generate in the mind of reader the same perplexity which Krishna's account of the Sankhya Yoga doctrines created, giving rise that question of Arjuna: Why d thou baffle me thus?

The author has simplified the text dividing it into convenient units, ing these units headings and sub-h ings and introductory and explana notes, rearranging the verses and v groups of the Gita in a conve manner and letting the rearranged carry the message.

Special mention should be made that part where the author has brou under one head the ideal characters the Gita, the Sthitaprajna, the B mabhuh, the Gunatita, the Jnani, Jivanmukta. Immediately after follows the Disciplines or the Sadh enunciated by the Gita.

This accent on the practicability the principles is the most notewo feature of the Gita. Of the Pras natrayis the Gita is primarily a that has an emphasis on Sadhana. author has rightly stressed this aspe

The Sanskrit text is followed by English transliterated text, transla and author's own connecting links notes following or preceding them. T book is well got up and is free fr mistakes.

—*R.A.*

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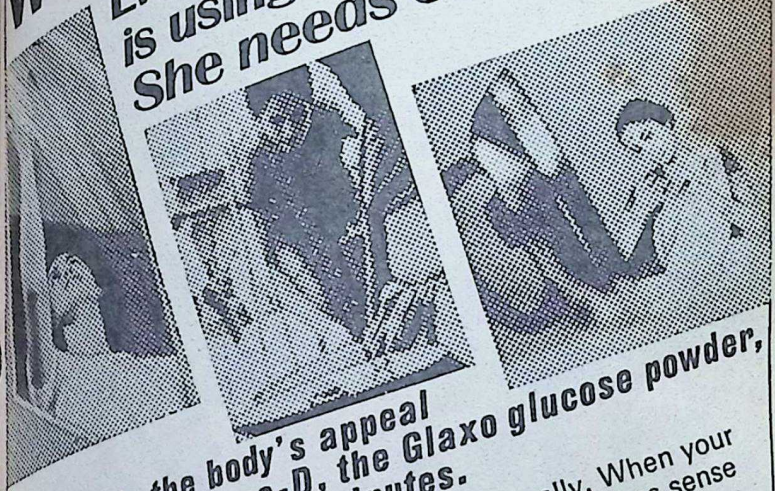

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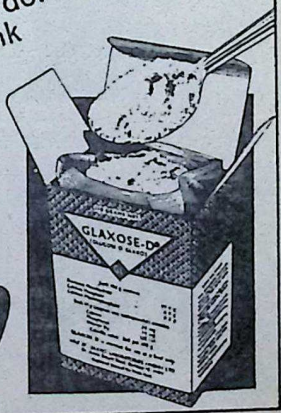

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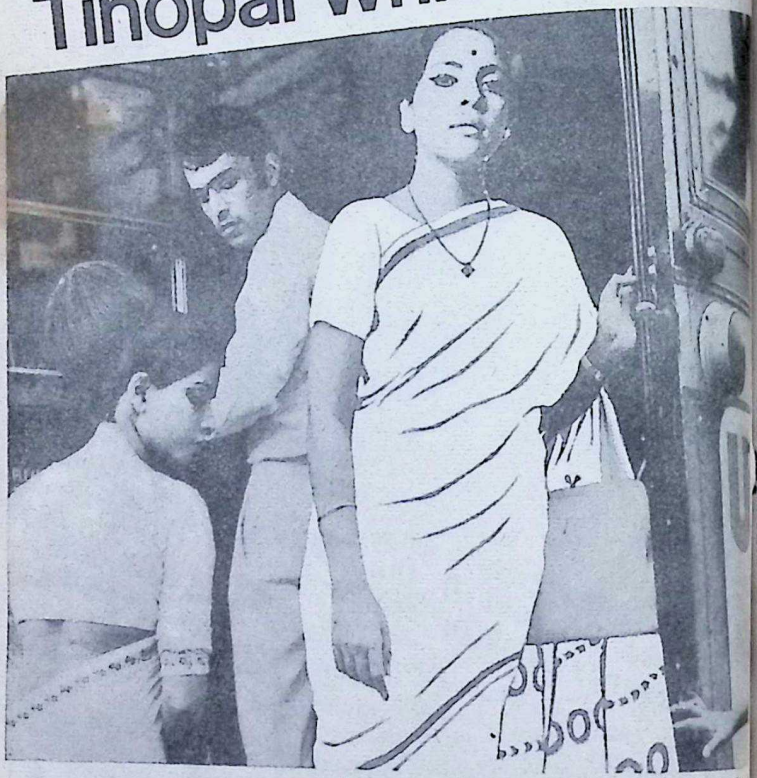

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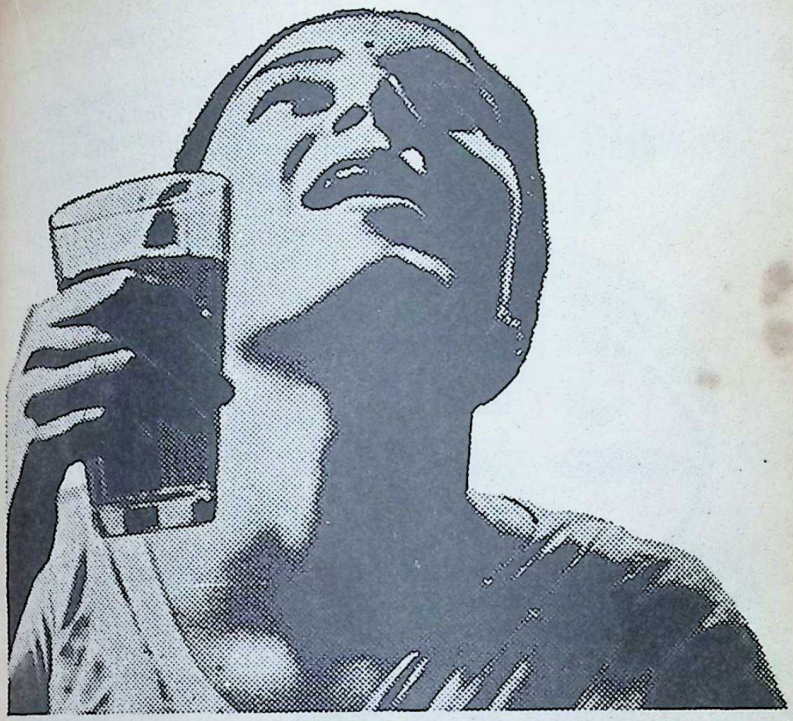

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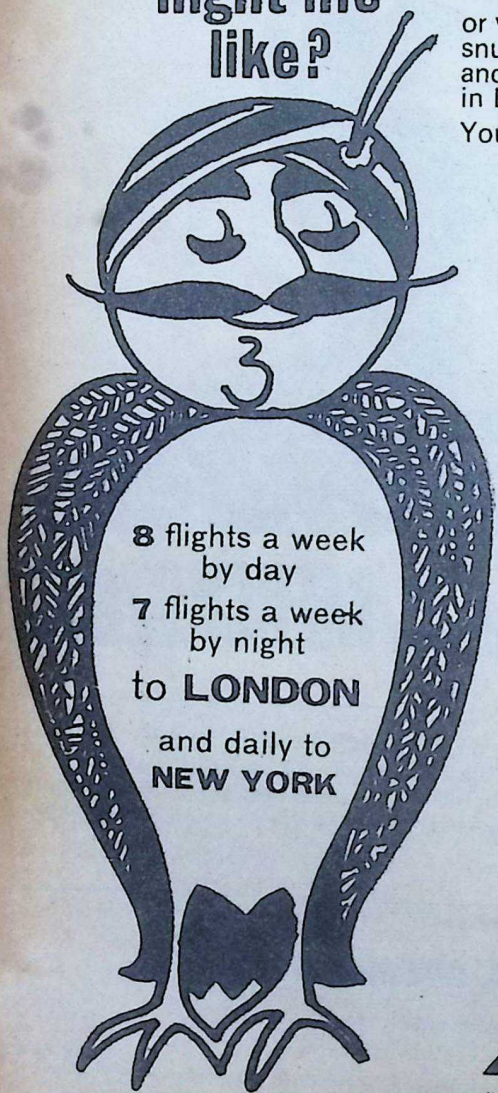

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Vol. XVI

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BHAVAN'S JOURNAL

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Let Noble thoughts come to us from every side
—Rigveda I-89-i.

BHAVAN'S JOURNAL

PRAYER TO LORD SIVA

अकाण्ड ब्रह्माण्डक्षयचकितदेवासुरकृपा–
विधेयस्यासीद्यस्त्रियनयन विषं संहृतवतः ।
स कल्माषः कण्ठे तव न कुरुते न श्रियमहो
विकारोऽपि श्लाघ्यो भुवनभयभङ्गव्यसनिनः ।।

When dire destruction of worlds entire loomed large,
When demon and god in helpless panic, succour of Thee implored,
As poison from the ocean rose in defiant rush to scald;
Unmindful didst Thou drink to stain thy beautiful neck,
But no stain disfig'ring only lustre hath it left,
Hallowed by Thy vigil to rid the world of fears.

—*Pushpadanta's Mahimnastava*, 1,14.

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KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Sanskrit Through The Ages-III

BHARATIYA VIDYA BHA
BOMBAY.
MARCH 8, 1970.

MY YOUNG FRIEND,

IN this letter I shall trace the course of Sanskrit from its sad period of hybernation during the Middle Ages when, owing to lack of patronage in general and occasional positive acts of suppression, it could not make much of a progress, to its subsequent revival during the British period. Strangely, the British advent saw a more favourable climate for the encouragement of Sanskrit and found also a good number of admirers and savants who were totally enslaved by the glory of Sanskrit. Colebrooke, Sir William Jones, and even Warren Hastings himself were great figures in this revival. The Discovery of Sanskrit, as it is often termed, created a great renaissance in the West; in Germany the great and monumental dictionary of Roth and Boethlingk, the St. Petersburg Dictionary, the editions in the Sacred Books of the East of Max Muller, and later the pioneering work of Lanman, Whitney, Bloomfield, all these followed and to-day Sanskrit with its great fillip to Linguistics has become a preoccupation of major universities,

VI

With the advent of Alla-ud-din K ji (A.D. 1296) Sanskrit entered a stage. He destroyed many of universities of North India. Wi ever there was Muslim rule, Sans was deprived of patronage. Men learning, to whom Sanskrit was breath of life, fled to distant vill where in their homes or li *pathashalas* they kept bright the to of their beloved learning. To whole mass of the people, bowed d with misery, flying before the uns ed vandals, Sanskrit remained t light, the strength, the hope of glorious future, the pathway to s vation, something more than life self.

Learned men threw themselves the generosity of the ordinary pe who were ignorant of Sanskrit, a then took to the popular literature the derivative languages. This led the great renaissance beginning in 15th century, of which the Bhakti a the Sant Schools were the outstand products. Spiritual and moral res gence found their expression thro the study and adaptation of the *Ma*

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...the *Ramayana*, the *Bhagavad-* and *Gitagovinda*. In Hindu ... the patronage of Sanskrit ...rs became a primary duty. ...gh the general public progres- ...lost direct touch with Sanskrit, ...allest town and even big villages ...ained a *pathashala* and revered ...dents. In North India, Vraja- ...a was the medium *par excellence* ...gh which the influence of Sans- ...rmeated both life and literature.

VII

...the 19th century, Sanskrit as a ...n language was confined to the ...shalas and their alumni; but the ...enance of a *pathashala* was the ...e of every enlightened locality. ...numbers of Brahmanas were re- ...d as priests, astrologers, pandits ...*pauranikas;* and the *shastras* ...h they produced kept the influ- ...e of Sanskrit alive, though the ...ty of these men ranged from the ...dopaedic pandit, who could quote ...r *Shastra*, down to the village ...t who could only mumble muti- ...d verses at the marriage or funeral ...mony. Even those who did not ...w Sanskrit were familiar with the ...rous adaptations in their own re- ...l languages, of great Sanskrit ...s. Sanskrit thus provided a vast ...y for maintaining the bond ...ghout the land.

...en the Moghul empires faded ... the last vestige of a shadowy ...l bond disappeared. What was ...as the unity provided by the ...e which was derived from and ...dent on Sanskrit. Enlightened ...s of the East India Company were at a very early stage fascinated by Sanskrit. They tried to preserve the great *pathashalas*. They collected Sanskrit manuscripts, edited and published them; and when the universities were founded in the middle of the 19th century they made Sanskrit the predominant second language in the country.

The Indian universities were the birth-place of the powerful Sanskritic revival which, in association with Western culture, led to the modern Indian Renaissance; to the growth and enrichment of all our spoken languages and the development of a national language, Hindi. Sanskrit is the language of gods; it has brought us their gifts.

VIII

Indian unity during the last century was based upon British arms and by the conscious unity created by Sanskritic culture. British arms disappeared. Partition followed between two groups of men whose subconscious mind drew inspiration from two distant sources. Today, In India, the Collective Unconscious of the people in represented by what Sanskrit stands for; their greatest conscious unity lies in a way of life dominated by Sanskritic culture. Today Sanskrit is religiously studied in most of our universities, colleges and high schools. In no less than 10,000 *pathashalas*, men devoted to a lifelong study of Sanskrit use it as a living medium. Possibly more than 25,000 people in the country speak it with fluency. Over 5,00,000 men follow the priestly vocation and bring God nearer to man

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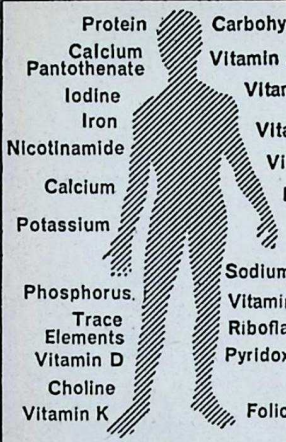

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red million people echoes, on
casion of a birth, marriage o
or in prayer or ritual, to the
accents of sacred recitals in S
The episodes, characters, imag
idioms of the *Mahabharata*, t
mayana, and the *Bhagavata* ha
woven inextricably in the tex
people's lives. The Indian lan
spoken by over 250 million hav
and are being enriched by S
vocabulary.

India attained her solidarit
cultural vitality through Sansk
through Sanskrit alone has s
tained them. With rare exceptio
great and the noble, those wh
influenced life as a whole, have
times in our land found self-fu
with the aid of Sanskrit and al
it stands for. In the recent past
though a subject race, regain
lost prestige through scholars
vision had been largely enric
Sanskritic studies. The Univers
most civilised nations find bo
terest and inspiration in these
Sanskrit and the closely allie
form the great cultural link
binds India to South-East Asia,
and Japan. Professor Norman
the then Director of the D
ment of South-East Asian Stu
the Pennsylvania University, t
that students preparing to go to S
East Asia discovered that
could not understand its
spirit without a study of San
Urdu, the official language of Pa
in spite of its Perso-Arabic vo
lary, is an Indo-Aryan language

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s Pushtu, the language of Afghani-
n Persian is allied to Sanskrit. The
ad of Indo-Aryan unity runs
ugh Latin and Greek and the lan-
ge derived from them. A true
reciation of the spiritual aspira-
s of the *Upanishads*, the epic gran-
r of the *Mahabharata*, the graceful
rm of the *Ramayana*, the beauty
Kalidasa and the *Bhagavata*, and
e inspiration of the *Dhammapada*
d the *Bhagavad Gita* alone can help
r race to march forward on the
h of inner strength.

IX

Sanskrit being thus the natural basis
our unity, culture and vitality, de-
ves careful consideration of its fu-
. The following four difficulties
st be resolved. First, the highly
ced persons in this country, who
ve studied Sanskrit and believe in
es an integral element of our na-
al life, are unorganised in their
rts to maintain Sanskrit in its pre-
nent position.

Secondly, in our universities and
her educational institutions, there
a growing outlook, borrowed large-
from the West, that the study of
classical language is of little value.
is an outlook based on ignorance,
r, to India, Sanskrit is not a classical
guage which merely serves to add
the accomplishments of an educa-
d man; it is a vital link in the na-
's evolution.

Thirdly, the elimination of the prin-
order which, in spite of its many
ks, gave generous patronage to
e *Pathashalas*, the traditional cen-
s of Sanskrit learning which have so
r kept the language alive as a spoken

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language, and also the decay of religious belief which denies to their products the means of livelihood.

Lastly, the outlook, fashionable in some westernised sections of the people, that a faith in Sanskrit as a vitalising force in the modern world is a sign of revivalism. Their children no longer hear from their mother's lips the Epics, which have made and preserved India. Nothing could be sadder than the fact that over sixty per cent of the candidates for the I.A.S., the prospective rulers of India, did not know of Kunti, the noble mother, or of Karna, the soul of honour and generosity.

With the dawn of freedom and with the acceptance of Hindi, principally drawn from Sanskrit, as the national language, one would have thought that the encouragement of the study of Sanskrit would have been accepted as one of the first responsibilities of our Governments. Some Governments, like that of Uttar Pradesh, have done something. Others, however, have lacked the time or inclination to do so. But it is only a question of time. The basic importance of Sanskrit, which underlies our lives, has had no opportunity to express itself fully through the governing class which the struggle for freedom threw up. To any one who claims to have more than a superficial outlook, it should be clear that our freedom can have no meaning if India loses her soul; that we can have no future if she abandons the principal source of her strength.

I will go even further and say that the world can only be redeemed by a wider appreciation of what Sanskrit stands for; the efficacy of Non-violen-

ce and Truth, Non-waste, Non- and Non-possession and a faith integration of human personal the supremacy of the Moral Ord in the Divine Essence in Man.

The only way in which to the study of Sanskrit, so that not merely a matter of learn research but is a cultural force versal value, is to draw upon energy and resources which present being spent in promoting krit in diverse ways. At the same the general interest and wide support for Sanskrit should not the element of spontaneity by too regulated or centralised. The ment should, therefore, be vit and not merely controlling or reg ing.

Those interested in Sanskrit study the position of Sanskrit each in his own sphere, from the lowing points of view:

(i) The place occupied by San in our universities and higher tional systems;

(ii) the assistance given by Ce and State Governments to Sansk studies;

(iii) the recognition of Shastra les as qualifying the holder for versity degrees;

(iv) the position of *Pathash* their economic condition, and of providing economic assistance them and careers for their stude

(v) the position of Sanskrit search;

(vi) the desirability of having examination programmes for those xious to study Sanskrit privately;

(vii) the desirability of holding

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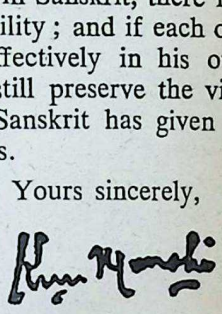
ce of all those interested in Sans-

(viii) the ways and means to make skrit literature, and particularly the is an element in mass education.

r appeal must necessarily be in first instance to educationists, pro-rs, school masters, lawyers, men erature and education, a vast ma-of whom are interested in Sans-in one way or another. It is for to develop a conscious response this movement. In the universities colleges, particularly, groups of cationists, teachers and students could be found who would easily form themselves into centres of study. Naturally even *pathashala* is a centre of Sanskrit. On those Ministers, Vice-Chancellors and high officials who have an interest in Sanskrit, there lies a great responsibility; and if each one of them acts effectively in his own sphere, we can still preserve the vital strength which Sanskrit has given us through the ages.

Yours sincerely,



Statement about ownership and other particulars about BHAVAN'S JOURNAL as required by Form IV (Rule 8) of the Registration of Newspapers (Central) Rules 1956.

1. Place of Publication.	Bombay.
2. Periodicity of its publication	Fortnightly.
3. Printer's Name.	Sri S. Ramakrishnan.
Nationality.	Indian.
Address.	Associated Advertisers & Printers, Bombay-34.
4. Publisher's & Editor's Name.	Sri S. Ramakrishnan.
Nationality.	Indian.
Address.	Bharatiya Vidya Bhavan, B'bay-7.
5. Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital.	Bharatiya Vidya Bhavan, Registered under Societies Registration Act, XXI of 1860, and Bombay Public Trust Act, 1950, No. F 358 (Bom.).

President:
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Whenever adharma *overpowered* dharma, *the ever-compassionate God descends in one form or the other, to uphold* dharma and *to save the world from total destruction.*

Dashavatara Stotra

SRI JAYADEVA

प्रलयपयोधिजले धृतवानसि वेदम्
विहितवहित्रचरित्रमखेदम् ।
केशव धृतमीनशरीर
जय जगदीश हरे ।। १ ।।

O thou that held'st the blessed Veda dry
When all things else beneath the floods were hurled;
Strong Fish-God! Ark of Men! Jai! *Hari,* Jai!
Hail, Keshav, hail! thou Master of the world

क्षितिरतिविपुलतरे तव तिष्ठति पृष्ठे
धरणिधरणकिण चक्रगरिष्ठे ।
केशव धृतकच्छपरूप
जय जगदीश हरे ।। २ ।।

The round world rested on thy spacious nape;
Upon thy neck, like a mere mole, it stood
O thou that took'st for us the Tortoise-shape,
Hail, Keshav, hail! Ruler of wave and wood!

वसति दशनशिखरे धरणी तव लग्ना
शशिनि कलङ्ककलेव निमग्ना ।
केशव धृतसूकररूप
जय जगदीश हरे ।। ३ ।।

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Jayadeva, in his Geeta-Govinda, *praises the ten avataras of God. This prayer is well-known for its elegance, softness and music of the poetic diction, as well as for the felicity and richness of its sentiments. The English rendering of the original is by Mr. Edwin Arnold.*—Ed.

The world upon thy curving tusk sate sure,
Like the Moon's dark disc in her crescent pale;
O thou who didst for us assume the Boar,
Immortal Conqueror! hail, Keshav, hail!

तव करकमलवरे नखमद्भुतशृङ्गम्
दलितहिरण्यकशिपुतनुभृङ्गम् ।
केशव धृतनरहरिरूप
जय जगदीश हरे ।। ४ ।।

When thou thy Giant-Foe didst seize and rend,
Fierce, fearful, long, and sharp were fang and nail;
Thou who the Lion and the Man dost blend,
Lord of the Universe! hail, Narsingh, hail!

छलयसि विक्रमणे बलिमद्भुतवामन
पदनखनीरजनितजनपावन ।
केशव धृतवामनरूप
जय जगदीश हरे ।। ५ ।।

Wonderful Dwarf!—who with a threefold stride
Cheated King Bali — where thy footsteps fall
Men's sins, O Wamana! are set aside :
O Keshav, hail! thou Help and Hope of all!

क्षत्रियरुधिरमये जगदपगतपापम्
स्नपयसि पयसि शमितभवतापम् ।
केशव धृतभृगुपतिरूप
जय जगदीश हरे ।। ६ ।।

The sins of this sad earth thou didst assail, the
Anguish of its creatures thou didst heal;

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Freed are we from all terrors by thy toil :
Hail, Purshuram, hail! Lord of the biting steel!

वितरसि दिक्षु रणे दिक्पतिकमनीयं
दशमुखमौलिर्बलिं रमणीयम्
केशव धृतरामशरीर
जय जगदीश हरे ।। ७ ।।

To thee the fell Ten-Headed yielded life,
Thou in dread battle laid'st the monster low!
Ah, Rama! dear to Gods and men that strife;
We praise thee. Master of the matchless bow!

वहसि वपुषि विशदे वसनं जलदाभम्
हलहतिभीतिमिलितयमुनाभम् ।
केशव धृतहलधररूप
जय जगदीश हरे ।। ८ ।।

With clouds for garments glorious thou dost fare,
Veiling thy dazzling majesty and might,
As when Yamuna saw thee with the share,
A peasant—yet the King of Day and Night.

निन्दसि यज्ञविधेरहह श्रुतिजातम्
सदयहृदयदर्शितपशुघातम् ।
केशव धृतबुद्धशरीर
जय जगदीश हरे ।। ९ ।।

Merciful-hearted! when thou comest as Boodh—
Albeit 'twas written in the Scriptures so—
Thou bad'st our altars be no more imbrued
With blood of victims : Keshav! bending low—

म्लेच्छनिवहनिधने कलयसि करवालं
धूमकेतुमिव किमपि करालम् ।
केशव धृत कल्किशरीर
जय जगदीश हरे ।। १० ।।

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We praise thee, Wielder of the sweeping sword,
Brilliant as curving comets in the gloom,
Whose edge shall smite the fierce barbarian horde;
Hail to thee, Keshav! hail, and hear, and come.

श्री जयदेव कवेरिदमुदितमुदारम्
श्रृणु सुखदं शुभदं भवसारम् ।
केशव धृतदशविधरूप
जय जगदीश हरे ।। ११ ।।

And fill this song of Jayadev with thee,
And make it wise to teach, strong to redeem,
And sweet to living souls. Thou Mystery!
Thou Light of Life! Thou Dawn beyond the dream!

वेदानुद्धरते जगन्निवहते भूगोलमुद्बिभ्रते
दैत्यं दारयते बलिं छलयते क्षत्रक्षयं कुर्वते ।
पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते
म्लेच्छान्मूर्च्छयते दशाकृतिकृते कृष्णाय तुभ्यं नमः । ।।१२।।

Fish! that didst outswim the flood;
Tortoise! whereon earth hath stood;
Boar! who with thy tusk held'st high
The world, that mortals might not die;
Lion! who hast giants torn;
Dwarf! who laugh'dst a king to scorn;
Sole Subduer of the Dreaded!
Slayer of the many-headed!
Mighty Ploughman! Teacher tender!
Of thine own the sure Defender!
Under all thy ten disguises
Endless praise to thee arises.

□ □ □

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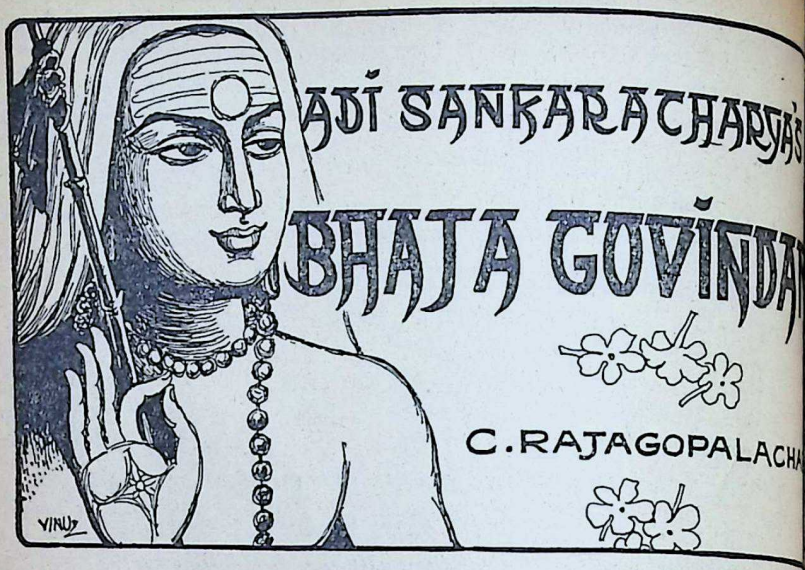

Sri Rajaji's Bhaja Govindam *was first published in Tamil, in 1951 in serial form in the Tamil weekly Kalki. The English translation, now being serialised, is by Prof. P. Sankaranarayanan, Hon. Director Bhavan's Madras Kendra—Ed.*

VERSE 3

IN the third stanza, Sri Sankara speaks about lust. Every one knows that one may conquer other things, but lust is the most intractable of all.

Enticed by woman's beauty, her bosom and the region of the navel,
Do not allow yourself to be lost ;
They are only forms of mere flesh,
Think of them as such every time you look at them.

नारीस्तनभरनाभीदेशं
दृष्ट्वा मागा मोहावेशम् ।
एतन्मांसवसादिविकारं
मनसि विचिन्तय वारंवारम् ॥

Do not allow your eyes to about here and there. Keep from forbidden things. Oth says Sri Sankara, you will be in the vortex of lust. Yes; look pretty ; but do not be away by the external appear the body. A woman who bel another cannot be yours. To what cannot be had leads misery. Do not deceive yours ing that it is harmless pleasure at handsome women. Look things will not produce satis It only breeds desire. It is for me to seek water. But w want to be thirsty? If you seek search for water will follow,

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...? If you do not wish to swerve ...n the straight path, why do you ...e trouble on yourself? If you ... covetous glances on women, it ... breed more lust in you, and your ...ness of mind will lose its strength ...ally without your knowing it. ... difficult even under natural con- ...ns to maintain your purity. ..., why do you make it more ...ficated? To feed your eyes is ...ld to the armoury of your enemy. ...a *gaa mohaavesam*' means 'do ... get overpowered by lust'. 'Aavesa' ...ies your mind getting out of your ...rol and going its own way. If ... eyes have their way, this is what ...n store for you, says Sri Sankara.

...ou must pause and reflect, says he, ...o what is all this beauty which de- ...s the mind. Reflection will bring ...tfastness. What is this thing ...ed "body beautiful?" Is it not ...e flesh and skin? After knowing the truth of the matter, is it wise to be taken in by external appearance? Eyes cannot deceive a firm mind with power to discriminate. Lacking that steadiness of mind, we shall be ruined if we let our eyes wander here and there as they please.

We must train ourselves to control the senses. When we acquire this sense-control, we shall feel a sense of freedom in the mind. Tranquillity ensures it. Craving and lust are seeming pleasures concealing a core of inevitable pain.

If the impulsion of the senses is controlled, tranquillity will come into being without any further effort. Then will ensue a joy that will endure. To attain it, first the eyes must be held under check. Such restraint of the senses is prescribed not for being known as a mahatma or a sage. It is essential for one's ordinary welfare and mental peace.

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VERSE 4

After uttering a warning in the first three stanzas against the arrogance of knowledge, the lure of wealth and of sex, Sri Sankara speaks of the nature of life in the fourth stanza. A lotus leaf floats on water. A water drop rests on it credulously feeling quite safe as it dances on the lotus leaf. Sri Sankara says that the joys of life are as unstable as such a water drop. Man's mind skips here and there even as the water drop dances on the lotus leaf. Unceasing desire is its nature. Afflicted by disease and tossed about by attachments, human life is enveloped by grief.

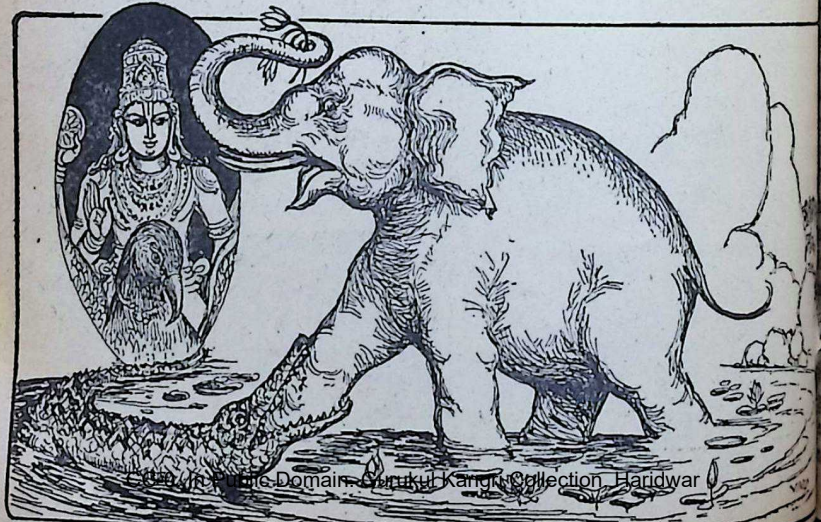
Whatever we seek to obtain in the world is ever mixed with pain. Suppose we get a thing. Immediately we are worried about its safety. Along with acquisition arises the fear that we may lose it, and sorrow attends its loss. The afflictions of the body are numberless. Innumerable are the attachments that prey upon the mind and the a which they breed. The pleas such attachments are not re very truth, they are only ca sorrows. Disease and attac are the terrible crocodiles tha ten to devour our soul. In the ner of the puranic elephant cried out to Narayana to re from danger, we too should se fuge in God.

The waterdrop on the lotu trembles. So too is life, prec and unstable. Know it to be grip of disease and anxiety smitten with sorrow.

नलिनीदलगतजलमतितरलं
तद्वज्जीवितमतिशयचपलम्।
विद्धि व्याध्यभिमान ग्रस्तं
लोकं शोकहतं च समस्तम्

VERSE 5

"Why do you detract from th of life by such statements?", ask fool in his simplicity, "look a kinsmen round me", says he.



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much they love me and make me
y. Is all this false? or is it a
m? Look at my wife and her love
me; will not that alone compen-
for all the pains of life? Ignoring
this, why do you revile at every-
calling it all mere folly?"

answer, Sri Sankara says:

*As long as you are able to earn, so
will your kinsfolk be attached to
After that, when your body has
come infirm, not one will speak to
even in your own home.*

दितोपार्जनसक्त–

स्तावन्निजपरिवारो रक्तः ।

पश्चाज्जीवति जर्जरदेहे

वार्तां कोऽपि न पृच्छति गेहे ॥

My son, your dear ones, kinsmen
servants cling to you only so long
you earn. When that is over and
en they find that you can be of no
ther use to them, your kinsmen will
ppear into nowhere." This caution
Sri Sankara utters is not to find
lt with kinsmen. He only points out
usual course of nature. How are
poor kinsmen to blame for it?

Sri Sankara says: "Do not cling to
at is not substantial. There is only
e thing to which you should attach
ourself. Cling to the feet of Govinda.
ttaining it, you come to grief, at-
ching yourself to other things which
impermanent and unsure. The
that your kinsmen show to you
their interest in your welfare de-
d on the benefit they can derive
you. When you become old and
no more able to earn, they will
away from you. Do not be deceiv-
seeing people gather round you
What Sri Sankara says can be

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VERSE 6

"What you say about kinsmen may be true; but take my wife who is with me here. All the love that she bestows on me—is that too a delusion? Is that unsubstantial? Are not two lives joined together in one body; or more truly, one life in two bodies? Looking on every part of my body as her own, here is my wife living with me always. How then can life be unreal?" asks the simpleton.

Sri Sankara sings:

People at home concern themselves about your welfare so long as there is breath in your body. When the life-breath takes leave of your body, even the wife is afraid of that body.

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यावत्पवनो निवसति देहे
तावत्पृच्छति कुशलं गेहे ।
गतवति वायौ देहापाये
भार्या बिभ्यति तस्मिन्काये ॥

While the husband is alive, the wife lavishes her affection on him, kisses him all over and says that he is her very life. But the moment the in-going and out-going breath stops, she gets frightened of that very body and calling it a 'corpse', she moves away from it. When there was life she would ask: "How is the pain now? Did you sleep well? Shall I massage your feet?" etc. The moment breathing stops, she is afraid to sit near that same body, the body she used to embrace and kiss passionately. If, by any chance, the corpse should suddenly sit up, would she not run away howling? Attachments and associations of the body are of this nature.

Sri Sankara does not advise doning one's wife. Married life go on. But he warns against attachment to that life. Go about life knowing the truth about Do not unnecessarily come to mistaking the false for the true is a wife? What is a son? What connection between your life theirs? The bonds of the body only so long as life lasts. That is Sankara says.

One must perform the duties householder. But, a wise man realising the limitations of every It is profitless to mistake the for the permanent. If one acts a proper understanding of things would have less cause for grief.

[To be Co

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Mayuravara is well known for his Suryashataka which he composed in order to cure himself of leprosy and it is said that he succeeded in it. Anthologies of Sanskrit Poetry attribute these Vakrokti verses to him. We give here these verses against an imaginary background to suit the occasion of Shivaratri. They provide an example of humour in Sanskrit Literature. —Ed.

Shiva and Parvati

—Play at Dice

THE great night of the Lord Shiva—Mahashivaratri—was just a few hours ahead. On earth, great preparations were going on. People in millions with their best offerings of flowers and fruits in great devotion were moving towards the Shiva temples. There was rejoicing everywhere.

However on Mount Kailas sate Shiva disconsolate. The Lord who was accustomed to dance in glee or, when roused to mighty anger, his wonted Tandava, wore a sad and wan face.

Parvati came to his side and enquired, "What ails thee, my Lord?"

"Don't you know?" cut in the Lord with an abruptness that made Parvati wonder whether she was right in asking him the question.

Parvati looked shaken up and miserable.

Noticing the change in her countenance, Shiva spoke, giving vent to his real feelings. "Don't you know, my dear, that this night thousands of my devotees will be worshipping me all through the night?"

Parvati recovered from her stupefaction. Brightening up, she said, "I shall show you a way out of the situation. Keeping awake all through the night is what is worrying you, isn't it?"

"Mind you," warned Shiva; "My devotees will be wide awake this night and you cannot fool them."

It was Parvati's turn to assert.

"Do you forget that your devotees are my devotees as well?"

Shiva asked impatiently, "What is your solution? You haven't told me that."

"Isn't it ages since we played at dice?" put in Parvati with an admiring look at her Lord.

Shiva felt relieved. But he could not resist the temptation of a sly remark. "Oh! I see the point now. You wish to score a victory over me tonight."

"Score a victory!" said Parvati per-

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plexed. "You are too adept for me for a victory."

It was Shiva's turn now to explain. "All I meant was," he said, "that, since I am fond of the *Rudra tras* that the devotees chant th out the night, you may outwit an inadvertent moment."

Mayura Kavi's Poems

The Lord of the Universe with His Consort played at dice. Game after game it was Parvati that lost. Parvati began to wonder. At first she began to think that the devotees were somewhat slack this year. But the heightened notes of the Rudra came wave after wave lapping on her ears. The mighty praise of her Lord temporarily made her oblivious of her lost games and she shared in the joy of the devotees. Very soon she woke up to the realities of the situation. She was now exasperated. She wished to find some ruse to put an end to the game. But she had offered the Lord a solution. So she could not think of calling a halt to the game but wished some excuse.

Vijaya, Parvati's maid-in-attendance, was watching all this. Parvati, in this predicament turned to her and said:

1. विजये कुशालस् त्र्यक्षो न क्रीडितुं
अहमनेन सह शक्ता ।
विजये कुशलोस्मि न तु त्र्यक्षो क्षद्वयम्
इदम् पाणौ ॥१॥

vijaye kushalas tryaksho na kriditum aham anena saha shakta
vijaye kushalosmi na tu tryakshokshadvayam idam panau.

O! Vijaya, the Three-eyed Lord is skilful at playing dice. I cannot play with him; I am hardly a match for him.

Before Vijaya could reply or intercede on Parvati's behalf, Shiva replied, punning on what Parv said. "Surely I am in for Victo I protest I have three th Look, here are just two in my h (Note for those who do not u stand the double entendre in San —Vijaye is both the Locative s form and Vocative singular f *Vijaya* may be taken as victo which case it is masculine and would be the Locative singular. *yaa* becomes *Vijaye* in Voc singular and then it would be fem base and would mean O Vijaya. word 'tryaksho' may be interpret one who has three eyes and also a who has three throwers (dice). humour lies in the subtle suggesti *tryaksho*, implying foul play.)

Parvati, however, wished to co her desire to cry a halt to the g She chose another word from he pertoire to convey the intention.

2. किम् मे दुरोदरेण प्रयातु
गणपति र्न ते ऽभि
कः प्रद्वेष्ठि विनायकम् अहि
किम् न जानासि

kim me durodarena prayatu yadi patir na tebhimatah
kah pradveshti vinayakam ahilokah na janasi.

Parvati began. "Oh, bother. wishes to play dice ..." Parvati the word 'durodarena' which m dice play. But Shiva taking i mean 'the big-bellied one' th

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...apati, finished her verse by saying, ...ell, if you object to Ganapati's pre-...ence, let him go."

Parvati retorted angrily: "Who dis-...s Ganapati?" Shiva replied, "Of ...urse, don't you know that? The ...ole world."

Parvati who had been interrupted in ...r speech pursues it.

...३. वसुरहितेन क्रीडा भवता सह ।
कीदृशी न जिह्रेषि
किम् वसुभिर् नमतो मून् सुरासुराने
व पश्य पुरः ॥३॥

...rahitena krida bhavata saha kidrishi ...a jihreshi
...n vasubhirnamato mun sura suraneva ...shya purah.

What play is that without a wager of ...u or wealth? Aren't you asham-...?" said Parvati.

Shiva was not to be beaten so easily. ...asus are a category of divine beings. ...he replied, "What if the Vasus are ...t bowing down to me. Look at the ...t of gods and demons here prostrat-...g before me." Parvati now wished ...play upon the theme of jealousy ...d win Shiva round.

...४. चंद्रग्रहणेन विना नास्मि रमे
किम् प्रवर्तयस्येवम् ।
देव्यै यदि रुचितम् इदम् नन्दिन्
आहूयताम् राहुः ॥४॥

...dragrahanena vina nasmi rame kim ...vartayasyevam
...yai yadi rucitam idam nandinnahu-...am rahuh.

...nless you wager *Chandra* on your ...d at this game, I find no delight in ...ing. Why do you evade an

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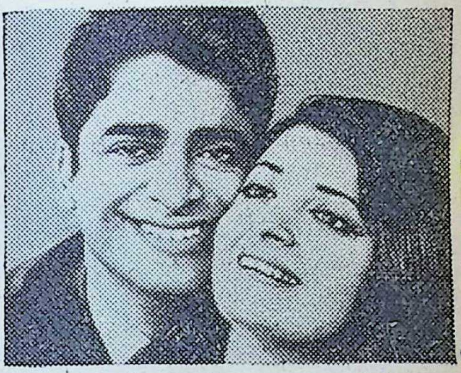

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answer punning?" Shiva wouldn't stop punning. *Chandragrahanena* he took in the other more familiar sense: the eclipse of the moon.

He replied complacently, "Well, if you so desire, Nandin call Rahu here?"

Parvati was stunned. She hated the sight of Rahu, the sharp-fanged one. So she shrieked:

5. हा राहौ शितदंष्टे भयकृति
निकठस्थिते रतिः कस्य ।
यदि नेच्छसि सम्त्यक्तः संप्रत्ये
वैषो हाराहिः ।।५।।

ha rahaushitadamshtre bhayakriti nika-tasthite ratih kasya
yadi nechhasi samtyaktah sampratyev-aisha harahih.

In her sheer disgust and horror at the thought of having to look on Rahu she faltered with the word: rati. She said, "How can I play in joy when that sharp-fanged Rahu is close by?"

She least thought in her condition that the word *rati* was there for Shiva to play upon. *Rati* means pleasure as well as union of husband and wife.

Shiva with a mischievous wink spoke, "Well, if you don't like this garland of a cobra on my neck, see I am removing it even now." The horrified expression *ha rahau* was juxtaposed as *hara ahau* meaning snake garland and Shiva suggested that he was quite willing to throw it away if Parvati was eager for a union.

Parvati now owned defeat not only at dice but at this kind of talk. She said:

6. आरोपयसि मुधा किम् नाहम्
अभिज्ञा किल त्वदंकस्य ।
दिव्यम् वर्षसहस्रम् स्थित्वेति
युक्तम् अभिधातुम् ।

aropayasi mudha kim naham a-kila tvadankasya.
divyam varshasahasram sthitveti yu-tam abhidhatum.

"Why do you foist on me things I never meant. I am ignorant of ornament."

Poor Parvati again used *anka* means both ornament and lap.

Out came Shiva's crowning "We have been married these sand celestial years. Do you still tend that you are oblivious of lap."

Parvati's discomfiture was to the winds as she thought of thousand celestial years' acquain with her Lord.

The poet concludes:

7. इत्थं पशुपति पेशलपाशकलीला
प्रयुक्त वक्रोक्तेः
हर्षवशतरल तारकमाननमव्याद्
भवान्या वः ।।

ittham pasupati peshapashakalila prayukta vakrokteh
harshavashataral tarakam anana-bhavanya vah.

May the joyous face of B whose eyes appeared tremulous tect you. This is that Parvati to Shiva the Lord of the Cattle clever puns which resembled nooses while he was engaged play.

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...Worship at the temple on Maha Sivaratri days was "the great awaken-... to Mulshanker, who was later christened Swami Dayanand Saraswati...

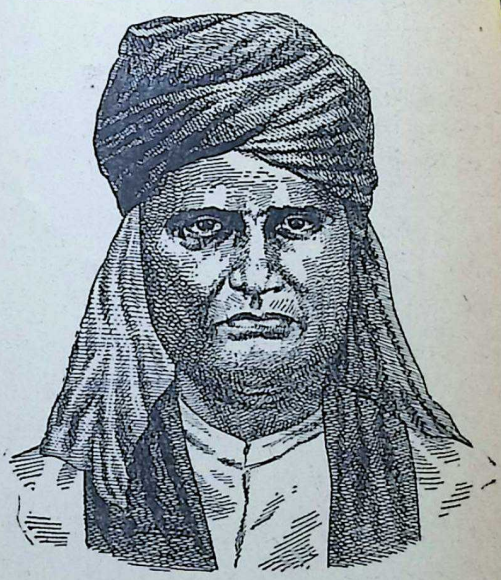
SIVARATRI

and the Enlightenment of Swami Dayanand Saraswati

D. N. VASUDEVA

MULSHANKAR, — christened as Swami Dayanand Saraswati when the age of 30 he was ad-tted into the order of Sanyas was born in a tiny village of Tan-ra in Gujarat. His family belonged the Shiva sect, and his father ini-ted him into its religious practices, d the modes of worship of the age representing Shiva. By the e Mulshankar was about 14 years d, his education as Shaiva was com-ted. This included a good deal of ting. The father was invariably of e opinion that the highest devotion d reverence paid to Shiva would n great merit and constantly im-ssed this on his son. At last, when great day of fasting called Maha ratri came, he followed his r to the temple for the Parthiva along with other youngmen, who mpanied their parents.

The temple was duly lit, and the ces, including Mulshankar's r, had assembled there to per-



Swami Dayanand Saraswati

form Puja and keep the night-long vigil. When it was midnight, he found other worshippers, including his father, overwhelmed with sleep, being unable to resist fatigue. But he re-frained from drowziness by sprinkling

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water on his eyes now and then. When all was silent, he observed a rat removing sweets and other offerings from before the image of Shiva, and polluting the image by playing over it. The scene surprised him beyond measure, and different thoughts crowded upon his mind. "This denizen of Kailas who, according to all religious accounts wields a trident in his hands, could not protect himself from disrespect shown by the tiny rodent! What help could he give to others who worship and extol him! Can he be the Supreme Being, the Mahadev (Great God) of the scriptures, or something else?". Unable to resist such thoughts any longer, Mulshankar awoke his father and questioned him if the stone image before him was identical with the Almighty, the great Reality. The father was annoyed at the boy's lack of faith, and then tried to explain to him that the clay idol of the Mahadev of Kailas, having been sanctified by the prayers of devout Brahmins, had become the God himself; and was worshipped and regarded as such. 'Shiva cannot be perceived personally in this Kali Yuga, the age of mental darkness; hence we have the idol in which the Mahadev of Kailas is imaged by his ries; this kind of worship plea great deity as much as if, inste the image, he were there hi said the father. Inspite of his f arguments, Mulshankar was not vinced. The fasting had fatigue a lot. He returned to his where his mother fed him with and then he fell into deep sleep.

The incident in the Shiva t proved to be a turning point i life. He could not reconcile h to believe that the idol and Ma were one and the same thing therefore, set his heart on co hending the final Reality. As wo at the temple left him very little for study, his father on the boy' treaties agreed to allow him abste from the daily rituals, and to d his whole attention to his studies

After the great awakening, he deep into the Vedic lore, and saffron robes spent the rest of his in trekking about many parts of country, propagating the Vedic gion. He founded the Arya S which continues to work with gressive dynamism. His *Satya Prakash* is the epitome of his cre

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MAHA-SIVARATRI

M. B. PIMPUTKAR

MAHA Sivaratri (the great night of Siva) which falls on the day preceding the New Moon in the month of Magha, is held sacred to Lord Siva. Worship of Siva on the Maha Sivaratri day is considered highly auspicious and meritorious. More important than the customary worship by *abhisheka* and *archana* to the Sivalinga is the mental attitude of undivided contemplation of Lord Siva on this auspicious night. Fasting, control of the mind and worshipfully keeping awake during the night are, therefore, ordained to attain the proper mental attitude. According to the Siva Purana, a person who remains awake without sleeping on Siva's night (Sivaratri), will obtain for himself deliverance even though he does not offer worship. The story goes that a hunter, who was on the look-out for animals to kill, climbed up a tree at night. It was a bilwa tree, the leaves of which are specially sacred to Lord Siva. He kept awake the whole night, which incidentally happened to be Maha Sivaratri. The bilwa leaves from the tree on which he sat began dropping down on the ground where there was a Siva Linga. Though the hunter was not conscious of the fact he was observing Sivaratri by the bilwa leaves dropping on the Siva Linga, he attained salvation as he had conducted the *puja* of Lord Siva and thus unknowingly fulfilled the requirements of the Maha Sivaratri *vrata* by being wakeful the whole night and at the same time observing a compulsory fast.

The significance of Sivaratri is that the night is to be spent in the *japa* and *dhyana* of Lord Siva, without any thought of food or sleep. □ □ □

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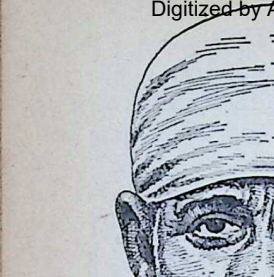

My Experiences of Shirdi Sai Baba—

JAGADISH K. M

SHIRDI SAI BABA is a phenomenon. His physical body disintegrated into the elements many years ago. But today belief in him and his power to assist people in times of distress is growing. The Baba started no cult and spread no religion which one could identify with him. His teachings have, however, been the essence of all religions. His believers are countrywide and include Hindus, Muslims, Parsis, Christians and others and several persons outside the country.

All of us have heard of miracles. A person educated in worldly subjects, however, finds it difficult to accept their existence, for they defy human reasoning and logic. Normally a person has his pride and ego on which he exists and survives. Acceptance of a miracle tends to offend his ego and hurts his pride. Indeed, it needs an unchallenging humility, a strong character and strict adherence to honesty to admit the existence of miracles.

Moreover, to acknowledge a mi-cle is to accept the existence of ...s agency which performs it. O... has indeed to thrust aside his e... which feels ashamed of such acc... ance; to eschew reasoning and lo... for there is no rational explana... one can give for it; and in all h... lity to admit that what one exp... enced was no accident, but in ... words of Gandhiji, the work of ... indefinable mysterious power w... pervades everything."

I am a lawyer by profession a... have been trained to accept a fact c... when it is conclusively proved. ... was with this background and tr... ing that my association with the ... of Shirdi Sai Baba first started.

In May 1948, my wife and I w... travelling in a first class compartm... of the train going from Bangalore ... Bombay. There were six of us in ... compartment including an old co...

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and two youngsters. Having nothing to do, the two youngsters, my wife and I, were playing cards. The old man was obviously praying and his wife was watching us. We had been advised not to travel by this particular route because of the Razakar trouble then prevailing in the erstwhile Hyderabad State. As youngsters, we thought it was our privilege not to heed to such advice which, we believed, was born out of undue apprehensions and fear.

The train had left the last station in the Hyderabad territory and was just approaching Sholapur station in the Indian Union. Suddenly, the train was forced to a stop at a station called Gangapur. There was a large crowd of Razakars on this station, armed with rifles, lathis and other lethal weapons. As soon as the train stopped, a cry was raised by the Razakars. 'All Muslims get down. Kill all Hindus.' The old man immediately ordered us to pull down the shutters and to lock the door. We promptly carried out his orders. For nearly five hours we could hear screams and wailings of passengers who were pulled out of the train, beaten and robbed. Third class passengers fled into the nearby fields and their belongings were looted. The Razakars repeatedly tried to force open our compartment but failed to do so. Even in the midst of this cacophony and panic we could observe the old man praying. Queer enough, from the reports confirmed at the Sholapur station, our compartment was the only one in the entire train that had completely escaped the marauders.

After nearly five hours, the train crawled towards Sholapur. It was a long time before we reached Sholapur station. Once we reached the shores of safety, the old man's wife explained to us that the old man had been suffering from blood pressure and heart disease and that they were fleeing from the Hyderabad territory with all their money and belongings because of the Razakar trouble. Once we reached Sholapur station, the military officers took down our statements and the incident came to an end. Although we had escaped untouched by the Razakars, this incident left such an indelible scar in our memory that for a long time my wife and I suffered from nightmares arising out of it.

A few days after this incident, a friend of mine read out to me, in Bombay, an article in a magazine, obviously written by this old man, wherein he had related this incident and had claimed that it was because of his prayers to Shirdi Sai Baba, that the entire compartment of the train escaped unscathed by the Razakars. As witness to this incident, he had cited my name in the article.

My friend saw me with this article for corroboration of this incident. I told him that the facts stated in the article were all true. It was also true that our compartment was the only one of its kind which had escaped unhurt. It was also true that the old man was frantically praying at the time. I however told him that I had never before heard of Shirdi Sai Baba and that whether this incident was a miracle or a mere accident was for him to judge for himself.

While this incident remained imbedded in my memory, except in the

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course of stray discussion with friends, Shirdi Sai Baba was more or less forgotten for a long time. In the early part of 1953, I again came in close association with the name of Shirdi Sai Baba. This was a bad period for my wife and myself. My wife had been seriously ill and because of her long stay in the hospital she was feeling very miserable. I was having some trouble in my office and had threatened to leave my partners. Life, in general, was fraught with problems, for which no solution was in sight.

On the way to my office, there is a small frame-maker's shop. Outside his shop was hung a picture of Shirdi Sai Baba. Below the picture was his message: 'If you look to me, I shall look to you'. I do not remember how long this picture was hung there, but it was during early 1953 that my attention got first focussed to th ture and the message.

It was then, that I was sudde minded of the old man's a during the Razakar incident, tha di Sai Baba had saved him. Gr ly, I got so obsessed by this p of Shirdi Sai Baba and the m that one day I told my wife abo obsession and my desire to acqui said picture and to perform th of the Baba. My wife readily a to my proposal.

We purchased Baba's p brought it home, lit a lamp be and prayed that we looked to hi solution of our problems. Wi few days thereafter all our pro got settled to our reasonable faction and life ran smooth ag

Was this another accident? W this *puja* a weakness of our m Or could the solution of our p lems be the working of that in able mysterious phenomenon Shirdi Sai Baba? Well! let each judge for himself. For us, since time Shirdi Sai Baba entered our and heart, he became a veritable *familias* of our household. Not the two of us, but our near rel as also the domestic servants ed him as an essential part of existence.

As the *puja* continued daily gradually got used to look to the sings of Shirdi Sai Baba for every particularly in times of distress. M things, big and small, did h which ostensibly appeared acci but which one could, in all hum attribute to the phenomenon Shirdi Sai Baba.

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THE BOOK OF KURUKSHETRA

5. Through The Desert

RISHNA would like to have Pradyumna by his side, particularly n he was likely to be captured by lva. His own presence in Dwaraa, however, was of prime importance. Pradyumna said: 'As I told you ast, Shalva fled away when I was the eve of killing him. He boarded his Viman Saubha and left the d of battle. *Kshaatra-dharma* reed that I should not fight a foe o is no longer able to resist.'

Then he added mischieviously: 'Beh, you have been saving the Ya-a single-handed a number of times now it is my turn to put an end his danger once for all.'

Krishna smiled indulgently. 'Well ought. It is noble of you to undertake this task and my blessings are with you.' Then he laughed and said: 'Come back soon, my son. But don't bring an elderly woman as your wife. Your mother is very particular about it and a married man should never forget the welfare of his mother. And at all times, uphold *kshaatra-dharma*.'

'I will try to do so, father,' replied Pradyumna.

Krishna continued: 'I could have restrained you from undertaking this hazardous enterprise but I also know that you would be happier if you perform individual deeds of valour by yourself.

* * *

Pradyumna and his two companions crossed the river Lavanya and entered

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the desert. They came across an oasis where he and his companions rested, where water was ample and a few trees provided protection against the blazing sun.

There were signs of a large contingent of camel-riders having rested there some months before.

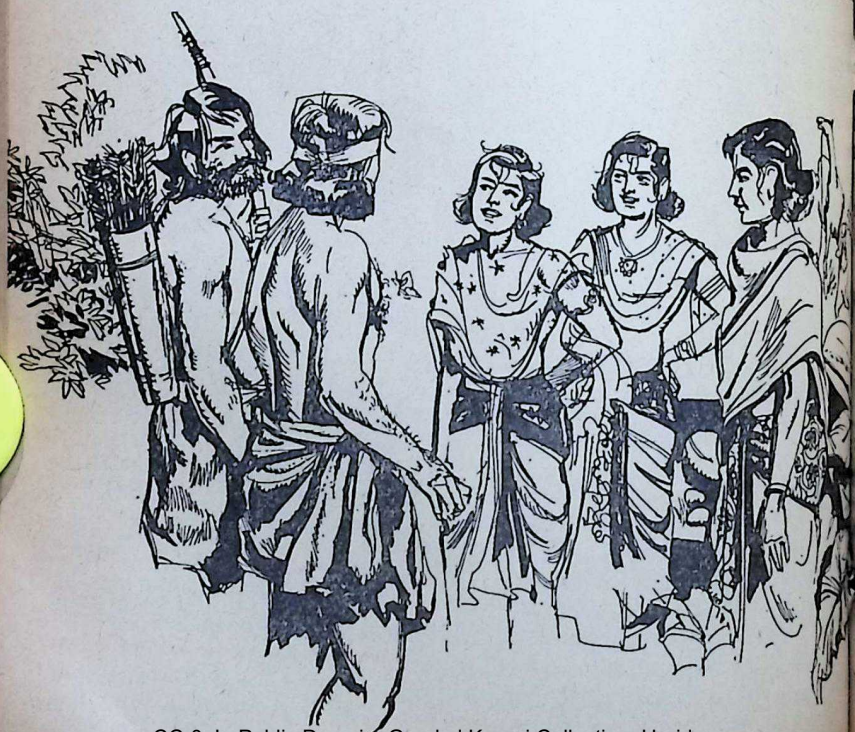
When Pradyumna saw the oasis, there was no doubt in his mind that if he proceeded straight, he would be on the right track to reach Shalva's quarters.

Pradyumna and his companions spent the night at the oasis. Early next morning, after performing the morning rituals and having taken the food that they had brought with them, they proceeded further.

Walking in the sands was a t when the sun became increasing They halted at a tiny village of ten huts. Several camels and ab hundred goats were grazing by. was also a deep well with a t for the use of camels and cattle

Two men came out of the hut of them carrying a bow and ar They put their hands on their and shook their heads, indicating they did not understand what Pra mna said.

While they were trying to u stand each other, another w came out of the hut fully armed spear, sword, shield, a bow and



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was, evidently a Chief. He came near Pradyumna and by a gesture asked him to go away. Pradyumna told him in the language of Saubha which he knew a little, that he had come on behalf of Krishna Vaasudeva, the guardian of *Dharma*, defender of righteousness, to meet the all powerful King of Kings—that was the way Shalva was styled.

When Pradyumna told the warriors that he would like to meet the mighty Chief to deliver the message of Sri Krishna, the Chief laughed aloud as if it was a joke and by gestures indicated that the visitors had got to stay in the village; if they tried to leave it, they would be killed.

He took away the weapons of Pradyumna and of his attendants. He then turned to the camels on which Pradyumna and his companions had travelled. He mounted on one of them and led the others.

Pradyumna looked at the camel warriors, who were evidently high-ranking warriors of Shalva.

'Why have you come here?' asked the Chief.

'I came to greet your mighty King of Kings, of whom I have heard so much,' replied Pradyumna.

The Chief asked: 'What is your name?'

Pradyumna replied: 'Take me to the mighty King Shalva. I will then tell him who I am. As I told you, my orders are to go and meet him.'

'What rank do you hold among your warriors?'

'I am a maharathi and if King Shalva had not invaded Saurashtra, I

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might have acquired the status of an *atirathi* at the next races,' said Pradyumna.

'I am going today and will return here the day after. They are our guests', said the Chief. 'Now that we have taken away all their food stocked on their camels, we should also provide them with a part of it.'

They rode for two days through the desert resting only when they came across an oasis.

On the third day. in the evening, they came to a big oasis where they rested for the night.

On the fourth day, when they started, some camel warriors were seen approaching them; all except their leader, had only bows and arrows. When they came near, they halted the camels and climbed down.

Despite his consistent courte concern for the captives' comfo Chief refused to tell him the de tion.

On the fifth day, when they at a large oasis, they were recei fully armed chiefs.

Under the Chief's instructio warriors brought fresh clothi Pradyumna to wear and called him to surrender his clothes. moment, Pradyumna tried to th their strategy.

'Don't suspect any trick. Yo going to see the Great one, Ki Kings, and you cannot see him your clothes soiled and unclean,' the Chief.

On the sixth day, as the dawn b they rode into a town with hous high-ranking warriors on both si of the road. Streets were littered refuse; naked children went a playing in the dust. As they cr the streets, it struck Pradyumna this was a camel economy; for s camels were tied to the poor-p some of them were being m There were also goats, sheeps mules. But there was no trace of tle or horses.

The Chief took Pradyumna a companions to a camp where were given sumptuous food.

When they started on their jo again, the streets were full of guished persons going about.

Pradyumna tried to talk to o the passers by. The Chief pulled hand and said: 'You and your panions are my prisoners.'

'We are not prisoners. Pris are those who are taken only

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'Not and we have not yet fought,' said Pradyumna.

'I agree with you; fighting is a folly when nothing could be gained by it,' said the Chief with a laugh. 'The great King of Kings has given me special commands that not a hair of your head should be harmed. I have come to take care of you,' continued the Chief.

'What about my companions?' asked Pradyumna.

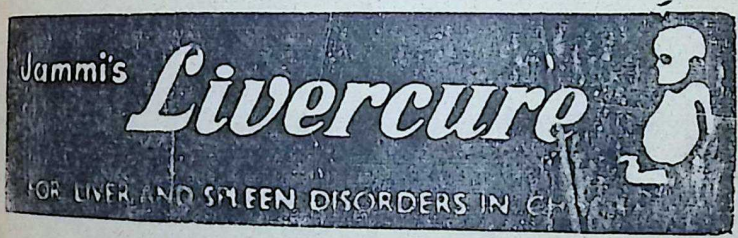
'Oh! They would also be our guests. Come on, let us ride for we have many leagues to cover,' said the Chief.

They rode during the small hours before sun rise and then during the heat of the day, they took rest at a caravanserai or an oasis.

Pradyumna could not understand the strange behaviour of the Saubhas. Wherever they stopped, by prior arrangement, food and other amenities were offered to him as if he was a Prince.

The Chief halted at the principal gate of a mud fort. 'We have arrived at Matrikovata, our destination. This is the end of our journey.' After a little pause, the Chief continued: 'If you want to know my name now, I am Vajranabh, the Head of the Saubha army. Do you want to know your name? You are Pradyumna, son of Krishna Vaasudeva.'

Both of them laughed loudly at the trick which they had been playing with each other.



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Fie on the Kshatriya's Code of Conduct, fie on might and valour, fie on wrath, since through these things such a calamity has overtaken us. Neither have we gained our objective, nor they. We have not vanquished them, nor have they vanquished us.

—Mahabharata,
Shantiparva VII (5,24)

Here then is the problem which we present to you, stark and dreadful and inescapable: Shall we put an end to the human race? Or shall mankind renounce war? People will not face this alternative because it is so difficult to abolish war... There lies before us, if we choose, continual progress in happiness, knowledge and wisdom. Shall we, instead, choose death because we cannot forget our quarrels? We appeal, as human beings, to human beings: Remember your humanity, and forget the rest. If you cannot, there lies before you the risk of universal death.—Bertrand Russell, Albert Einstein, Max Born and others (July 1955).

Non-violence is the law of our species as violence is the law of the brute. I have therefore ventured to place before India the ancient law of self-sacrifice. For satyagraha and its offshoots, non-cooperation and civil resistance are nothing but new names for the law of self-suffering... Non-violence is a dynamic condition means conquering suffering. It does not mean meek submission to the will of the evil-doer, it means the putting of one's whole soul against the will of the tyrant. When under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul, he lays the foundation for that empire's or its regeneration.

Mahatma Gandhi
Young India, (August 1

SCIENCE & AHIMSA

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MAN has been on the Earth for more than a million years. The total number of human beings who ever lived may be roughly estimated at some ten billion. Something like one-third to one-half of these are in the world with us today. This is a consequence of what is called "population explosion", which is a relatively new thing in man's history. The number ten billion, through curious coincidence, is also the number of stars in our Galaxy, as also the number of galaxies in the universe. Incidentally, the number of neurons in the human brain is also of that order. The total number of men killed in acts of individual violence, and wars, probably exceeds some million. This implies that one man every hundred has died at the hands of his fellow men. Some four-fifths of all violent killings have taken place in the 20th century. This is a true commentary on our times. Against this crescendo of mounting violence Gandhi provides a silver lining, a ray of hope and encouragement.

We live in a tormented world rampant with violence: two world wars and yet no peace, man-on-the-moon and yet Vietnam, Gandhi and Biafra, orgy at Ahmedabad. We feel worried and perplexed. What has gone wrong

Author's paper presented to Gandhi Centenary Conference on "Science, Education and Non-violence".

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and what is it that is really wrong with us. We need to analyse and to understand it so that hopefully a remedy can be found and applied. Almost inevitably, this is to be a long and arduous process with no short-cuts, no royal roads. For the first time in man's history, a sizeable proportion of today's youth is educated, more so in some countries and less in others. In a single year, the world expenditure on education today is now more than the total spent on education by the world from the dawn of civilization to 1945. Since 1945, new countries have recently emerged into freedom, and millions of people are receiving education, who in earlier times would have been totally denied it. For the first time, the world has an educated youth, and that youth is in revolt. This is a tragic situation, and in a sense, not totally understandable. For the first time, youth on a large scale has been exposed to a climate of science. As children they tend to take seriously the proclaimed benefits and objectives of science, and when they grow up they find that the world is very much different. They want to change it *instantaneously*, because they were told, or at any rate they believe so, that science and technology can bring about instantaneous revolutions. This fails to happen in the real world, and it generates deep and deepening frustration. In a world in which the stockpiles of thermonuclear weapons, as also the number of nations holding them, is continuously on the increase, where Hydrogen-Bomb laden planes patrol the skies and where inter-continental missiles are kept zeroed and ready to take off to pulverize skulls by the millions, it is no wonder the *youth see no future before them.* The world may not blow up in the near future, but who can tell? Who can assure the hundreds of millions of men, women and children who want to lead peaceful, honest lives that they and their children will not be reduced instantaneously to ashes at some unpredictable moment? The world is at a crucial stage. It is at cross-roads, facing a crisis the like of which certainly has not happened in historical times. A solution has to be found and the basis can be nothing else than more and deeper knowledge, more science and more technology, directed to rational and beneficial ends. Once the world has become knowledge-based, as it is now, its future can be only on the basis of knowledge and never on its denial. Hiroshima and Vietnam are different, and so are Kalinga and Jalianwala Bagh, and yet in a fundamental sense there is something common that runs through them all. Violence is not divisible. We cannot eliminate it in one sector and applaud and retain in another.

Asoka (273 B.C.—232 B.C.) in deep anguish, after the terrible carnage at Kalinga, proclaimed: "The country of the Kalinga was conquered by King Priyadarsi, beloved of the Gods, eight years after his coronation. In this war in Kalinga, men and animals numbering one hundred and fifty thousands were carried away captive from that country, as many as one hundred thousand were killed there in action, and many times that number perished.... (but) now the beloved of the gods thinks that....what is con-

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quest through Dharma is now con sidered to be the best conquest.... so, whatever conquest is achieved in this way, verily that conquest creates an atmosphere of satisfaction everywhere both among the victors and the vanquished. In the conquest through Dharma, satisfaction is derived by both parties." But Asoka failed to find an effective, enduring theory and technique to eradicate violence. That endless quest must continue, and now with a little more hope and much more urgency than ever before.

Why the urgency and why a little more hope?

It is a violent world we live in, and violence is on the increase. Most of the criminal assaults and murders are committed not by professional criminals, but by ordinary 'law-abiding' citizens. The rate of crime is increasing, and often the growth rate is comparable to the growth rate of the GNP and exceeds it sometimes.

Thus it has been observed that in the U.S.A., almost half of all males living today will be arrested in their life-time—so reports James Barren Berg, Executive Director of the U.S. President's Commission of Law and the Enforcement and Administration of Justice (*Machine Design* April 13, 1967). Another authority points out that at the rate crime is increasing "every person born by 1970 could expect to be the victim of a serious crime—could expect to be murdered, robbed or suffer an aggravated assault—by the time he or she reaches the age of 60." No doubt, long before this could happen, the growth rate of crimes will slow down, and I fervently hope this will happen before there is a decline in the growth rate science.

Again, the yearly expenditure armaments is now of the order $200 billion. This is all indeed terr but there is also another side of picture. Cooperation and friendli solicitude for and willingness to c tribute to the welfare of others, b within and between nations (wit the 'aid' programmes) is a mar feature of the contemporary wo Increasing cooperation and incre ing violence are perhaps, both to large measure a result of expand science and its bye-product, tech logy. Science, and with it scien based technology, doubles every to fifteen years; and this has gone for many decades and probably si the start of the scientific revolu in Western Europe, three centuries ag No other human enterprise has exh bited this rather fantastic growth r of science. And it perhaps reflects t essentially cooperative nature of s ence—it is truly a collective activ of mankind. Science and technolog while a negligible part of man's effor a bare three hundred years ago, now, because of the explosive grow rate, a mighty stream, and it dom nates practically every aspect of ma life. The explosive growth of scien and with it of technology and ind trialisation, has created numerous p blems, material necessities of life an acceptable level. Without scien only a few could live well and th by denying to the many (certainly n deliberately always) even the bar necessities of subsistence. This h been man's history so far.

[*To be Contin*

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18 CLUES

(1) Peoples are typically conscious of, and overly sensitive about, their **ANCESTRY/HISTORY.**

(2) The entire fabric of human existence is woven of the double threads of freedom and **AUTHORITY/RESPONSIBILITY,** which are for ever wrestling one against the other.

(3) **CHANGE/CONFLICT** is the essence of existence.

(4) Sensitivity to suffering is the hallmark of **CHARITY/HUMANITY.**

(5) No **CIVILISATION/NATION** ever exhausts its capacity or realises its potential in solitude. Nations are drawn into the vortex of the pattern of thought and action.

(8) **DEFENCE/DEFIANCE** is a provocative stance.

(9) **EXCELLENCE/INTELLIGENCE** is shown not by a prior process of thinking but by the way the act is done—intelligently.

(10) The highest **EXPERIENCE/EXPRESSION** of life as we know it is that which attains conscious awareness and self-realisation.

(11) Nothing kills so effectually as **KINDNESS/SUCCESS** and nowhere is this humane killer so much in evidence as in the literary world.

(12) The cult of **MODERNITY/SIMPLICITY** [illegible]

but it is also the most ambiguous.

(14) **PROPERTY/PROSPERITY** is the condition of civilization.

(15) Too often, alas! we manage to stifle our conscience, and with it our sense of **REALITY/RESPONSIBILITY.**

(16) Life is a dicer's throw; and **REASON/RELIGION,** a smoky torch.

(17) Nothing can so efficiently exclude **SANITY/SENSE** as a really able intellect; it can hypnotise both its owner and many others into lasting unhealth.

(18) Man is the summit of creation. **UNIQUE/UNTIL** now and for all member [illegible]

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(3) **CHANGE/CONFLICT** is the essence of existence.

(4) Sensitivity to suffering is the hallmark of **CHARITY/HUMANITY.**

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3	CHANGE	CONFLICT	CHANGE	CONFLICT		CHANGE	CONFLICT		CHANGE	CONFLICT		CHANGE	CONFLICT	
4	CHARITY	HUMANITY	CHARITY	HUMANITY		CHARITY	HUMANITY		CHARITY	HUMANITY		CHARITY	HUMANITY	
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9	EXCELLENCE	INTELLIGENCE	EXCELLENCE	INTELLIGENCE		EXCELLENCE	INTELLIGENCE		EXCELLENCE	INTELLIGENCE		EXCELLENCE	INTELLIGENCE	
10	EXPERIENCE	EXPRESSION	EXPERIENCE	EXPRESSION		EXPERIENCE	EXPRESSION		EXPERIENCE	EXPRESSION		EXPERIENCE	EXPRESSION	
11	KINDNESS	SUCCESS	KINDNESS	SUCCESS		KINDNESS	SUCCESS		KINDNESS	SUCCESS		KINDNESS	SUCCESS	
12	MODERNITY	SIMPLICITY	MODERNITY	SIMPLICITY		MODERNITY	SIMPLICITY		MODERNITY	SIMPLICITY		MODERNITY	SIMPLICITY	
13	POLITICS	POWER	POLITICS	POWER		POLITICS	POWER		POLITICS	POWER		POLITICS	POWER	
14	PROPERTY	PROSPERITY	PROPERTY	PROSPERITY		PROPERTY	PROSPERITY		PROPERTY	PROSPERITY		PROPERTY	PROSPERITY	
15	REALITY	RESPONSIBILITY	REALITY	RESPONSIBILITY		REALITY	RESPONSIBILITY		REALITY	RESPONSIBILITY		REALITY	RESPONSIBILITY	
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17	SANITY	SENSE	SANITY	SENSE		SANITY	SENSE		SANITY	SENSE		SANITY	SENSE	
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EXPO ORIENTAL '70

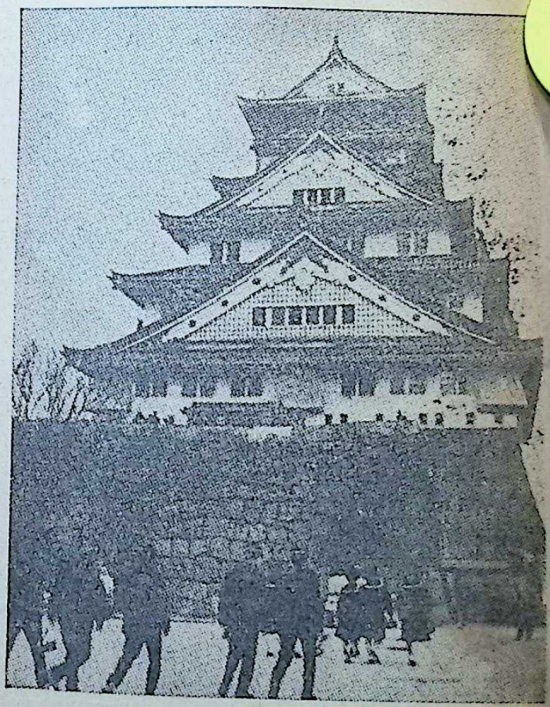
R. A. KASHYAP

GHTEEN hundred and fifty-six! A fateful year for Japan which determined the future of Japan and the on which it was to develop. An verted and feudal anachronism it was before took the stride in direction of a modern, commerl super-power. This year on the ful day of the Ides of March, the enth, Japan is going to become the -case of the world. Will the of March that foretold the death Caesar, this year proclaim the rise land, well-known as the 'Land the Rising Sun'?

Japan owes this achievement to Emor Meiji who initiated a revolun of great vision. He realised that future of Japan lay in industriaitself and brought about changes would facilitate the country's ch-over to such a way of life. That n has succeeded in this task is atd to by such a great lover of arnism as Arthur Koestler who Japan by the term, 'Robot'.

hen we consider the various obs that dogged persistently the of Japan, the achievements ac a dimension larger and more rtant. A victim of the wrath ture, victim of the side-effects diation and the guinea-pig for Bomb research, Japan notwithng these has asserted itself. Where are we to seek the secret of this success?

Historians while making an estimate of the achievements of nations consider the respective roles of geographical conditions, geological posses-



OSAKA CASTLE

sions, climate and a hundred other factors. No doubt these factors do exert an influence on the prosperity of a nation. But has Japan been blessed

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Cherry Blossoms—Symbol of Japan.

with these?

Probably the answer lies in the much-too-neglected aspect of this problem, the human one. A country with men and women who are determined to do things is sure to succeed. The Japanese have that will in them, they take to Harakiri as easily as they take to any good and enjoyable sport.

Or is it because of the unfavo circumstances that have thrown lenges that the Japanese have su ed? Great things in a natio wrought only when there are lenges and mankind is not alwa clined to take the pleasanter a hampering conditions as the mo sirable ones. Often men and get greater happiness when they come challenges and become rious.

Any way that Japan has no come the cynosure of the wo quite evident. A multi-million extravaganza like the Expo '70 itself a proof of this. But despite phenomenal achievement look characteristically Oriental aspe the fair. Its great architect Dr. K Tange who is the creative geni this fair says: "I think that the ing and significance of world have changed with the lapse of The main objective of Expo '70 stress the joy of being human b and to reaffirm our faith in man Only a country which witnessed wholesale annihilation of men women in Hiroshima could under the meaning and significance of better and remain eager for the of being human beings. Again artist who was responsible for p up the Expo '70 theme has "World fairs in which advanced tions show off their products and veloping countries play second f are a thing of the past." That is T Okamoto, the 59-year old a garde artist of the Expo '70 them

When we note that by the en the century Japan's booming e

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y is likely to place it in the com-
any of the super-powers of the
orld, we shall realise the sense of
umility that dominates these utter-
ces. The legend 'Made in Japan'
hich once was synonymous with
hoddy plagiarism is now a mark of
uaranteed workmanship.

Expo '70 is therefore not just a com-
ercial fair. Its high-sounding theme
Progress and Harmony for Mankind'
ight be demonstrated to be quite
ue and accurate. There is a great
al of stress on the cultural aspects
d the British whose pavillion has
en guided by the Commissioner
neral, Sir John Figgess has recog-
ed this and provided the necessary
ltural touches to it. The British see

a great resemblance; Britain and Japan are islands and hence both as peoples share the relief of the island people. Both have an ancient monarchy, to which each is attached.

Pandit Nehru in his *Discovery of India* pointed out that Japan was moving in the direction of Asian leadership but, unfortunately when it attacked China, the clock was put back. Today Japan, it appears very clear from the statements made, has eschewed the path of war and is concentrating on the path of constructive life. It may be hoped that Expo '70 will certainly reaffirm the faith that progress should always be for the harmony of mankind.

□ □ □

To Know that we do not know is a great knowledge.
To think that we know when we do not know is a great illness.
Only he who knows he is ill can cure his illness.

The sage has health.
He shows the poeple their illness and thus they can be healed.

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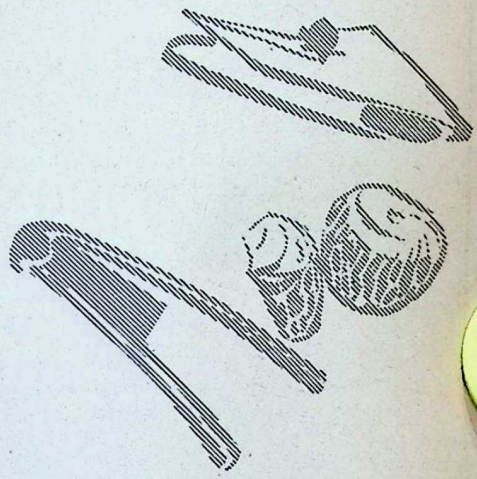

BETEL HABIT

DR. (SMT.) A. K. SAXENA

PAN-SUPARI plays an important role in the daily social life of Indians. As a common courtesy it is offered to guests just as the Europeans offer cigarettes as also it is taken before and after meals. Some religions give great importance to betel leaves; it is a must for *puja* among Hindus where it is considered sacred to offer betel leaves at all religious functions including marriages. Amongst Hindus it is traditional for the spouses, to exchange betel morsels before the honeymoon.

The betel which has these significances, and many more, belongs to the family *Piperacae* of the natural vegetations and is botanically known as *Piper betle*. Commonly the leaves are called *Pan-ka-patta* all over India. Arabs and some others call it *Tambol*. There are some other names given to it as well. This is very widely cultivated in U.P., M.P., Madras, Bengal and Orissa. Its use can be traced back to over 2000 years as it has been described in the most historic book of Ceylon *The Mahavasma* written in the Pali language. It is mentioned that in 504 B.C. a princess made a present of this to her lover. Interesting it is to note that during combat beween Dudhgamini and Malabaris in 161 B.C. the enemies seeing their blood red lips due to the chewing of betels, got the erroneous impression of having wounded them.

The betel has a number of properties and that is why the use of betel leaf is very popular. In household remedies, it is applied to the temple region for its analgesic and cooling effects to relieve the intense headache. Its application is also useful

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in the inflammatory swelling of Orchitis, Arthritis and Mastitis. The application of betel leaves smeared with oil is said to promote secretion of milk in lactating women.

From ancient times it is used as an aromatic, stimulant and carminative. It also acts as an astringent and as an aphrodisiac (*Kamagnisandipanam*). Probably it is due to this aphrodisiac effect and also on account of its deodorant and exhilarating properties that Pan-supari came to form a part of the ritual with which a wife welcomes her husband. In some religious books of Hindus the duties of a wife are described as—

"A housewife must light the lamp and nicely prepare the bed. She must put on clean clothes, apply Sindoor (Vermillion) to her forehead and chew Pan with usual spices. She must give him milk boiled with sugar, nutmeg, saffron and almond and must give betel nut and spices wrapped in Pan".

Pan-supari, specially the Pan is recommended by Ayurvedic physicians to stimulate the sex desire. It will be a surprise to learn that while the leaf possesses the aphrodisiac properties, the stalk is believed to have contrary effects and is supposed to produce sterility. This is why it is removed when the morsel is prepared.

The betel leaves, soaked in mustard oil and warmed are applied to the chest in order to relieve cough and dyspnoea in the pulmonary affections of childhood and old age. Its local application is a useful adjunct in the treatment of Hepatitis, Orchitis and Sore throat.

It is noted that many betel ch will prefer to forego a meal th betel morsel. This is particularl case when tobacco is also mixed the morsel. Betel is not con equally in the different parts of country. It is considered a luxu some parts of Punjab and North Frontier Province. The mode of paring the morsel also varies general, a large betel leaf or one a half or two of small leaves are t to which lime of about one grain i plied in the wet form. Arecanut Ketechu are other ingredients. T who take it for pleasure alone pu Saunf, Elachi, Coconut (Powder scented supari etc., according to taste. In south Ketechu is sel used. Some people add to it Co while others add tobacco. Coca is used to stimulate the sex desire hence a morsel containing it is o sold at a very heavy price, coc being a prohibited item for free s

It will be worthwhile to consider other properties of 'Pan' as well, p cularly the effects on different sys of human beings. The leaf yield volatile oil having Phenol c 'Chavi-col' which has powerful a septic properties. It yields anot alkaloid called 'Arkene' which re bles Cocaine in some respects. T first apparent effect of chewing P is the abundant flow of saliva w mixes with the contents of the mo Some people spit it while others s low it. The morsel is chewed t few fibres are left which are thro The persons who are unaccustom experience a disagreeable acrid burning taste and a feeling of c

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tation of throat just after taking it. may lead to roughness and ulcera- of tongue and buccal mucosa. It usually taken before and after meals its carminative and sialagogue pro- rties. Since the unpleasant effects less, persons form a habit when get agreeable sensation and a feel- of well being after taking it. The colouration of the saliva which ins the lips red is due to the colour- matter of the nut which manifests self under the influence of the alka- action of lime. Morsel having el leaf, Arecanut, Ketechu and give rise to the blood red colour. The pleasant odour which lingers on r sometime after consuming the rsel is said by some as one of the rms of habit forming. Some peo- , particularly the young students, e it for colouring their lips only.

Some side effects are noted in those ho ae not accustomed to the use of Arecanuts. They feel a sensation of easiness, sometimes fainting, tre- ors, sweating and palpitation. These ymptoms disappear within 10 to 20 inutes. The effect of stimulation is e to the action of 'Arecoline' deri- d from Arecanut, on the central ervous system. This Arecoline ex- es the central nervous system lead- g to the increase in reflexes. Some- mes convulsions are produced which followed by paralysis. Respiration usually increased but the heart is ten slowed.

It is interesting to note that Are- nut produces excitement in dogs hereas it depresses a frog. Betel aves increase the working capacity. The pulse and the blood pressure are

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not much affected. If Arecanut is there in the morsel then they are increased by 10-15%. Betel leaves slightly increase the functions of mental faculties.

After going through the above description one should not feel that there are no drawbacks in consuming betel morsels. Excessive betel-chewing produces pathological changes which are deleterious to health of an individual. It gives rise to dental caries, deposit of black tartar and recession of gums. Besides this, it causes oral sepsis, Pyorrhoea alveolaris, Dyspepsia, Palpitation, Neuroses and giddiness. Worst from the medical point of view is the causation of the cancer of the mouth. Excessive use of betel morsel causes chronic irritation of lips, mouth and tongue and predisposes to ep lial growth in susceptible persons betel morsels are taken for some it forms a habit although one or morsels a day produce stimul Once a habit is formed it bec difficult to stop it and this is reg as an evil. If one has to discont then the withdrawal symptoms of gue, exhaustion, unpleasant taste disinclination to work are noted.

The constant use of betel ca stimulation of salivary glands; more saliva is secreted which waste as it is not utilized for the poses of digestion, being mostly out by the person. The fibrou mains of betel morsel get into cavities of teeth and thus prod pockets. Those who use 'Zarda' form of tobacco) develop gastroint tinal upsets. Excess of lime wh reaches the system by the excess use of betel morsels gives rise to toward symptoms and as lime is creted in saliva, it gets deposited the teeth which if not cleaned reg ly gives rise to sepsis. All the effe mentioned above are noted in th persons who use betel morsels excess.

Thus it will be seen that betel has has more disadvantages than adv tages. The use of one or two mors a day is not injurious but excess c leads to deleterious effects. Of co it is left to the consumers to exer their will to check the temptations eating betel morsels in excess e though it be the finest 'Banarsi Bea offered to them.

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Tyranny

The Fourth Corruption

It is thus weakness, and not wickedness, which is the mark of democracy; but it is wickedness, and not weakness, which is the mark of the tyranny which it makes possible. The tyrant is like the young lion-cub in the Agamemnon of Aeschylus, 'smiling on the hand that feeds him, and fawning for need of support'. When he is a little firmer in his seat, the tyrant pursues a policy of war, which will both make his guidance necessary and distract the attention of his people from the position of internal affairs. When his old associates, who have aided his rise to power, begin to criticize his government, the tyrant is compelled to remove them from his path; and eventually, in his fear of such criticism, he must rid the State of every element of courage, magnanimity and discretion. Isolated from good, the tyrant is finally compelled to consort with evil. He hires mercenaries from every quarter, and even enrols slaves in his household guard; and to maintain his associates he is driven to secularize religious property, to confiscate the estate of the wealthy, and even, turning as it were parricide, to oppress the people that begot him.

The psychological basis of tyranny is still, like that of oligarchy and that of democracy, the appetite. But it is not, as in oligarchy, the single appetite of acquisitiveness; not yet, as in democracy, an equilibrium of all appetites; it is brutal and lawless appetite—the lust of the flesh and the pride of power—which man has in common with the beasts. Appetite of this kind, when it is once engendered, is the tyrant of all the other appetites; and every passion is henceforth made

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to serve the purposes of lust fo gratification and self-assertion. is the type of character which the opportunity for its full exp into tyranny is denied, becomes pacious and licentious soldiery mercenary army, or goes to fo criminal classes of society. It is which cannot unite with others and in friendship: it may be or it may be servant, but it made for equality. It is not the from which any social fabric c wrought: it is *exlex* and, it is abs ly unjust. Justice means the disc of function in a common scheme such a type denies by its life, cannot in its nature join, any of common scheme.

—E. Barker : *Greek Political Th*

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For Our Women

Woman As Peace-Maker

ACHARYA VINOBA BHAVE

IT is universally recognised that from the most ancient times down to the present day, women have played a great part in the preservation of culture and religion in India. Both for culture and for devotion, self-restraint is of very great importance. Women admittedly excel men in the quality of self-restraint, and for that reason they have had a large share in the preservation of a culture which is based on self-restraint, and they are worthy of all esteem.

In the tasks which must be done for the common welfare, there are natural divisions of labour. One such division is that women should work within the home and men outside it. It is the common practice all over the world, as well as in India, that men should go out to work and women should care for the household.

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This arrangement is particularly common in our own country. But it does not follow that men should take no interest at all in the household work. That would be quite wrong. And in just the same way we ought to consider life to be one-sided if women take no interest at all in public affairs. Men ought to know how to cook, in order that they may be fully developed and lead a fully rounded life. In the same way, women too should have the chance to take part in outside work.

There is a special need today for women to turn their attention to public affairs. There is a great opportunity before them, for the social order which the men have built up is clearly not as it should be. You can see for yourselves that there have been two world wars in the last fifty years, and no one can say when a third may break out. You are aware of the terrible nature of war and poverty which it brings. The atom bombs and hydrogen bombs which are being tested now-a-days are bringing into the world various kinds of sickness, so that children are born diseased. If this kind of thing goes on, the evil atmosphere of the outside world will not remain outside; it will penetrate into the home.

Mother, the Power of Salvation

Now-a-days, in the name of equality, men have given women a share in the fruitless activities of their own social world. It is said that in these days women demanded equal authority and must be on a par with men. Accordingly there are even women's regiments. In America and other countries, women ape men by ... ling soldiers and arming the... with guns. But this is a terrible... to happen. If even the women ... to man the guns, who is go... preserve society? That is no s... to the problem. It is entirely u... that women should seek that ... equality with men. On the co... it is the duty of women to r... their men from committing evil. men must therefore have the co... to exert their moral strength and ... blish peace in society.

If in our villages when a bre... the peace occurs, the women w... come forward and confront the ... ruly rioters, the fighting men w... soon be ashamed of themsevles. I... women stand up and patiently ... the blows, they will soon be ab... bring about peace. If the Shanti S... is to be successful, women must c... forward as Shanti Sainiks and g... peace-makers to the scene of the ... ing. I hope that such Shanti S... will come forward throughout I... For this to happen we need the ... sent of the people. So let there ... a Sarvodaya Patra in every home ... let mothers teach their children to ... in it their little handful of grain e... day. Let a day be fixed once a ... night when the children will go ... procession with music and song ... take the rice to the place where ... collected. This grain should be ... only for the work of Shanti Sena ... there be a Sarvodaya Patra in e... home. The women should take ... this work and do it thoroughly ... is only the women who can teach ... children to put their daily handful ... rice into the pot.

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It may be true that it is not possible make an image of peace; but sup-ing that it were possible the image uld certainly take the form of a man. Lust, anger, pride, hate and ilar bad qualities may occur in men just as they do in men. One not say that in these respects one is better or worse than the other. rmindedness, love and other good alities are found in both men and men. Nevertheless, the image of peace must be that of a woman, because only the woman can be a mother. A mother is the power for salvation for a whole community, and only she who holds the power of salvation can be the image of peace. We live in terrible times and the whole world is filled with dread. I see only one hope of salvation, and that is that the power of womanhood should come forward to save humanity. □ □ □

Glory of Humanity

HYMN TO WOMANHOOD

Someday, my Love, this world will disappear—
A victim of man's hellish nuclear Dread;
It'll turn into a lifeless, aimless sphere—
Just like the moon, as barren and as dead.
Then all the marvellous, priceless works of man
Will, oh, in time heartbreakingly decay
—Great milestones in the human caravan
That are the marvel e'en of gods today!
Yet, if my Dear, some thing might yet survive
As proof of earth's one glorious human race
—Some link to us which Nature might contrive—
It would be a sonnet to thy beauty's grace.
Thou art the Glory of humanity—
Though human, graced with God's divinity.

—Harry de Metropolis (1969.
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Panini's Ashtadhyayi

My dear Chiranjeevis,

I am happy to see over a thousand of you securing prizes in the three competitions so far evaluated. I have also received letters from you indicating your choice of books for the prizes. Some of you have asked me also questions relating to these books. Some of you want to know something more about those ten books and authors you came across in Problem No. 3. So this time I propose to say something, just a little information about one of them.

Panini wrote the book called the *Ashtadhyayi.* He wrote it in what we call Sutra style. A sutra or aphorism is a very condensed way of expressing certain rules and ideas. Let us for comparison's sake say, it is like an equation in Physics or Mathematics. A sutra is generally very short, concise in its expression, comprehensive in its meaning, and very easily memorisable.

You know the Aryans settled down in the Indus and from there they moved to the Ganga valley and thence to all other parts of India. When this movement took place, the groups of Aryans who left their home as adventurers and path-makers had to carry with them, of course in their minds, the knowledge that group It was their treasure. Naturall telligent people among them w to make this task easier. They b to condense all knowledge into S and these Sutras could be e memorised and preserved. Th how Sutra literature began to dev

Probably Panini also did the s thing with the great deal of know known about Grammar and the San krit language till then. In his S we find the names of other pe who had said something about gr mar. Among those who wrote S Panini should be regarded as the If you want to have some idea of cleverly Panini condensed all the and evolved a kind of wonderful thod of his own, you will have to his original.

Panini, some say, lived at Pesh and others think he was a native Lavapura or Lahore. There is a story that a lion attacked him and ed him in later life. Since our g Indians were never concerned a themselves they have not said anyt of their lives in their books. So do not have much biographical m rial. But from the book itself we to make some guesses and know so thing of the greatness of these pe

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His *Ashtadhyayi* is so called because has eight Parts and each part is further divided into four and so they are called *padas*. In all, there are 32 shorter subdivisions and some 4000 *sutras*.

Panini has emphasised the importance of accurate speech. Today we find that our children who go to different schools in different parts of India pronounce the same word in English differently. Even teachers do the same thing. Sometimes this leads to confusion and sometimes people cannot understand what the teacher is saying though they know the language. Panini wanted such confusion to be avoided completely. If a language should express our ideas correctly it should be correctly used, be spoken and written. So he went in a careful analysis of language and then laid down rules to make the language correct and accurate.

It was he who gave a very interesting example. Of course, nowadays, except in zoos we don't see tigers. But in those olden days tigers and wild beasts were more easily seen by people for they lived not in towns like ours. Panini must have often seen tigresses carrying the cubs in their jaws over mountains and precipices. Observing this he said: Look, when you use words, be as careful as the tigress. The tigress has strong and powerful jaws. It catches the young ones in them but does not hurt them. Neither does it hold the cub loose; if it did, the young thing would fall down and die. So should the speaker of a language be when he speaks. Words and sounds are to be treated as tender and loving children and they must be used with the greatest care and attention.

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To-day in Western countries people have been doing a lot of research regarding languages and language teaching and learning. They have language laboratories where they use all kinds of instruments like the tape recorders, recording instruments, X-rays, and many others for the purpose of teaching correct pronunciation.

The strangest thing is that Panini without any of these was able to write accurately about sounds and how they are produced and how they should be made. This science, which is called Phonetics and Phonemics, is known as *Shiksha shastra* in Sanskrit. Panini has defined clearly how every sound

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is made, where it is born, what effort is necessary to produce it and all the other details about it.

Panini's grammar is like science. You can learn things accurately. You can experiment with them and find out things. It is this great care about language that was responsible for the preservation of our Vedas. You know that the Vedas were never printed till Max Mueller tried to do it. Till then it was learnt by heart. What Max Mueller discovered was that the Vedas had been preserved by several people in several parts intact without any alteration at all. How was this done? All this was possible because there was so much of attention given to sounds, their production and propagation.

Now if you learn Sanskrit and learn it as Panini wants you to learn it, you will not only know Sanskrit, you will know your own language better. You will pronounce words better and you will devote the same attention to everything you learn. So when people say what is the use of learning a dead language like Sanskrit, just think of this. This dead language gives life to your languages.

Shivaratri is sacred for all of us. We must also note that Panini's great grammar would not have been written if Shiva did not hand down the fourteen Sutras known as the *Maheswara Sutras*. It was Panini who used these fourteen *Maheswara Sutras* and built his wonderful *Ashtadhyayi*. So we shall praise Panini in the traditional manner by repeating the three verses whi always do when we learn Sansk

येनाक्षरसमाम्नाय मधिगम्य महेश्वरात्
कृत्स्नं व्याकरणं प्रोक्तं तस्म पाणिनये नम
येन धौता गिरः पुंसां विमलैः शब्दवा
तमश्चाज्ञानजं भिन्नं तस्मै पाणिनये नम

Let us bow down to that Panini having obtained the Sound-c (arranged in the form of the M swara Sutras—14 of them) *Maheswara* composed the syste Grammar in its entirety.

Let us bow down to that Panini washed all the dirt in the speech people by the purifying water grammar and thus dispelled the ness that was there in the world.

The other verse speaks of two great men, one of them you al know, *Patanjali* and *Katyayana Vararuchi*. These three, the tr virate of Grammar, are to be pected.

वाक्यकारं वररुचिं भाष्यकारं पतञ्जलि
पाणिनिं सूत्रकारं च प्रणतोऽस्मि मुनित्र

I bow down to the three Munis, V *ruchi* who composed the *Var Patanjali* who wrote the *Mahabh* and Panini who gave the *Sutras*.

First step to God is to make speech pure. *Vangmaya tapas*, a Gita calls it, will lead you hi Panini has shown us the path to purity of speech. Let us cultiva

Yours affection

MAMA

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Students Feature

The Tragedy of the Obstructed

THREE conditions were laid down by Sri Sankara for the successful execution of studies by a student: *shaktatva, arthitva* and *aparyudastatva*. In the two previous instalments we have discussed some of the implications of the qualities *shaktatva* and *arthitva*. In this we shall look into the third of the conditions, namely *aparyudastatva*.

Freedom from all obstacles is the last of the conditions specified and named *aparyudastatva*. Where there is a happy blend of all these three conditions a student will make the best of his educational career and excellence. Contrariwise even the absence of the last condition will lead to what we have stated in the title—the tragedy of the obstructed.

This problem has engaged the attention of many from the earliest of times. Perhaps the most expressive of the statements that have been made by Thomas Gray in his "Elegy written in a Country Churchyard". How many neglected spots on earth may have buried in them hearts that were pregnant with celestial fire, hands that might have swayed the rod of empire awaked to ecstasy the living lyre! But why could not these souls achieve these?

Gray states it in these lines:

> But Knowledge to their eyes her ample page,
> Rich with the spoils of time, did ne'er unroll;
> Chill penury repress'd their noble rage,
> And froze the genial current of the soul.

Had these obstacles not existed Gray would sure have seen some inglorious Milton, or a village Hampden or a Cromwell, guiltless of his country's blood making his contribution to the knowledge, wisdom and achievements of the world.

The world has movel a long way from this; advanced countries have been bestowing attention on this problem and they have solved it to a considerable extent. But it is in the less advanced countries that the number of these unfortunates is considerable.

Totalitarian states, if they so will it, can solve this problem effectively; but, to what end?—is a question that one might as well ask. For these countries will harness man-power resources to the service of that demi-god, the State. In democracies theoretically it is conceded that everyone should have opportunities for the development, to the fullest measure, of the potentialities in him. But there is an inevitable slowness which can only be remedied by enlightened public opinion.

The problem is a serious one, its repercussions being many, some, fraught with grave consequences. The nation at large is likely to lose the contributions that otherwise would have accrued to it, if the person had had the opportunities for proper development. Since the individual is to be regarded as an end in himself or herself, the harm done to the indivi-

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dual is itself matter for concern, from any pragmatic consider In addition to these it must be that in many cases brilliant m women who are denied acc the role they can very effectively in society will turn out to be fr ed ones prone to destructive te cies. History provides cases of occurrences and it is therefore tial that such tendencies are not ed to develop.

Incidentally it might also be terest and value if our educator the well-wishers of society m study of the problem of studen discipline from this angle. In cases student indiscipline, the f disavowal of authority and the of violent opposition may often manifestations of frustration.

In India as long as an acquie attitude generated by a philoso resignation to Karma was upper such frustrated individuals di their minds and attention to re or to other activities of enduring to society. In many cases the gr benefactors of mankind have these people who were for some or the other victims of obstruc

From this point of view ob tion is welcome for it has pro geniuses. But this is a fortuito currence only. But with the m of Western ideas, and the spre democracy where people no l take shelter under fatalistic doc but feel they are fully the arch of their own fortunes, such obs tions have a potential of danger might manifest itself anytime problem is not tackled and solved factorily.

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Stories of King Vikramaditya

* * * * * * * * * * * * *

23. CONNOISSEUR PAR EXCELLENCE

The ghoul said:

Your majesty! There was a city named Dharampur where a king named Dharmaj ruled. In this city was a Brahmin named Govind, versed in all the four Vedas and all the six learned sastras, and a careful observer of all his religious duties; and Haridatt, Somadatt, Yajnyadatt and Brahmadatt were his four sons. They were very learned, very clever, and at all times obedient to their father.

After some time his eldest son died, and he, too, was at the point of death through grief for him.

At that time, Vishnusharma, the king's family priest, came and began reasoning with him, saying, "When this being, man, enters the mother's womb, he first suffers pain there; secondly falling under the influence of love in youth, he endures the anguish of separation from his beloved, third-ly, becoming old, he is involved in suffering through his body being fee-ble. In brief, many are the sorrows attendant on being born in the world, and few are the joys; for the world is the source of sorrow.

"If a man were to climb to the top of a tree, or go and sit on the summit of a mountain, or remain hiding in water, or sneak into an iron cage and remain therein, or go and conceal himself in the infernal regions—even then death would not let him escape. Moreover, whatever, one may be—whether learned or a fool, rich or poor, wise or unwise, strong or weak—still, this all-devouring death lets no one escape.

"The full duration of a man's life is a hundred years; of this, half passes away in night, and half of the half in childhood and old age; the remainder is spent in contention, the separation from those we love, and affliction. Further, the soul that is, is as restless as a watery wave; how, then, can it yield man any peace?

"And now, in this Iron Age, to meet with truthful men is a difficult matter; while countries are daily laid waste, kings are avaricious, the earth yields little fruit, thieves and evil doers commit violence on the earth, and but little of religion, devotion and truth remain in the world; kings are tyrannical, Brahmans covetous, men have fallen under the influence of women, wives have become wanton, sons have begun reviling their fathers, and friends have begun to display enmity. Observe, further, that death did not even spare the great Abhimanyu, whose maternal uncle was Kanhaiya, and father Arjun. And when Yama carries off a man, wealth remains behind in his house, and father, mother, wife, son, brothers and kindred—no one proves of any avail; his good and evil deeds, his vices and his virtues

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alone accompany him; while those same kinsfolk take him to the burning-ground and burn him.

"And see how the night comes to an end on one side, while day dawns on the other; here the moon sets, there the sun rises. In the same way youth departs, old age comes on; thus, also, time goes on passing and yet, even while perceiving this, man does not learn wisdom.

"Observe, again, in the First, or Golden Age, Mandhata, a great king, who filled the whole earth with the fame of his virtue; and in the second, or Silver Age, the glorious monarch Ramachandra, who, bridging the sea, destroyed such a fortress as Lanka, and slew Ravana; and in the Third Age, Yudhishthira reigned in such a manner that people sing of his renown to this day—yet death did not spare even these.

"Moreover, the birds which fly in the air, and the animals which dwell in the sea, when the hour arrives, even these fall into trouble. No one has escaped sorrow on coming into this world. To grieve on this account is folly. It is best, therefore, to practise religious duties."

When Vishnusharma had reasoned with him in this manner, it came into the Brahman's mind that he would thenceforth perform meritorious and pious acts. Having thought this over in his mind, he said to his sons, "I am about to sit down to a sacrifice; you go and bring me a turtle from the sea."

On receiving their father's command, they went to a fisherman and said, "Take a rupee, and catch a turtle for us."

He took it, and caught one, gave it to them. Then the elde the brothers said to the second, thou take it up."

He said to the youngest, "Bro Wouldst thou take it up,"

He replied, "I will not touch bad smell will cling to my hands I am very fastidious in the matte eating."

The second said, "I am very p cular in my social contacts with men."

The eldest said, "I am partic about enjoying sound sleep."

Thus did the three of them b wrangling; and leaving the where it was, they proceeded, seek justice, to the king and said to gatekeeper, "Three Brahmans come seeking justice; go and tell to the king."

On hearing this, the doorke went and informed the king.

The king summoned them, and ed, "Why are you quarrelling with another?"

Then the youngest of them "Your majesty! I am very partic about my food."

The second said, "Lord of the e I want to be presentable before men."

The eldest said, "Incarnation of tice! I am particular in the matter beds."

When the monarch heard these said, "Each of you submit to a tri

They replied, "Very well."

The king sent for his cook, and dered, "Prepare various kinds of c diments and meats, and give this Br man a thoroughly good repast."

On hearing this, the cook went

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prepared food, and taking with him the one who was nice in the matter of food, seated him in front of the dishes. He was on the point of taking up a mouthful and putting it into his mouth, when an offensive smell came from it. He let it go, washed his hands, and came to the king.

The king asked, "Didst thou enjoy thy repast?"

Then he replied, "Your majesty! I perceived a disagreeable smell in the food, and did not eat."

The king asked again, "State the cause of the offensive smell."

He replied, "Your majesty! It was rice which had been grown on a burning-ground; the smell of corpses proceeded from it, and hence I did not eat."

On hearing this, the king summoned his steward, and asked, "Sirrah! from what village does this rice come?"

He replied, from Shibpur, your majesty!" The king gave the command, "Summon the landholder of that village."

Thereupon the steward had the landholder brought before the monarch. The king asked him, "On what land was this rice grown?"

He replied, "On a burning-ground, your majesty!"

When the king heard this, he said to that Brahman, "Thou art indeed a connoisseur in the matter of food."

After this, he had the one who was nice in the matter of women sent for, and with a bed laid out in an apartment, and all the requisites for enjoyment placed therein, had a beautiful woman brought and placed near him, and the two while lying down began conversing with each other.

The king was secretly looking on through a lattice.

Now, the Brahman was about to give her a kiss, when smelling her breath, he turned his face away, and went to sleep.

The king having witnessed this conduct, entered his palace and sought repose.

Rising early in the morning, he came into the court, and summoned that Brahman, and asked, "O Brahman! Didst thou pass the night pleasantly?"

He replied, "Your majesty! I found no pleasure."

"Why?" asked the king again.

The Brahman replied, "The smell of a goat proceeded from her mouth, and my mind was much distressed in consequence."

When the king heard this, he summoned the attendant and inquired, "Whence didst thou bring this woman and who is she?"

She said, "She is my sister's daughter; her mother died when she was three months old, and I brought her up on goat's milk."

On hearing this, the monarch said, "Thou art indeed a connoisseur in respect of women."

After that, the king had a very fine bed prepared, and caused the Brahman who was a nice judge of beds to sleep thereon.

As it was morning, the king sent for him, and asked, "Didst thou sleep comfortably through the night?"

He replied, "Your majesty! I had no sleep the whole night long."

"Why?" asked the king.

He replied, "Your majesty! In the seventh fold of the bedding there was

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a hair, which was pricking my back, and I had no sleep in consequence."

On hearing this, the king looked into the seventh fold of the bedding, and lo! a hair was found. Thereupon he said to him, "Thou art indeed a nice judge of beds."

After relating so much of the story, the ghoul asked, "Who was the greatest connoiseur of those three?"

King Vikramaditya replied, "... who was the connoisseur of beds."

When the ghoul heard this, he ... again and hung on that tree; and ... king also went there on the ... and bound him, placed him on ... shoulder, and carried him away.

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PROBLEM NO. 5

Form as many Sanskrit words as you can from the following name:

शकुन्तला

Rules: 1. The words that you make up from the above name sho... contain only those vowels and consonants that are in the name.

2. The words may be of one, two, three or more letters.

3. The words made from the above name should have some mea... ing and the meaning of the word must also be written.

4. Three prizes will be awarded to the following groups of co... petitors:—

(a) Competitors below ten years.
(b) Competitors between ten and fifteen years.
(c) Competitors above fifteen years but still studying in school or college.

Older people might send their answers if they wish to participate ... the competition, but they are not entitled to any prizes.

An example is given to illustrate how the competition is to be answ... ed. Let us take the word वामदेव (Vamadeva). This word has ... following vowels: आ, अ, ए, अ, (aa, a, e and a.). The consona... are व् म् द् व् (v, m, d, and v.). You may make words like ... following from these: Deva, Vada, Veda, Mada, Dama, Vaa, etc. (देव, वाद, वेद, मद, दम, वा) In the same manner, use the name given above a... make as many words as possible and send the answers so as to re... MAMA, C/o Editor, Bhavan's Journal, Bharatiya Vidya Bhavan, Ch... patty Road, Bombay-7. Last date—March 31, 1970.

In the previous issue of the Journal names of six books were me... tioned. All those who have sent correct answers to Problem No. ... (Matching of names of authors and books) may write to MAMA in... cating which book they would like to have for the prize. Since the co... rect answers were given, you will be able to know for yourselves wh... ther you are a prize winner or not. This is done in order to avoid the ... printing of a long list of over 500 names and correspondence with each co...

Yours affectionately,
MAMA

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...Without Comment

WHAT is it that the people have got at a cost of Rs. 90-crores beyond the burden of managing other peoples' funds according to the best banking traditions and practices, as assured publicly? If depositors entrust their moneys to A, B or C, can the State intervene, dismiss A, B and C from the Trust and make itself the trustee without the consent of those who entrusted their moneys?

—*C. Rajagopalachari.*

I HOPE that my humble contribution may be of some value in the present conditions prevailing in the country. Only this way the invitation (to join the Government) from the Prime Minister, Smt. Indira Gandhi, has appealed to me.

—*G. L. Nanda,* Union Minister for Railways.

THERE is no dearth of intellectuals in India. What is lacking is support. Nobody can pretend to be a scientist or a technologist unless he is given an opportunity to prove his calibre. —*Dr. C. V. Raman,* 81-year-old Nobel laureate.

IN fact, the Constitution speaks through the Court.

—*Hon. Justice M. Hidayatullah,*
Chief Justice, Supreme Court of India.

WE stand for making India modern as Japan. It is not true to say that Japan has become Westernised.

—*M. R. Masani,* President, All-India Swatantra Party.

WE will not be guided by slogans. The merit of the problem will be the only guiding principle in the day-to-day work.

—*Charan Singh,* Chief Minister of Uttar Pradesh.

THE Rai Ministry (in Bihar) is a product of conspiracy and managed majority.

—*Karpoori Thakur,* Chairman, Samyukta Socialist Party.

LACK of training in ancient cultural values through text-books forms the basic distortion of the educational system obtaining in India today.

—*Morarji Desai,* M.P.

YOU have to live here, work here and overcome your difficulties here. You cannot think of going to Pakistan, Saudi Arabia or any other Muslim country. You belong to India. You have to work for the country as advised by the Koran and preached by Mohammed. Before pointing out the weakness of another person, it is our duty to see that there is no weakness or complex in ourselves. Let us live like brothers and work like brothers with the majority community and dispel all doubts.

—*Sheikh Abdullah.*

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KHAJURAHO

A PROCESSION OF LIFE IN STONE

SHAMSUDDIN

ALL over the world, wherever art and culture are held in due esteem, the name Khajuraho has become synonymous with India's cultural manifestations.

Tradition ascribes the origin of the name to two golden Khajur trees on one of its gates. The Chinese pilgrim, Heiun Tsang (625-45 A.D.) called it Chih-Chi-to. An inscription of Ganda Deva (999 A.D.) mentions it as "Shri Khajuravahika". The bard Chand called it "Khajurpura" or 'Khajjinpura". Alberuni (1031) called it "Khajuraha", capital of "Jijahoti"; Ibn Batuta (1335) calls it "Khajuraho".

Khajuraho was once a large city : its remains cover an area of about 8 square miles. There were 85 temples built between 950 A.D. and 1050 A.D. out of which only 25 Hindu and Jain temples are intact now. Of these, the Khandariya and the Jain temple of Parswanath are the largest and finest and the Chausath Jogini, a Hindu temple and Ghantal, a Jain temple, the oldest. Here there exist 17 inscriptions in all, of Chandela Princess.

The Chandelas belong to the Chandratreya line, and the founder of the dynasty was reputed to have sprung from the family of Shri Brahmandkal Kanoj muni of Brahma. According to tr tion, the Chandelas derive their or from Hemavati, daughter of He the Brahman Purohita of the Raj Benares.

The Chandelas, who were in po from 800 to 1200 A.D., are said have succeeded to the Parihara Partihara kingdom, which had its ca tal at Mau-Sahania between Now and Chhatarpur, and gradually ex tended their rule over what is now called Bundelkhand. The total ar possessed by them covered 17 square miles.

Harsha, Yashovarman, and Dha were the most powerful among Ch dela rulers.

It was in the reign of these th princes that the might of Khajur reached its zenith.

The Chandelas were staunch a rents of Saivism, their tutelary d was Mania Devi. They showed t rance alike to Vaishnavism, and J nism.

Fergusson classifies the te architecture of India under No Indian or Indo-Aryan, and Sou Indian or Dravidian styles. Kh raho, needless to say, represents northern or the Indo-Aryan sty Next in time and importance to Orissian temples, the Khajuraho gro

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of temples is one of the most refined and finished manifestations of the Indian architecture.

The temples are not only elegant in form but the majority of them are still preserved after the lapse of a thousand years. They were built in the course of a century, from about 950 to 1050, forming a brilliant episode in the history of Indian temple architecture.

The Khajuraho temples have a definitely individual architectural character, different from that in any other part of the country. Firstly, instead of being contained within the customary enclosure wall, each stands on a high and solid basement as one unified structure.

Secondly, a decorative motif on the exterior of the walls carried round the entire building in high relief represents a moving pageant and never-ending procession of life-like forms, shapely in appearance, exquisite in workmanship and of inexhaustible interest. On the Khandariya alone there are 650 figures in number, all in elegant attitudes posed with a heroic grace and of a warm and gladsome nature.

The principal architectural features of the temples are as follows:—

The sanctuary as a whole is known as the "Viman", of which the upper and pyramidal portion is called the Sikhara, tower or spire. Inside the "Vimana" is a small and generally dark, chamber or cell for the reception of the divine symbol called the Garbhagriha, entered by a doorway usually on the eastern side. In front of the doorway is a pillared hall, or Mandapa.

In some of the earlier temples, for example, in South India, (about 700 A.D.) the Mandapa was a detached building, isolated from the Vimana, by a definite open space. A little later, it became the custom to unite the two, thus forming an intermediate chamber or vestibule called the Antrala.

Leading up to the Mandapa is a porch or 'Ardhamandapa", while there may be a transept on each side of the Mandapa known as the Mahamandapa. The most complete of the fully formed and coalescent temple structure is Khajuraho, especially the Khandariya Mahadeva.

The touchstone of the Indo-Aryan type of the temple is the design of the Sikhara, and the most refined and elegant examples of this dominating feature are at Khajuraho. Much superior to the Orissian type, the principal refinement of Khajuraho is the design and the distribution of miniature turrets or Urisingas, which it was the practice to super-impose on the sides to break up the mass.

In the words of Percy Brown, the manner in which the craftsmen at Khajuraho played and even juggled with these elements in the formation of Sikhar is a proof of a long apprenticeship to this kind of work.

Contrasting with the excessively plain treatment of the Orissian temples interior, the halls of the Khajuraho temples are richly decorated with sculptures. In the ceilings, the finest work has been produced, and even the porches and outlying chambers are equally elaborated. □ □ □

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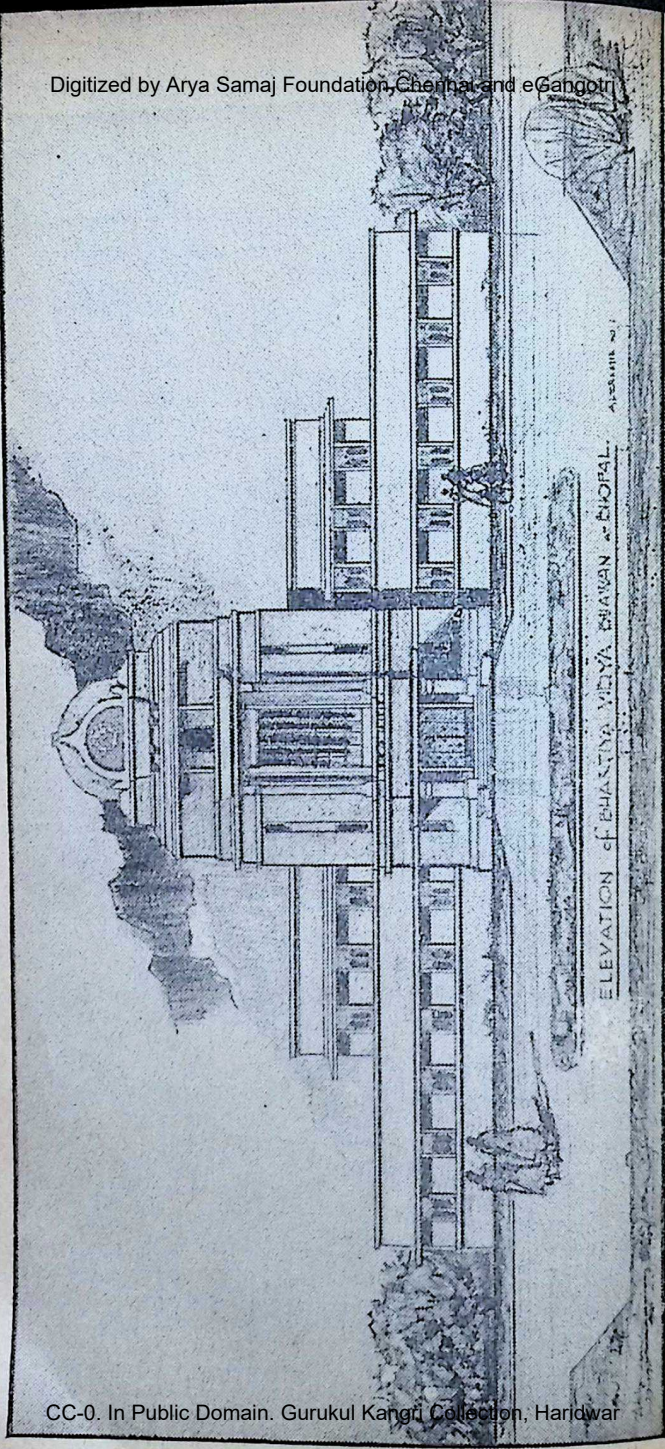

Perspective of the building of the BHAVAN'S MADHYA PRADESH KENDRA at Bhopal.

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Bhavan's MADHYA PRADESH KENDRA BUILDING, BHOPAL

Laying the Foundation stone

MADHYA PRADESH —A Hallowed Ground for Bhavan's Kendra

Madhya Pradesh historically occupies significant and strategic position in country. The cradle of an ancient civilisation which continues its life by steady re-adjustments and re-orientations to the needs of the present, it has a richness of ancient treasures and is blessed with some of the most important modern projects of India. It was only appropriate therefore that Rashtrapati V.V. Giri who symbolises in his person the ancient glory and the modern outlook of India should lay the foundation stone of the Madhya Pradesh Kendra building of the Bharatiya Vidya Bhavan which again stands for the affirmation of the ancient Indian ideals through a modern re-interpretation.

In such hallowed ground it was that the foundation-stone laying ceremony was performed by the Rashtrapatiji on the first of February 1970.

PURNA KUMBHA HONOURS FOR RASHTRAPATIJI

In the traditional style the Rashtrapatiji was received with Purna Kumbha honours and conducted to the dais.

VEDA GHOSHA & BHAJAN

The function began with the chanting of the Vedic Mantras, true to the ancient dictum that anything begun with an invocation at the beginning will thrive and prosper and the participants will become possessed of great strength and zeal. This was followed by Prayer and Bhajan, sung in mellifluous tones, thus heightening the sacred and sombre quality of the atmosphere.

RAJYAPAL'S WELCOME ADDRESS

Sri K. C. Reddy, Governor of Madhya Pradesh, welcoming the Rashtrapati V. V. Giri and Srimati Saraswatibai Giri on the occasion observed significantly that he was acting in a dual capacity; firstly, as the Governor of Madhya Pradesh which was going to have a Kendra building; but more fittingly as the Chairman of the Madhya Pradesh Kendra of the Bharatiya Vidya Bhavan. In his welcome address, the Rajyapal Sri K. C. Reddy referred to the manner in which the Kendra came to be conceived, and forged into existence. He also drew special attention to Sri Laxminarayan Trust of Dhanbad for its donation of Rs. 50,000 towards the proposed construction of the building.

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He said:

Rashtrapatiji, Shrimati Giri, Shrimati Lilavatiji Munshi, Chief Minister, Ladies and Gentlemen,

I consider myself fortunate in having the privilege of welcoming our respected Rashtrapatiji and Shrimati Giri on this occasion in two capacities. It is not only my privilege as Rajyapal of the State to accord our most cordial greetings and welcome to them, but it is also my happy privilege to welcome them at this function in my capacity as Chairman of the Madhya Pradesh Kendra of the Bharatiya Vidya Bhavan. On a previous occasion some 8 or 9 months ago, we were looking forward to a similar function at which Shri Giri and his noble wife were to have come to the Bharatiya Vidya Bhavan Kendra to perform the inauguration of our Kendra. But by the decree of Providence this function could not take place. On that occasion the disappointment on that occasion is more than compensated by the opportunity which has been granted to us today to welcome Shri Giriji and Shrimati Giri in our midst not only as the President but as good and generous friends of the Bharatiya Vidya Bhavan.

For more than a year, several friends have been feeling that this State of Madhya Pradesh, situated in the centre of India, should have a Kendra of this premier cultural institution which our revered senior statesman and scholar Kulapati Dr. K. M. Munshi had planned for the revival and propagation of our ancient heritage and culture. But it was not till some time in March this year that this desire of many people

Rajyapal Sri K. C. Reddy delivering welcome address: (L to R) Sri Vyas, representative of Sri Lakshminarayan Trust, Sri S. Ramakrishnan, Executive Secretary, Central Bhavan, Sri S. C. Shukla, Chief Minister of Madhya Pradesh, Rashtrapati Giri and Smt. Giri

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d be translated into actual fact and Kendra was established on 31st March . In this respect, I must express my nal gratitude to the Kulapatiji him- and to his able lieutenant and noble Shrimati Lilavatiji for giving us possible help, guidance and advice establishing this Centre. They have only extended to us their willing but they have also gone out of way by giving us various facilities make the Centre a useful and effec- institution. They have decided to ribute all the publications of the van by sale to members and non- bers through our office at Bhopal. have already received the first con- ment of their publications which soon be put on sale by our office.

I must also take this opportunity to ress the gratitude not only of myself onally but of the Madhya Pradesh dra of the Bhavan to the State Gov- ment for coming to our assistance mptly and generously whenever we ght their help. This beautiful site asuring about an acre and a half, ated midway between not only the d city of Bhopal and the new capital ich is coming up in front of you but between the capital city and the in- trial township round the Heavy tricals establishment, has been most erously allotted to the Bhavan for construction of the building. Apart m this, the State Government has very kindly allowed the Bhavan the porary use of a room in Ravindra van for locating our office until our n building becomes available. May I e this opportunity to publicly express thanks to the Chief Minister in ticular and the State Government in eral for their kindness and generosity wards us?

Some one has described gratitude as expression of a desire for more ours to come. May I therefore fur- express my desire and request that the task of constructing the Bhavan's lding we may look forward to equal- generous help from the State Government, since the purpose of the Bharatiya Vidya Bhavan is to serve the cultural upliftment of our society without any distinction of creed or caste or religion?

In this connection, I must acknowledge with sincere thanks a generous donation which we have already received from Shri Lakshminarayan Trust of Dhanbad who have sent us a contribution of Rs. 50,001/- for the Bhavan's building. By virtue of this donation, we hope to be in a position to make a start in the construction of the building, a sketch of which you see in front of you. But we cannot complete the task unless equally generous donors come forward and help us with their princely donations.

I consider it a very auspicious sign that the first step towards this project is being taken with the blessings and inspiration of our revered Rashtrapatiji. We could hope for no greater encouragement and no surer prospect of success than the gracious presence and good-will of our Rashtrapatiji. Their being here with us this evening therefore not only lends distinction and solemnity to this function but also presages the successful completion of the task which we are undertaking. I therefore most cordially welcome Rashtrapatiji and his wife Shrimati Giri who have so graciously given us the time and taken the trouble to come to Bhopal and be with us this evening at this happy function. On behalf of the citizens of the State and of this city, on behalf of the Madhya Pradesh Kendra of Bharatiya Vidya Bhavan and on behalf of my wife and myself, I extend to them once again a most cordial welcome. I have also great pleasure in welcoming to this gathering Her Highness the Begum of Bhopal, our Chief Minister Shri Shyamacharan Shukla, other Ministers and ladies and gentlemen who have lent distinction to this gathering by their presence.

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Chief Minister Sri Shyam Charan Shukla then addressed the gathering.

CHIEF MINISTER'S SPEECH

It is a matter of great pleasure to us all that our revered President is laying the foundation stone of a centre of Bharatiya Vidya Bhavan at Bhopal. The activities of this great institution are well and widely known. After the attainment of independence, it has performed the great task of evaluating, interpreting and expounding to the world the important features of Indian culture and tradition. The veteran freedom-fighter and renowned novelist, Dr. K.M. Munshi, and his wife are the guiding spirits of this institution.

Not only does this State, where you are going to establish a centre of Bharatiya Vidya Bhavan, lie in the heart of the country, but it is also a cultural epitome of India, having been a witness, since ancient times, to the synthesis of cultures representing the different parts of this land. The archaeological discoveries in the valleys of Narmada and Chambal link its past with the stone age. The cave

Sri Shyama Charan Shukla, Chief Minister of Madhya Pradesh.

paintings of Pachmarhi, Hoshan[illegible] Bhopal and several other places [illegible] light on the Aranyak culture. Th[illegible] also abounds in the relics of M[illegible] and Gupta Empires. Tripuri, [illegible] Bharahut, Sirpur, Padmapuri, [illegible] Dasharn, Besnagar, Vidisha, all of [illegible] important as centres of culture [illegible] history of the country, are situated [illegible] The reigns of Kalachuria, Chand[illegible] Nagvanshis also left a profound [illegible] on the cultural life of this State.

Madhya Pradesh is no less rich [illegible] culture. The folk cultures of [illegible] Chhattisgarh, Bundelkhand and B[illegible] khand have always evoked the [illegible] interest among the scholars. The [illegible] cultures of Madias, Mudias, B[illegible] Bhils, etc. have also been a sou[illegible] fascination and admiration to an[illegible] logists.

All this, however, is only a [illegible] of the known cultural heritage of [illegible] State. What still lies buried and [illegible] may be even richer, who knows? [illegible] tably, the State is a mine for the [illegible] coverer and the explorer. I think [illegible] efforts made so far to discover an[illegible] praise the history and culture of [illegible] place have been very inadequate [illegible] is a pity because, in the midst of [illegible] sities, the knowledge of being sha[illegible] a great and glorious past binds [illegible] together, as nothing else binds [illegible] elevates and enlightens as nothing [illegible] does.

I hope that Bharatiya Vidya B[illegible] will take up the task of compiling [illegible] praising and bringing to the know[illegible] of the world the cultural herit[illegible] Madhya Pradesh.

I would not like to take too m[illegible] your time. I have only made a few [illegible] ble suggestions as to the problem[illegible] possibilities which Bharatiya [illegible] Bhavan might consider for its field [illegible] quiry. I hope that the establishm[illegible] a centre of this institution in the C[illegible] of Madhya Pradesh will add a n[illegible] mension to the scholarly interest [illegible] culture of India and new steps [illegible] taken to discover and study its hi[illegible] heritage.

I thank you ag[illegible]

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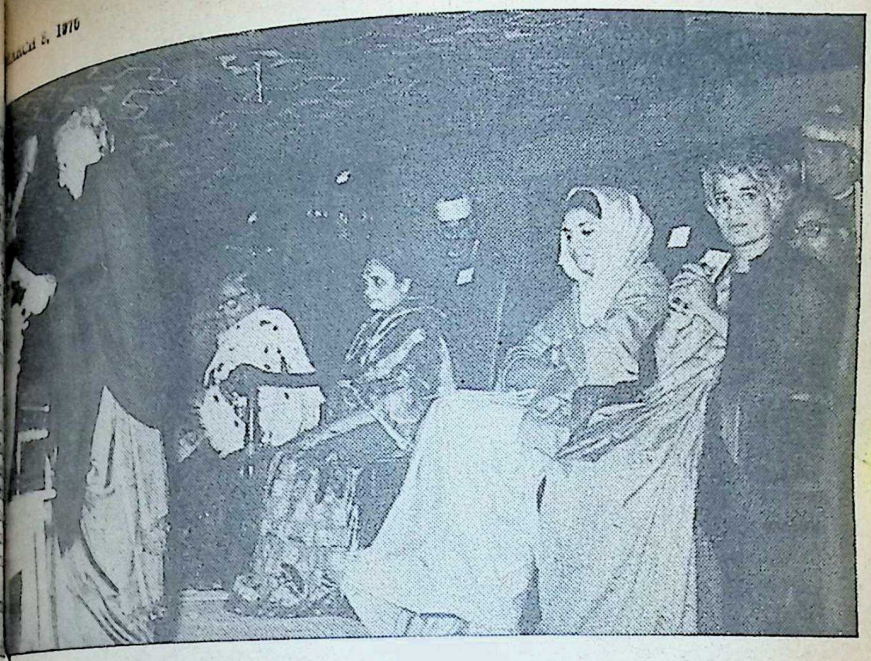

Srimati Lilavati Munshi, Vice-President of the Bhavan, reading Kulapati's Benediction and Message: (L to R) Smt. Giri, Smt. Reddy, Smt. Shukla and Begum of Bhopal.

Owing to indisposition Kulapati Dr. K. M. Munshi could not be present and his benediction and message were read by Srimati Lilavati Munshi, Vice-President of the Bharatiya Vidya Bhavan.

KULAPATI'S BENEDICTION & MESSAGE

Rashtrapati Dr. V.V. Giri, Rajyapal Sri K. C. Reddy, Chief Minister Shukla ji, Smt. Shukla and Friends,

Due to my age and uncertain health, I have to deny myself the pleasure of being with you all on this happy occasion of the Foundation-stone laying ceremony of the Madhya Pradesh Kendra building of the Bharatiya Vidya Bhavan, by the revered President of the Indian Republic, my esteemed friend, Dr. V.V. Giri. Incidentally, I may mention that this will be our seventeenth Kendra.

I offer my hearty thanks to Dr. Giri for finding time to lay the foundation-stone of this Kendra building. Dr. Giri is one of the Bhavan's best friends and benefactors, and he has been closely associated with many of its activities for a long time. The Bhavan owes a deep debt of gratitude to him. He is a true Indian, an ardent patriot and a determined opponent of divisive forces. Like the Bhavan, he stands for an India one and indivisible, and is pledged to the re-enthronement of ethical and spiritual values in national life.

I also offer my grateful thanks to my beloved friend Sri K. C. Reddy, Smt. Reddy and the members of the Organizing Committee for taking a keen interest in the Bhavan and its activities. I am sure, with the strong foundation laid by Sri Reddy, this Kendra will grow from strength to strength and will soon become one of the important Kendras of the Bhavan.

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My thanks are also due to the Chief Minister, Sri Shyama Charan Shukla. His father, the late revered Sri Ravishankarji, was a colleague of mine with whom I had affectionate relations. We were not only comrades in the struggle for freedom and its consolidation in the first phase of the post-Independence era, but were also co-workers in the field of our culture, the bed rock of which is Sanskrit. Some of you may remember that in 1954, at his invitation, the third session of the Sanskrit Vishva Parishad (World Academy of Sanskrit), sponsored by the Bharatiya Vidya Bhavan, was held at Nagpur when he was the Chairman of the Reception Committee.

As you know, we have just completed the Tri-Decennial year of the Bhavan. By the Grace of God and the abounding goodwill of friends everywhere, this has been a year of considerable consolidation and expansion of the Bhavan's activities.

In a nut-shell, I may mention that the Bhavan today comprises 36 constituent institutions and departments, with a student strength of over 10,000 and employees' strength of 1600, out of which 500 are teachers; it has Kendras and offices in different parts of India and abroad, and 550 centres for promoting Sanskrit and study of the *Gita*, at which about 60,000 students appeared for the examinations last year, including centres in Mauritius, Ceylon, British Guiana, Kampala, Nairobi and Johannesberg, from where over 900 students appear.

The Bhavan believes that the progress of a country is not measured by its material advancement alone. We hold that there can be real progress only if it tends to promote ethical and spiritual values.

The Bhavan believes that secularism is not the absence of religion. Religion provides the greatest voluntary agency for self-regulation and self-discipline. Our approach to religion is not a negative one which would inevitably lead to a psychological vacuum. We believe that if religion is eliminated from our life, what will be left are selfish self-aggrandisement, sex-obsession unsublimated animal instincts.

The Bhavan looks upon all relig as equal and believes in the Gan ideal of *Sarva-dharma-Samanat* the equality of all religions, not m religious tolerance, but mutually ap ciative comradeship of religions search of common spiritual ends.

The Bhavan holds that Indian C is not merely Aryan Culture but much more, though the latter gi like a golden thread through many varied elements which now go to m up our way of life. We do not re diate the Gandhara art because Greek influence. We do not disown Taj Mahal because of its Islamic spiration. We cannot reject the art, manners, the institutions, which H Muslim adjustments have given to. We cannot even throw off the W tern influence and institutions w have grown into our life.

India is the Motherland of the Spi It has still a mission and destiny fulfil, not only for her own sake, for the sake of the world.

As Will Durant has said, "Indi the motherland of our race; and S skrit the mother of Europe's langu mother, through Arabs, of much of Mathematics; mother, through Budd of ideas embodied in Christian mother through village community, self-government and democracy. M India is in many ways the mother of all".

Indian Culture is a living force. absorbs alien elements when necess but transmutes them into a new p of homogeneous richness. It is, t fore, a tremendous force of power beauty which made us what we are the world today; and will make us w we want to be in the world of morrow. Its vitality has been shi attitudes, disciplines and approaches life to suit new conditions, age after —as vigorously in the past as in present.

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e foundations of this ageless Cul-
are—*Shraddha* (Faith), *Samyama*
restraint) and *Samarpana* (Dedi-
n), blossoming into *Satyam*
), *Shivam* (Goodness) and
ram (Beauty). For these values
forefathers lived and died, so did
Ramakrishna Paramahamsa, Swami
ananda, Swami Rama Tirtha, Swami
ananda, Sri Ramana Maharshi, Sri
Aurobindo and Mahatma Gandhi,
to the moderns.

e eternal values are embedded in
ational outlook. We command the
t of the world because of them.
an look forward to the future with
fidence only because they have the vitality which can give the power to vindicate their validity even in this fear-and-avarice-ridden age of ours.

It has been said of the famous lake here,

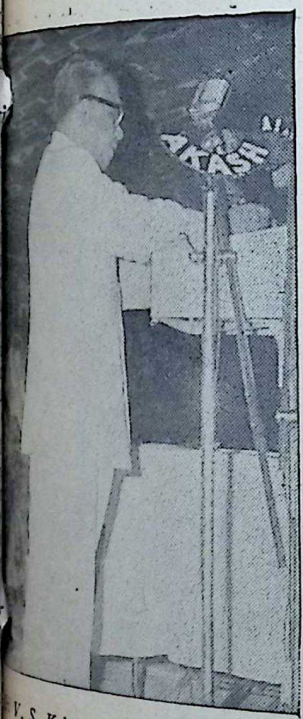
तालमें भोपाल ताल और सब तलैयां है

—"The only lake is the Bhopal lake; all others are miniature lakes".

In the same way, I hope the Kendra of the Bhavan here will soon grow into a very active and important cultural centre.

I once again thank our Rashtrapatiji and other friends who have joined on this occasion and give my blessings for the success of the Kendra.

HON. SECRETARY'S REPORT



V. S. Krishnan, Hon. Secretary, reading the Report.

A brief Report of the activities of the Kendra was read by Sri V.S. Krishnan, Hon. Secretary of Madhya Pradesh Kendra, highlighting some of its activities since its inception in March 1969.

On the occasion of the 82nd birthday of Kulapati Dr. K.M. Munshi, the Governor of Madhya Pradesh, Shri K.C. Reddy, who was at Bombay at that time, made a declaration that the best tribute that can be paid by Madhya Pradesh to Dr. K.M. Munshi was to establish a Centre of the Bharatiya Vidya Bhavan in the State.

The Madhya Pradesh Kendra, is the youngest among the branches of the Bhavan, but it is the only branch which serves the whole of Madhya Pradesh. Historically, Madhya Pradesh occupies a significant and strategic place in our country. It is the meeting ground of many cultures. It is the cradle of a very ancient civilization. Its soil has been hallowed by saints and seers. Shri Rama stopped at *Chitrakoot* on his journey to *Dandakaranya*. Shri Krishna

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was educated at *Sandipani Ashram* near Ujjain. King Ashoka ruled at *Vidisha;* King Vikramaditya and his *Navaratna* made Ujjain immortal. The monuments of Sanchi, the fortresses of Mandu and Gwalior, the architectural wonders of Khajuraho, the heroism of the warriors of Graha-Mandla—these have made Madhya Pradesh a historic region in our country, thus providing a rich and fertile ground for the cultural and historical activities of the Bhavan.

In fulfilment of this declaration, persons who are interested in the Bharatiya Vidya Bhavan, both in the city of Bhopal and in other parts of the State, were invited to a meeting at Raj Bhavan on the 31st March 1969 to consider steps to be taken to establish a Kendra in our State. The project received enthusiastic support from all persons. Several of those who could not be present wrote giving their support to the idea and commending the effort for the establishment of the Kendra. By the middle of April 1969 all the formalities for the establishment of the Kendra were completed with the formation of an Organising Committee consisting of nineteen members including the office-bearers.

At the same time a request was made to the Madhya Pradesh Government for allotting a suitable plot of land for the construction of the Bhavan's building at Bhopal. A Bank Account was opened in the State Bank in the name of the Bhavan.

Thus by the beginning of May 1969 the project had progressed so well that the formal inauguration of the Kendra was fixed for the 3rd May 1969 when our Rashtrapatiji who at that time was our Upa Rashtrapatiji, visited Bhopal. How that event had to be abruptly cancelled and how the Vice-President had to suddenly cut short his visit and return to Delhi in unexpected circumstances are known to every one.

Though the formal inauguration had to be cancelled, the Kendra continued to work for stabilising its position and expanding its strength. The membership campaign was carried out with vigour and we have been enrol three Life Members and sociate Members of the Bhava State Government has allotted t cellent plot on which we are now ing this meeting, measuring ab acres for the construction of th van's building.

Taking advantage of the vi Swami Chinmayananda to Bh September 1969, a discourse b Swamiji was arranged by the at Raj Bhavan which was larg tended. Under the auspices of the ra, Sanskrit classes have started ing in the city under the super Shri S.B. Velankar and Shri K.P. yanan, both enthusiastic and Sanskrit scholars.

The State Government has tioned the temporary use of a ro the Ravindra Bhavan for locating office of the Kendra. The Bh Vidya Bhavan Headquarters have good enough to accept our sug to use the Kendra's office as a ce for the sale of the Bhavan's pu tions both to the Members and Members. We have already re the first instalment of books whi soon be put on sale from our o Ravindra Bhavan.

As already mentioned by Chairman, we have received a ha donation of Rs. 50,001/- from Lakshmi Narayan Trust, Dhanbad wards the building fund. We have hope that this generous example stimulate other munificent don from friends and sympathisers Bhavan in our State so that we enabled to complete the building the end of this year.

Among the activities which Kendra contemplates to undertak course in Journalism in asso with the Patrakar Bhavan, and ganisation of Sanskrit classes and parative Studies with the help dance of the Bharatiya Vidya headquarters. For all these activ is essential that the Kendra should home of its own for which we are today the first auspicious step.

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RELEASE OF BHAVAN'S NEW PUBLICATION

Dr. V.K.R.V. Rao's "Gandhian Alternative to Western Socialism"

Sri S. Ramakrishnan, Executive ...ary of the Bharatiya Vidya Bhavan, ...e of the greatness of Madhya Pra... and the appropriateness of having ...dra here. He then referred to the ...an's Publication activities, the ...se of Five Books of importance at ...y recently by Rashtrapatiji and ...ted Rashtrapatiji to release the book, "The Gandhian Alternative to Western Socialism" by Dr. V.K.R.V. Rao, Union Minister of Education. At a time when India's economy was engaging the attention of scholars, statesmen and administrators, it was only right that a great and erudite scholar, Dr. Rao, should expound the significant aspects of Gandhian Economic Thought.

SRI S. RAMAKRISHNAN'S SPEECH

...e Bharatiya Vidya Bhavan stands ...the re-integration and synthesis of ...'s ageless culture to suit the needs ...e fast-changing modern times—veri... ...rmonious blend of the ancient and ...dern.

...dhya Pradesh symbolises such a ...synthesis. This State is a great ...d of *Bharatiya Samskriti*. Here ...breathes the invigorating aroma of ...n Culture—Ujjain with its famous ...hala Temple, one of the 12 *jyotir*... guarding Mother-India; Chitra... and Sandipani Ashram sanctified ...e close association of Sri Rama...ra and Sri Krishna; the indelible ...ts of the lion-hearted legendary ...t Vikramaditya, our Pillar of Fire; ...quisite Stoopa at Sanchi, one of ...test symbol of the efflorescence ...dian architecture. All these and the ...landmarks mentioned by the Chief ...ter and our Kendra Secretary ...eloquent testimony to the glorious ...al heritage of Madhya Pradesh. ...what is more, the State does not ...merely on memories of the past. ...y side with its rich heritage, ...a Pradesh is growing with the ... Here are located some of Free ...'s most important schemes like the ... Steel Plant, Chambal Project, the ... Electricals and Jawaharlal Nehru ... Vishva Vidyalaya.

The Bhavan's Prakashan Mandir is one of the most important and active units. The Bhavan has published over 100 volumes on Indological research and 450 volumes on education, art and culture, of which over 35-lakh copies have been sold so far. Our books are in demand not only in different parts of India, but also in many foreign countries.

A few weeks ago, our revered Rashtrapatiji was pleased to release in Bombay five important publications of the Bhavan. It is our privilege again to have a new and significant, though somewhat little book, *The Gandhian Alternative to Western Socialism,* released at his hands today.

The author of the book, Dr. V. K. R. V. Rao, Union Minister of Education and Youth Services, has happily not deserted his first love—intellectual pursuits. In this book, he brings out the non-violent revolutionary and the realistic idealist in the Mahatma and the gradual evolution and practical application of Bapu's integrated scheme for the amelioration of India's teeming semi-starved *daridranarayans.*

As Dr. Rao has pointed out in this book, "Gandhiji's socialism is not the first or even a second cousin of Western Socialism. It is quite clearly and categorically, an alternative to Marx and

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Lenin, Stalin and Mao. The essence of that alternative is love in place of hate, service in place of self and conformity by moral conviction in place of conformity by physical coercion." This not-so-well-known aspect of the Mahatma's message deserves to be better known. It can serve our motherland from the welter of confusion that threatens to overwhelm calm thinking and purposeful action.

India has a genius for synthesis and harmony and a peculiar capacity to evolve unique solutions to baffling problems. This is the key-note of our culture and the lesson which our long and chequered history teaches us.

Did we not wrest freedom f mighty British Empire without to violence? Is that not an unpr event in the history of the hum Likewise, as heirs to an immo tage, we should—nay, we can— a socialist society without fo lence and class-war if only we ly tread the path shown by our pita, Mahatma Gandhi.

I now respectfully request our Rashtrapatiji to be gracious e release this new book—a addition to Gandhiana.

The President thereafter formally released the book.

RASHTRAPATIJI'S ADDRESS

The President addressed the gathering, speaking of the importance of the work done by the Bhavan and sociations with it.

I am extremely grateful to my esteemed friend, Shri K. C. Reddy, for affording me this opportunity of inaugurating the Madhya Pradesh Kendra of the Bharatiya Vidya Bhavan here today. I had undertaken to fulfil this engagement on the 3rd May 1969 but Providence willed it otherwise and I had to rush back to Delhi on account of the untimely demise of revered Dr. Zakir Husain.

I have been closely connected with the Bharatiya Vidya Bhavan for a long time and the lofty objectives of the Bhavan have drawn the support of the leading citizens in every place. It is only appropriate that the capital of Madhya Pradesh should also have such a centre. The nation is beholden to Kulapati Munshiji and his illustrious partner, Shrimati Lilavatiji, who not only founded the Bharatiya Vidya Bhavan but have been the guiding spirit behind this movement. This is an all-India movement dedicated to the task of revitalising 'Dharma' in the three-fold form of 'Truth, Love and It is ceaselessly striving to ca ward India's ageless message— Self-discipline and dedication.

The different centres have provided a better understanding cultural heritage but have am monstrated how best we can h naissance so that India can re past glory. The major aims of van try to cater to the full flow the human personality and it h ly laid emphasis on the revital our education, resurgence of tual values and aesthetic dev

The genius of our people blossom under the strangle foreign domination. In a state tical bondage India could not enjoy freedom in its real sense the strongest impulses behind dom struggle launched under th ing guidance and leadership of Gandhi—the Father of the Nati the faith that the achievement tical emancipation would again

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Rashtrapati Dr. V. V. Giri addressing.

and revive the cultural renaissance of the nation. Gandhiji was a non-violent revolutionary and a practical idealist whose ideas and ideals are as relevant today as they were in the past. Political freedom should enable us to build the cultural life of our country upon a true understanding of its past and also the urges of the present and hopes and aspirations of the future so that our people may rise to their full stature.

Very often we claim, and rightly so, that culture is a unifying force. It is true to a large extent, but at the same time when we find to our dismay the disparous and parochial tendencies threatening to thwart the prevailing unity and rocking the foundations of our integrity, we feel something more is required than mere emphasis on our culture and heritage. Rightly have we decided to embark on bold plans of economic reconstruction of the nation. We cannot remain complacent merely by contenting ourselves that our culture would be a sufficient and strong bastion that will prevent any disintegration. The root causes, that are economic in nature, have to be fought and this calls for a united effort and will of all the sections of the population and sinking of all differences amongst us. If we could win freedom within a short time, it was solely because we had the determination, courage and readiness to sacrifice the individual interests for the larger social cause.

Today, foutunately for us we are free and we are not to make the same amount of sacrifice that we were called upon to make in the pre-independent days. But the task of reconstruction is no less arduous than winning our political freedom. The fundamental rights adumbrated in our Constitution especially the 'right to work' and the 'right to live' assure for every citizen minimum standards of life, but these have to be translated into reality. When India attained independence, Bapu said that he would not rest content unless and until economic freedom was assured to the masses in our country. This is no easy task and calls for a combined effort of all the sections of the population. In tackling the economic foes of squalor, poverty, ignorance and disease, there cannot be any dispute or difference and the nation as one man must stand and ensure that we realise these objectives within the shortest possible time.

I have faith in our people and I am sure we will be able to recapture the glory that was part of us and the Kendras like this one are powerful instruments in taking us nearer to the objectives. I have great pleasure in inaugurating the Madhya Pradesh Kendra of the Bharatiya Vidya Bhavan at Bhopal.

It is gratifying to note that in this Gandhi Centenary Year the Bharatiya Vidya Bhavan has brought out Dr. V. K. R. V. Rao's book *The Gandhian alternative to Western Socialism*. Dr. Rao, an eminent economist of international repute, has done a dis-

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tinct service in making an analytical survey of Gandhiji's thoughts on economics as they evolved from his early days of *Hind Swaraj* into an integrated scheme for the amelioration of India's semi-starved millions. The book reveals the soundness and efficacy of the Mahatma's economics, providing as they do a workable alternative to the theory and tice of Scientific Socialism and munism in the West and lately in This will be of immense help in ing our future programmes.

I have great pleasure in releasing book.

Jai hind.

RASHTRAPATIJI LAYS FOUNDATION STONE

The Governor Sri K.C. Reddy then requested the President to lay the foundation stone of the building of the Kendra.

The President accompanied by Governor, the Chief Minister and proceeded to the spot and laid foundation stone.

Rajyapal Reddy, Smt. Giri, Rashtrapati Giri, Chief Minister Shukla, Smt. M and Smt. Reddy.

VOTE OF THANKS

After the ceremony, the President accompanied by the Governor and the Chief Minister returned to the dais.

Sardar Sir Datar Singh, proposing a Vote of Thanks to the Rashtrapatiji and Smt. Saraswatibai Giri expressed hope that Bhavan's Kendra flourish in Madhya Pradesh.

The function came to a close with singing of the national anthem.

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CULTURAL TRENDS and EVENTS

HUMANITIES still continue to dominate the choice of modern German youth, 27 per cent opting for them at the University level. Natural sciences attracted about 16 per cent and economics and commercial subjects were taken by nearly 15 per cent. Curiously, engineering was preferred by less than 12 per cent. Medicine claimed 11 per cent and law a little over 10 per cent. Technical subjects no longer prove attractive as they once did, even in Germany!

* * *

LIBRARIES are the places of education; they provide a base for education of the society in an effective manner. What free India has done (better, *not* done) for the spread of the library movement and what really should be done in the way, are thoughts authoritatively expressed by Shri D.N. Marshall, of the Bombay University Library. Today, that Library is an ideal of service to those engaged in the pursuit of knowledge. Shri Marshall was addressing the 8th session of the Indian Association of Special Libraries in Bombay (October 1969) from the Presidential Chair. Shri Marshall's indirect plea for establishing a Library Foundation, for the spread of libraries in rural and urban areas deserves to be taken up seriously. It will provide a continuous occupation for many persons, young and old, and what is more, it will divert the wasted and often misguided leisure hours to a nation building activity. Rightly has Shri Marshall underlined the fact that expenditure on libraries will pay rich dividends to the nation.

* * *

JAIN RAMAYANA is different fr Valmiki's version. Pandit Pha has rendered the entire Jain Ra yana into a simple but attractive M rathi poem (nearly 40,000 lines!) be able to publish this grand epic lovers of Jainism contributed a of Rs. 13,700 and more. Two vol of the Marathi *Jain Ramayana* about 1600 printed pages.

* * *

SMT. KAMALA LAXMAN has told stories of Tenali Raman in a ch ing style while Sri R.K. Laxman provided telling illustrations for th book, brought out by E. J. Ar (India) Bombay. These tales of and wisdom have an unending att tion for the young and the old. Th are a permanent literature. Like Birbal of the North, Tenali Ram from the South is a favourite of growing youth, as master of mirth frolic.

* * *

SRI VASANT GADGIL is an indefa able worker for the *Sharada*, the g dess of Learning. *Sharada* how is the name of the Sanskrit mag which Sri Gadgil nurses and help grow. The first issue of the year, is devoted to Mahatma Ga and it was published at the Rashtr pati Bhavan, New Delhi. The Pre dent was pleased by the incess effort of Sri Gadgil. What Sri Ga can achieve for popularising San can be seen by casting a glance at

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Gandhian number—(Price Rs. 3—425, Sadashiv, Poona 30). The Gandhian chronology, poems highlighting one or the other aspect of Gandhiji and the lifesketch in brief are special features of this number. *Kayasthakutukam* by Dr. H. R. Diwekar, *Rajabhasha-vimarshah* by Sri C.K. Bhattacharya, *Times of Mahacharya* by Sri K. Venkataramaharya, are some of the outstanding contributions. Sri Vasant Gadgil deserves the gratitude of Sanskrit-lovers for his tireless energy in furthering the cause of Sanskrit.

* * *

COMPUTER technique of counting and calculation with either the decimal or the binary systems has been explained in a simple language in *Radio Services*, 31st annual number (17, Lamington Road, Bombay-4) by Balajagannath and Amar Prit Singh in two separate articles. If youngsters are familiarised with that method of calculation, they will be better mathematicians and they will easily understand computer language when they grow up. Incidentally, it is a tast to find out whether a student is mathematics-minded or not.

* * *

SARDAR PATEL UNIVERSITY, Vallabh Vidyanagar, has produced a small but very interesting book: *Bapu Mari Najare*—Bapu as seen by me—(pp. 86; Price Rs. 4) by various writers who had had the good fortune to know the Mahatma at close quarters. Seven contributors, including Kaka Kalelkar, Kalyanbhai Mehta, Narayan Desai, Dada Dharmadhikari, Father Wallace and others tell their estimate of Gandhiji. □□□

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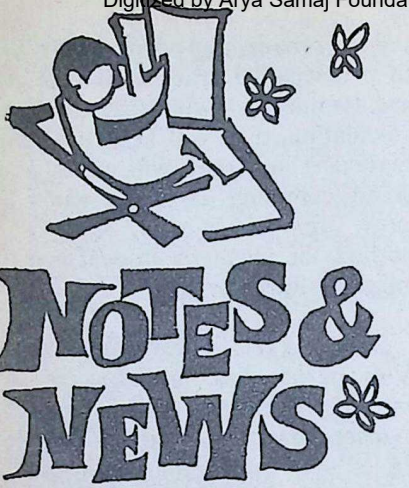

INTERNATIONAL FLOWER SHOW

A colourful and fascinating *International Flower Show* was, as usual every year, organised by the Bombay Agri-Horticultural Society, in collaboration with Bharatiya Vidya Bhavan. The Show, which was held at the Bhavan's College Campus at Andheri, was inaugurated by Sri S.P. Godrej, Vice-President, Indian Merchants' Chamber, Bombay, on 13th February, 1970.

Sri Godrej, in declaring open this sixth national and international exhibition of flowers, fruits and vegetables, lauded the efforts of the Bhavan and the Bombay Agri-Horticultural Society in presenting a multi-coloured fare with flowers from all over the world, as also fruits and vegetables. He said that schools and colleges could play an important role in the presentation of our fauna and flora. He wanted educational institutions to take up the task of imparting education to students in preserving trees. He appealed to all those who were flower-conscious to develop a habit of planting flower trees and plants, which would go a long way to add to the beauty of the city. He stressed the need to raise more gardens in the city to attract tourists in larger numbers. Gardening was a hobby which should be cultivated by every person, he said, ing the example of Japan, he that we should try to keep a "little garden" like the Japanese.

This year's exhibition, which was to the public for three days, dis exquisite flowers from all parts of world—Carnations, Mimosas and Gl lis from Lebanon and Beirut, T from Japan, Chrysanthemums and from Israel and Yellow lilies from robi. Through the courtesy of the India, foreign flowers had been rece for this year's exhibition from Ba Tokyo, Singapore, Beirut, Leb Nairobi and Israel. The Indian A had brought flowers and bouquets f Bangalore, Calcutta, Hyderabad, Ma Madurai, Mysore and Poona. A the participants in Bombay were A Milk Colony, Messrs Godrej & B Modern Farm, Century Rayons, Kiran giri Upavan and many other pri gardens, who exhibited sparkling enchanting flowers. The Agric Department of the Government Maharashtra had exhibited various of grapes, vegetables and fruits.

Smt. Lilavati Munshi, Vice-Pre of the Bhavan and President of Bombay Agri-Horticultural Society her welcome address, claimed that shows which had become a re yearly feature, had given a good to floriculture. She said that since Annual Flower, Fruit and Vegetable shows were started, two shows were ing organised every year, one in bay and another at Andheri. This it had been planned to introduce a feature of running a flower floats in the city, but because of paucity time and the late season for flowers parade could not be organised. T proposed to be done with better ration later on. However, the national Flower Show, was as usual ganised at the Bhavan's College Ca at Andheri with flowers from foreign countries. She praised the

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...dia and the Indian Airlines for their ...-operation in lifting the flowers from ...stant places and said that year after ...ar they had extended their willing co-...eration, which had made the Flower ...ows a great attraction. She also thank-...d all those in India and abroad who ...d sent in their exquisite exhibits. She ...as particularly grateful to the Consu-...e of Israel for arranging to get Israeli ...wers, as in the past, inspite of the ...difficult situation in that country. ...their bravery equals their sense of ...ty" she said.

SANSKRIT ELOCUTION

The Bhavan's annual Inter-Collegiate-...-Pathasala Sanskrit Debate Compe-...ion was held on 7th February, 1970, ...which the following 9 institutions ...participated:

1. Elphinstone College.
2. Ismail Yusuf College.
3. G.T. Sanskrit Mahavidyalaya.
4. Siddharth College.
5. Bhavan's Mumbadevi Sanskrit Mahavidyalaya.
6. Ramnarain Ruia College.
7. Jhunjhunwala College.
8. S.N.D.T. University College.
9. J.V.M. Sanskrit Pathasala.

The subject selected for the debate was: *In India, Nationalisation of In-...stries and Commerce is proper.* Eighteen students from the nine institu-...ons spoke in Sanskrit.

Dr. (Miss) Shalini Joshi, Mrs. Pad-...ben Badami and Sri Bhide acted as ...he judges and adjudged the debates on ...the basis of matter, eloquence and style.

Sri Bhaishankar Purohit, Principal, ...Bhavan's Mumbadevi Sanskrit Mahavi-...yalaya, welcomed the judges and gave a ...talk on the art of elocution.

The team championship trophy was ...won by Ramnarain Ruia College, whose ...representatives were adjudged as the ...best among the speakers.

Prizes awarded to individuals were ...given by the following:

In favour of the proposition:

1st Prize Rs. 25 : Kmari Mangala Rao (Ramnarain Ruia College).

2nd Prize Rs. 15: Sri Mohananand Jha (Bhavan's) Mumbadevi Sanskrit Mahavidyalaya).

3rd Prize Rs. 10: Sri V. R. Mishra (J.V.M. Sanskrit Pathasala).

Against the proposition:

1st Prize Rs. 25: Sri Yagneshwar Sastri (Bhavan's Mumbadevi Sanskrit Mahavidyalaya).

2nd Prize Rs. 15: Kumari Alka Pandit (Ramnarain Ruia College).

3rd Prize Rs. 10: Sri N. V. Walawalkar (Elphinstone College).

Dr. JEAN ROGER RIVIERE:

Dr. Jean Roger Riviere, Professor of Indology, University of Madrid (Spain) paid a visit to Bhavan's Mungalal Goenka Institute of Post-Graduate Studies and Research, on 6th February, 1970. Bhavan's activities in the field of Indology were discussed with the distinguished visitor, who on his part, outlined the progress of research work in Indology made by the Madrid University. Dr. Riviere expressed his appreciation of the sustained efforts of the Bhavan in this field.

BHAGAVAD-GITA—A BRIEF ANALYSIS.

We are happy to inform our readers that the author of the above book, Sri K. V. Iyer, Retd. Accountant, Indian Ralways, has gifted one thosand copies of this book to Sri Swamy Shankaracharya Matt, Kamakoty Peetham, Conjeevaram, for being presented to the new graduates of the University of Madras and to students studying in the degree classes who are diligent at the study of sacred books. The books were presented in two lots, first in a lot of 500 on 26th January 1970 and the next on 23rd February 1970.

A review of the book was published in our last issue. We regret the printing error in the review. The Publishers are *B. G. Paul and Co* (and not *B. V. Patel and Co.* as wrongly printed). Publishes's address: B. G. Paus and Co., Francis Joseph Street, Madras-1.

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Our Bookshelf

THE SIEGE, by Russel Braddon. Publishers: Jonathan Cape, London. Price: £ 1.90.

"THE SIEGE" is a remarkable well-written book by one of the most interesting and competent writers of today, Mr. Russel Braddon. He brings to bear on this fine account his well-tried powers as a biographer, playwright and novelist. It is the result of patient research, personal interviews, on-the-spot enquiry and arduous study. The book is well documented, well-illustrated, authoritative and written in a thoroughly simple and charming style. The purpose is not merely to give a faithful account of the siege, but to highlight and expose the events and personalities behind it, and to describe and explain the needless suffering and loss that accompanied it. The human and political aspect of it make the narrative powerful and poignant.

General Townshend who was in charge of the British Force attempted to capture Baghdad in 1915. He failed. He decided however to hold out with his combatant troops of 10,000 (nearly 7,000 of them Indians) against a clearly superior besieging force or Turks and Arabs. The siege of Kut el Amarah—a filthy and primitive settlement on the bank of the Tigris—lasted 147 cruel days—days of terrible agony, misery and starvation. Then General Townshend surrendered. The suffering and privation of those in the ranks did not come to an end with the surrender.

The skeletal soldiers were ordered to march into captivity 1200 hard miles, across the broiling desert and freezing mountains. 1755 British rankers and 3063 Indian soldiers perished on the w for no earthly or heavenly reason. Th suffering and heroism, endurance a misery became meaningless. The tempt to rescue Townshend's di cost the Relief Force 23,000 casua

General Townshend spent two and half years in comfortable capti yachting and swimming, dining w wealthy Turks, and attended by a lar retinue. He remained absolutely u different to the fate that overtook t men. He was awarded a knighthood the Companion of the Bath (K.C.B. He hoped to be elevated to the rank a Peer, or to be made a Field Marsh But that was not to be!

Mr. Braddon's book is not a m prosaic account of the siege. It unfol the drama concerning the men an events in all its grimness. The descri tion of the disastrous siege and of th commanding officers, of the heroic sol diers, and captors—all viewed and in terpreted from the really human ang —make the book a wonderful and de lightful work of art. The book fulfil another purpose too. It is a powerf attack on the stupidity of military Ge rals, of luxury-loving and irresponsib leaders whose hasty decisions affect th lot of thousands of loyal men who duty is not to reason why, but simp and needlessly to die.

Good and significant photographs an explanatory maps enhance the power o Mr. Braddon's account. Wrtten in a very charming and attractive style, M Roger Braddon's *'The Siege'* is histor biography, narrative and drama—a rolled into one. It is a fascinating boo that will surely hold every interest reader captive.

—*N. Nanjunda Sw*

KANNADA

JANUMADA JODI: by Pannalal Pa published by Sahitya Academy, N Delhi. Pages: 205, Price: Rs. 8-5

THIS is the Kannada translation of famous Gujarati novel, "Malela Jee but the name of the translator is k secret according to his or her wish. Re

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...al in character, the novel is replete ...pictures of simplicity, innocence, ...sity and superstition which form the ...e of rural India. The colloquial style ...d is quite in consonance with the ..., which exhibits a contrast be... idealism and natural love on one ...and the practical barriers of caste ...the other. Though the hearts of ...nji and Jeevi crave to unite with ...other, they cannot marry on ac... of difference in castes. She is ...ght to Kanaji's village as the wife ...e Dhoola of her own caste. After ...latter's death, they unite, marking ...triumph of the irresistible natural ...over forced artificiality in social ...ms. The reader's mind is fully ...ed in Kanaji, the most powerful ...acter who has won admiration of ...villagers for his voluntary service ...active participation in the festivals ...whose behaviour towards Jeevi is ...ut blemish; particularly during her ...ed life with Dhoola. The signifi... story of Gangi-Lanuma, witty con...ations and a picture of true friend... add beauty to the work. But, too ... folk-songs given seem to mar rea... Further, some descriptions of rural ...es given seem to have no connection ...the main current of the story. The ...ation is so excellent that it looks ...an original Kannada novel, only ...a little exception of a few non-...nada words like *heva* occurring here ...there. The Sahitya Academy de...s all compliments for bringing out ...powerful novel.

—*S. Krishna Bhatta*

MARATHI

...ANAKSHA-YOGA Sampadak and ...Tikakar Shri Yoganath Swami, with ...ranavana of Mahamahopadhyaya ...Dr. Gopinath Kaviraj; Marathi ...ndering by Sri Ganesh Nilkanth ...Purandare, Advocate. Published by ...Natha Sahitya Samshodhan Praka...an Mandal, Poona-6, Price Rs. 8.

...ANASKA-YOGA is a famous work ...Sanskrit of about 200 verses, attri...ed to the great yogi, Shri Gorakh-...ath of Natha Sampradaya. Gorakh-nath is also considered the author of several other works including *Amaranghashasanam, Maharthamanjari, Yogamartanda,* etc. Mr. Brigs, Dr. Mohansingh, Dr. Bodathwal, Dr. Hazariprasad Dwivedi, Sir A. K. Banerji, Dr. Kalyani Mallik and others have made valuable contributions to the philosophy of Natha Sampradaya. Sri Yoganath Swami, also known as Shrimad Dattayogeshwara Tirtha Swami Maharaj, has edited this work with a learned introduction. Verse 15 of this work was an enigma to scholars but Swamiji, after hours of anxious thought, has arrived at a very satisfactory meaning and solution. Verse 10 refers to Shambhavi Mudra. Gorakhnath says that after the Reality is known, the mind becomes steady; it is like a crow on the main pillar of a ship in mid-ocean—it may fly wherever it likes but is bound to come back on the pillar.

This work also contains an article on Yogiraja Gorakhnath by Dr. Nagendranath Upadhyaya and a very learned preface by Mahamahopadhyaya Dr. Gopinath Kaviraj on Natha Philosophy. He has explained how the first part of this book deals with the lower Taraka Yoga and the last part deals with the higher Amanaska Yoga. The latter is akin to Asamprajnata Samadhi of Yoga Darshana. Dr. Gopinath has also explained the difference between Amanaska and Unmani; also between the Natha Sampradaya view and the Shakla Sampradaya view.

Sri G. N. Purandare, Advocate, has rendered the whole Hindi work into simple, lucid and readable Marathi and done excellent service.

Sri Yoganath Swami has published a number of works on Datta Sampradaya and many more are under print. Many of them were so far unpublished or not critically edited. This work is a valuable contribution to Yoga philosophy coming from Mahayogi Gorakhnath and deserves to be studied with due respect. Swamiji's efforts have aroused a keen interest in Gurucharitra and Datta Philosophy and placed us under a debt of gratitude.

—*Prof. J. H. Dave*

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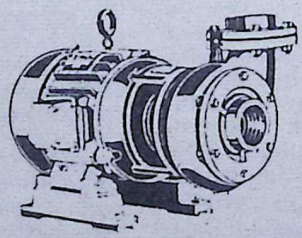

Edited by S. Ramakrishnan and printed & published by him for the Bharatiya Vidya Bhavan at A
Advertisers & Printers, 505 Tardeo Arthur Road, Bombay-34. Mg. Ed.: J. H. Dave; Associate Ed.: B

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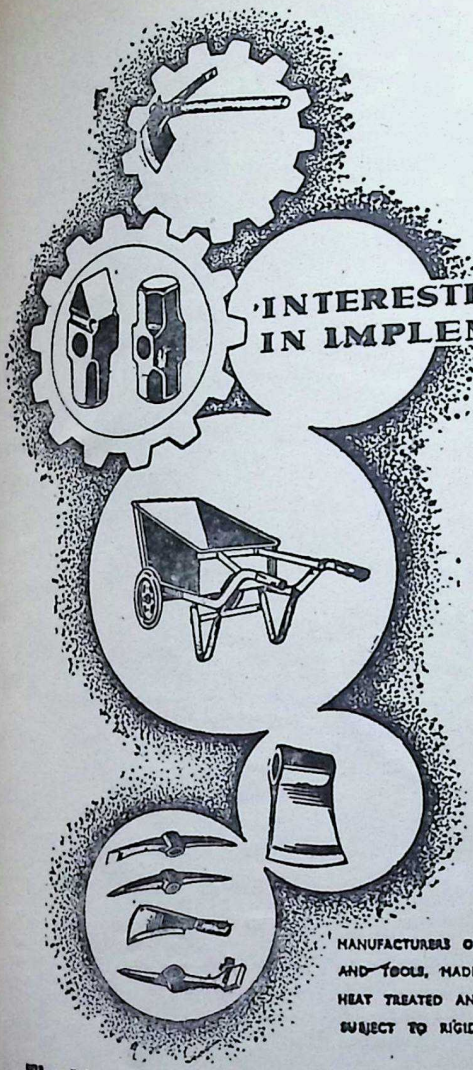

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BHAVAN'S JOURNAL

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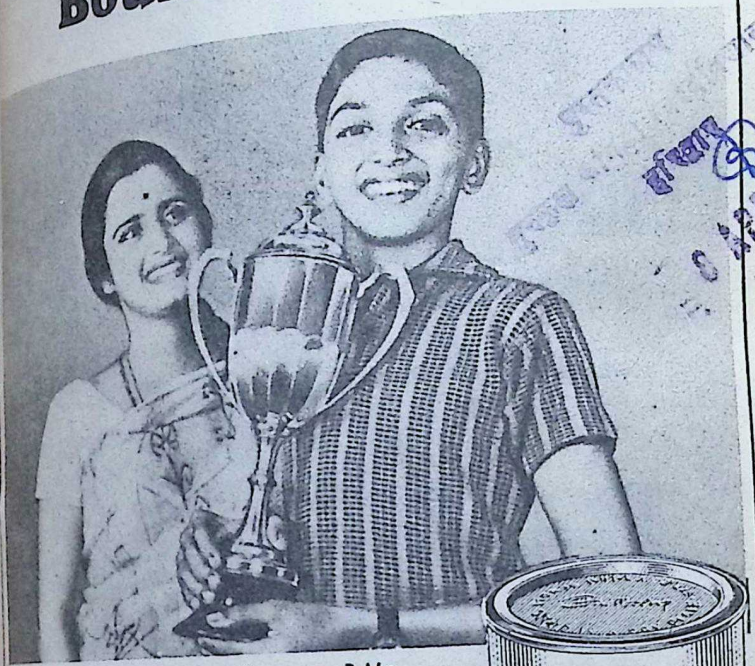

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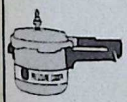

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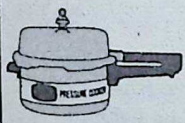

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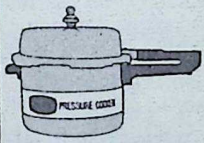

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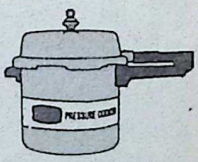

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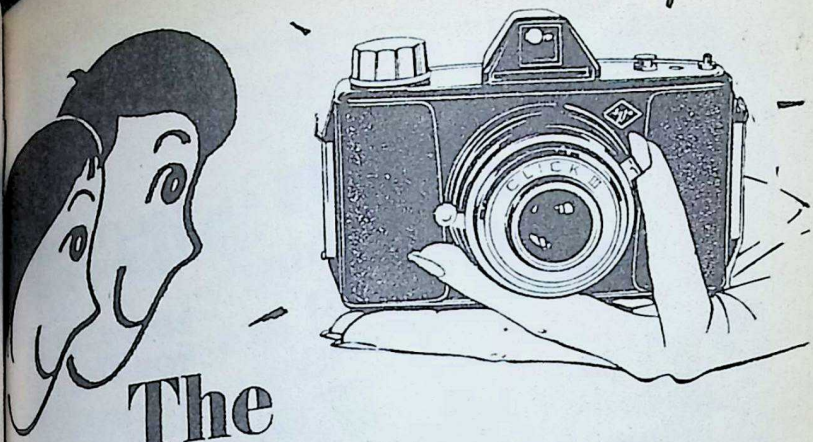

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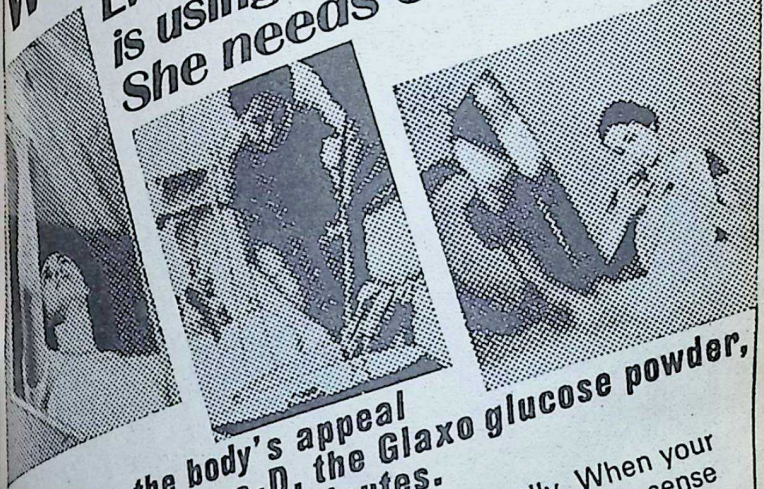

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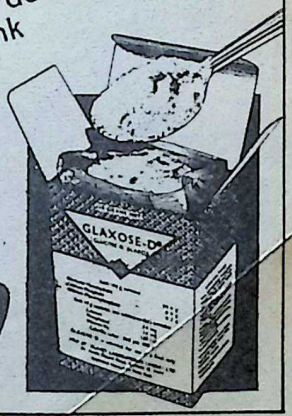

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No. 18

Vol. XVI

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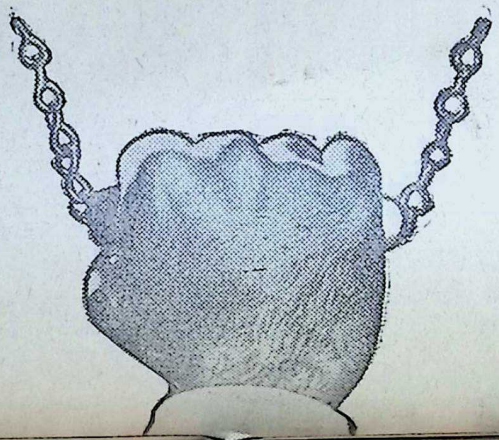

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let Noble thoughts come to us from every side
—Rigveda I-89-i.

BHAVAN'S JOURNAL

PRAYER TO LORD RAMA

प्रसन्नतां या न गताभिषेकतः
तथा न मम्ले वनवासदुःखतः ।
मुखांबुजश्री रघुनन्दनस्य मे
सदास्तु सा मञ्जुलमङ्गलप्रदा ॥

May that charm of the lotus face of the delighter of the Raghus (Rama) be for ever the bestower of lovely welfare to all, the charm that neither brightened by the announced coronation nor faded by the miseries of forest life.

Tulasidas: Ramacharitamanas, II.2

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ADHYAYANA SLOKA—1

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In response to requests from several readers, we begin a new series in which a memorable Sanskrit verse with the text in Devanagari and in transliteration, word-for-word translation and traditional analysis is provided for memorisation and learning. We begin with a verse describing Hanuman, an adept in Sanskrit and Prakrits and a reputed master of grammar. May this prayer help us to learn Sanskrit well !

उल्लङ्घ्य सिन्धोस्सलिलं सलीलं
यश्शोकवह्निम् जनकात्मजायाः।
आदाय तेनैव ददाह लङ्काम्
नमामि तं प्राञ्जलिराञ्जनेयम्॥

ullanghya sindhoh salilam saleelam
Aadaaya tenaiva dadaaha lankaam
Yah shoka vahnim janakaatmajaayaah
namaami tam praanjaliraanjaneyam

WORD-FOR-WORD MEANING

ullanghya—having crossed, *sindhoh*—of the sea or ocean, *salilam*—the water, *saleelam*—with an effortless ease and grace, *yah*—he who, *shoka*—grief, *vahnim*—fire, *janaka*—of Janaka, *atmajaayaah*—of the daughter, (Sita) *aadaaya*—bringing, *tena*—that, *eva*—alone, *dadaaha*—burnt, *lankaam*—the city of Lanka, *namami*—I bow down, *tam*—that (such a), *praanjalih*—with folded hands, *tam yam*—Hanuman, the son of An-

ANALYSIS

namaami—(I) bow. The subject I is understood.

Anjaneyam namaami—I bow to Anjaneya, the son of Anjanaa.

tam anjaneyam namaami—I bow to that Anjaneya, the son of Anjanaa.

tam anjaneyam pranjalih namaami—I bow down to that Anjaneya, the son of Anjanaa with folded hands.

Then there is a subordinate clause describing Anjaneya. It begins as follows:—

yah lankam dadaaha tam Anjaneyam praanjalih namaami—I bow down with folded hands to that Anjaneya, the son of Anjanaa, who burnt Lanka.

Yah janakaatmajaayah shokavahnim aadaaya tenaiva lankaam dadaaha Anjaneyam etc. I bow down to Anjaneya, the son of Anjanaa, bringing the self-same fire that tormenting Sita, the daughter of Janaka, burnt the city of Lanka.

yah ullanghya sindhoh salilam saleelam janakaatmajaayaah shokavahnim aadaaya lankam dadaaha tam anjaneyam praanjalih namaami—I bow down to that Hanuman, the son of Anjanaa, who, having crossed the sea of the ocean with effortless ease and grace, burnt the city of Lanka, bringing the self-same fire of grief that was tormenting Sita, the daughter of Janaka.

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No. 463

KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Maryada Purushottama Sri Ramachandra

BHARATIYA VIDYA BHAVAN
BOMBAY.

APRIL 5, 1970

YOUNG FRIEND,

This is the Ramanavami Number of Bhavan's *Journal*.

For several centuries past, the lives and behaviour of our people, the common folk, have been moulded by the Ramayana and the *Mahabharata*. Because of the divinity of the heroes of these epics, they have through the generations, held aloft for our emulation the lofty and idealistic lives led by the principal characters portrayed in the *puranas*. Small wonder, therefore, that Ramanavami and Gokulashtami are festivals celebrated from time immemorial throughout the length and breadth of the land.

While Gokulashtami is celebrated on the eighth day of the *paksha* and month in which Lord Krishna was born, Ramanavami is observed differently in different places. Even the manner of the celebration differs. Some start the observance on the Ramanavami Day, but some so prolong the festival that it culminates on that day. The manner of observance is not of prime importance. What matters is the universality of the celebration and the devotion which characterises it.

Recitations, *parayanas*, discourses and congregational worship are some of the forms of celebrating the advent and birth of the *Maryada Purushottama*—as one of the principal *avataras* of Sri Mahavishnu. Hundreds of thousands of scholars have expatiated on the merit, material and spiritual, that flows from Ramanama *japa*. To Gandhiji, *Ramanama-smarana* and *sankeertana* were the keystones of the worship of the Supreme Being; *Ramdhun* was the main feature of his prayer meetings, "the staff of my life" as he often described it.

What is the secret of *Ramanama japa*? According to Patanjali: 'तज्जपस्तदर्थभावनम्'— By reciting it from the innermost recesses of his heart, man seeks to efface his ego, makes himself worthy of the grace of his Creator, dedicates himself unto the Ruler of the Universe and strives to merge himself in the Ultimate.

The religious aspect of the worship of Sri Ramachandra hardly needs emphasis. No one in India requires to be told of the divine life of Sri Rama. We imbibe *Rama-bhakti* with our mother's milk; stories of Sri Rama are part of the aura of our upbringing. The deeds of Sri Rama are thus woven into the fabric of our being.

Yet, how many of us go beyond the religious or ritualistic significance of the *Ramayana*? Whereas Ramanama by itself liberates us from the cobweb

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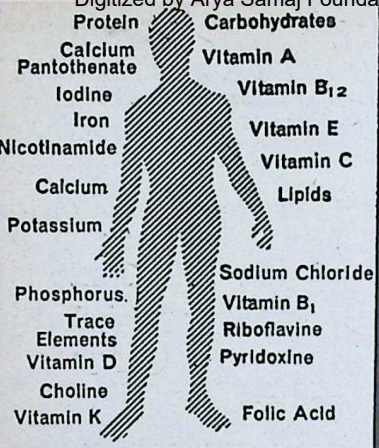

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of life and its evils, even a pu
[illegible] and rational study of th
yana is rewarding, indeed en
If nothing else, the *Ramayana*
idealisation of life—a lesson
theory and practice of leading
poseful, meritorious life.

Sri Rama embodies in himself
basic ingredients of a life of re
as prescribed by *Sanatana Dh*
steadfast adherence to truth, i
of thought-word-deed, valour co
ed with chivalry, justice tempe
mercy, forgiveness to those wh
His asylum, performance of d
the face of the severest odds and
ptations, strict observance of d
irrespective of cost and conseq
dusdta-nigraha, *shishta-parip*
What more can one expect fro
Ideal that is Sri Rama!

A sage once averred: "Do as
Krishna *said*, do as Sri Rama *did*

Dasarathi led the life of duty, p
tised the *dharmic* way. Right
birth to evanescence, Sri Rama's
was a model for man in every
and clime. Every act of his, over
covert, was an object-lesson in co
and noble life. Even stray and
troversial incidents like *Vali-w*
Devi-agnipravesa and *Sita-tyag*
deeper significance; they carry
truthful life to its logical concl
Truth is a severe task-master and
Rama proved it on many occasion
great cost to himself. Thus *Rama*
tara was Mahavishnu's manifest
of the Ideal Man—'*Narottama*' as
mad Valmiki Ramayana hails
Rama.

If this was proved by the e
phase of his life of struggle and
bulation, the later enthroned R
rajya, the rule of the Ideal King

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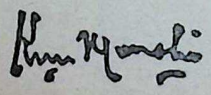
...s of governance, including equa-
... to all and justice to everyone in
... land, constituted the basic tenet of
... reign.

Mahatma Gandhi extolled the effi-
...y of Ramanama for the uplifting
... the soul; no less did he praise the
...ical merits of *Ramarajya*—an ad-
...istration guaranteeing manifold
...dom to the individual, balancing
...ts and duties, ensuring that the
...e fortunate truly function as trus-
...s of their fortune for the benefit
... the less-fortunates, the ruler hold-
... the scales of justice evenly among
... the people.

I wish our present rulers would re-
... Gandhiji's exhortation to *practise*
... ideals of *Ramarajya*, a system of
...ernance where character is the de-
...mining factor of life, where virtue
...s precedence over wealth, where
... spirit of service and not the exer-
... of power inspires those in authori-
... where piety is adored and pelf des-
...d, where the meanest in the land
...ally equal to the highest.

Thus, as man and ruler, as the ideal
...arch, dutiful son, devoted husband
... loving brother did Rama exem-
...y the veritable truths of life, as it
...s the right and duty of God-incar-
...to do. God came to us as the Ideal
...n, the Redeemer of the good and
... Destroyer of the evil, also the Up-
...r of the fallen (*patita pavana*).
May Lord Ramachandra bless and
...e us to do right and abjure evil.
... we follow in the footsteps of Sri
...a, the Ideal Man.

Yours sincerely,



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The Noblest Sci
of t
Ikshva
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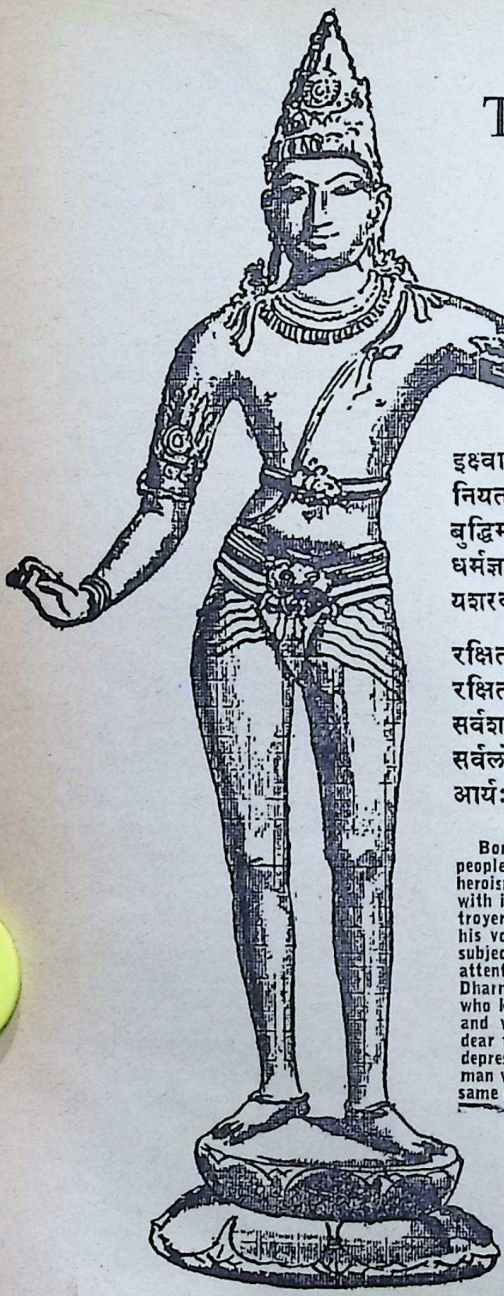

इक्ष्वाकुवंशप्रभवो रामो नाम जनैः
नियतात्मा महावीर्यो द्युतिमान् धृतिमान् व
बुद्धिमान् नीतिमान्वाग्मी श्रीमाञ्छत्रुनिबर्ह
धर्मज्ञः सत्यसंधश्च प्रजानां च हिते र
यशस्वी ज्ञानसंपन्नः शुचिर्वश्यः समाधिमा

रक्षिता जीवलोकस्य धर्मस्य परिरक्षि
रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षि
सर्वशास्त्रार्थतत्वज्ञः स्मृतिमान् प्रतिभान
सर्वलोकप्रियस्साधुरदीनात्मा विचक्ष
आर्यः सर्वसमश्चैव सदैकप्रियदर्श

Born in the line of Ikshvaku and well-known am
people as Rama; a man of self-possession and
heroism; lustrous, firm and of controlled senses;
with intellect, tact and power of speech; glorious
troyer of his enemies; one who was righteous
his vow and intent always on what was beneficent
subjects; rich in fame and knowledge, pure, easy of
attentive to his duty; one who guarded the world
Dharma, guarded his own Dharma and his kinsfo
who knew the true import of all the systems of
and was endowed with good memory and imag
dear to the entire universe, being absolutely good
depressed, being an adept in duties and acts
man who viewed everybody equally and looked alw
same pleasing manner.

Valmiki Ramayana

★

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GOD, OUR ONLY HELP

MAHATMA GANDHI

"Ramanama *is not for those who tempt God in every way possible and ever expect it to save. It is for those who walk in the fear of God, who want to restrain themselves and cannot in spite of themselves.*"

is easy enough to take a vow un- a stimulating influence. But it ficult to keep to it especially in midst of temptation. God is our Help in such circumstances. I, fore, suggest *Ramanama. Rama,* and God are to me convertible . I had discovered that simple deluded themselves into the be- that I appeared to them in their ws. I wanted to remove the ndition. I knew that I appeared nbody. It was pure hallucina- for them to rely upon a frail mor- I, therefore, presented them with mple and well tried formula that ever failed, namely, to invoke sistance of God every morning sunrise and every evening be- bed-time for the fulfilment of vows. Millions of Hindus know Him under the name of *Rama.* As a child, I was taught to call upon *Rama* when I was seized with fear. I know many of my companions to whom *Ramanama* has been the great solace in the hour of their need. I presented it to the Dharalas and to the untouchables. I present it also to the reader whose vision is not blurred and whose faith is not damped by over-much learning. Learning takes us through many stages in life, but it fails us utterly in the hour of danger and temptation. Then, faith alone saves. *Ramanama* is not for those who tempt God in every way possible and ever expect it to save. It is for those who walk in the fear of God, who want to restrain themselves and cannot in spite of themselves. □ □ □

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Brahma's promise fulfilled

Vasishtha, the family priest of the Ikshvaku dynasty, has uncomplainingly accepted the despised position of a family priest as he was assured by Brahma that the Supreme Spirit in human form would reveal itself to him. Having witnessed the great deeds of Sri Rama, bewildering and puzzling thoughts agitate the heart of Vasishtha and he finds that Sri Rama alone is the final refuge of all, the end of every kind of activity, austerities and prayer. The following extract from the Sri Ramacharitamanas, the Ramayana of Tulsidas, gives an account of his meeting of Vasishtha with Rama. Brahma's promise is fulfilled and Vasishtha's long endurance has been crowned with the bliss of realisation. Vasishtha's words, issuing from the depths of realisation, sum up True Religion and Virtue.—Ed.

VASISHTHA PAYS A VISIT TO SRI RAMA

बार बसिष्ठ मुनि आये ।
जहाँ राम सुखधाम सुहाये ।।
सादर रघुनायक कीन्हा ।
पद पखारि पादोदक लीन्हा ।।
गुरु मुनि कह कर जोरी ।
कृपासिंधु बिनती कछु मोरी ।।
देखि आचरन तुम्हारा ।
होत मोह मम हृदयँ अपारा ।।
महिमा अमिति बेद नहिं जाना ।
मैं केहि भाँति कहउँ भगवाना ।।
उपरोहित्य कर्म अति मंदा ।
बेद पुरान सुमृति कर निंदा ।।
जब न लेउँ मैं तव बिधि मोही ।
कहा लाभ आगें सुत तोही ।।
परम धर्म ब्रम्ह नर रूपा ।
होइहि रघुकुल भूषन भूपा ।।

जप तप नियम जोग निज धर्मा ।
श्रुति संभव नाना सुभ कर्मा ।।
ग्यान दया दम तीरथ मज्जन ।
जहँ लगि धर्म कहत श्रुति सज्जन ।
आगम निगम पुरान अनेका ।
पढ़े सुने कर फल प्रभु एका ।।
तव पद पंकज प्रीति निरंतर ।
सब साधन कर यह फल सुन्दर ।।
छूटइ मल कि मलहि के धोएँ ।
घृत कि पाव कोइ बारि बिलोएँ ।।
प्रेम भगति जल बिनु रघुराई ।
अमि अंतर मल कबहुँ न जाई ।।
सोइ सर्बग्य तग्य सोइ पंडित ।
सोइ गुन गृह बिग्यान अखंडित ।।
दच्छ सकल लच्छन जुत सोई ।
जाकें पद सरोज रति होई ।।

तब मैं हृदयँ बिचारा, जोग जग्य ब्रत दान ।
जा कहूँ करिअ सो पैहउँ, धर्म न एहि सम आन ।।४८।।

दो०— नाथ एक बर माग उँ, राम कृपा करि देहू ।
जन्म जन्म प्रभु पदकमल, कबहूँ घटै जनि नेहु ।।४९।।

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"Vasishth, saintly sage, to the palace one day
Came, a visit to Rama the Blessed to pay;
Rama offered all honours due his saintly rank,
Washed his feet and of that holy water then drank.
Said the saint with hands clasped, "One petition I make;
"Hear me, Rama, I pray, for thine own mercy's sake:
Seeing often thy deeds and thy ways, In confess
Thoughts bewild'ring and puzzling my poor heart possess;
When the scriptures, my lord, cannot fathom thy glory,
Can one such as I—as he should—tell the story?
A fam'ly priest's service is mean— I despise it,
And scripture in ev'ry form always decries it;
Lord Brahma said to me when I would refuse it,
'You'll gain in the end, son, by this if you choose it;
The great Supreme Spirit as man will be born.
And as King will the fam'ly of Raghu adorn.' "

"Then at heart I said, Him to whom I offer gifts,
Absorbed mind, sacrifices and pray'rs,
Him I surely shall win to at last, there is naught
In religion that with this compares."

"Scripture all kinds of good deeds enjoins and allows
Penance, pray'rs, worship or, daily duties and vows,
Bathing, pilgrimage, kindly deeds, temp'rance, and learning;
These scriptures and saints urge, their value discerning;
But old and new scripture—by hearing or reading—
Can show us but one fruit of these worth our heeding;"

"Tis that we love thee with our whole heart and mind;
We, with all our devices, none better can find.
One can never by filthy means wash out filth's stain;
Churning water one never can butter obtain;
Unless trust and love, water-like, using within,
One can wash away never the heart's inbred sin;
The true scholar in things vital, beyond dispute,
With a knowledge of truth and worth, none can refute;
Truly gifted in whom all things worthy are found,
Is the man to thy feet in true love closely bound.
O my gracious Lord Rama, but one thing I ask;
In thy mercy grant this my petition,
That my love for thy lotus-feet never may lessen
In each future birth and condition."

Translated by Rev. A. G. M

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श्री राम राम रामेति रमे रामे मनोरमे।
सहस्रनाम तत्तुल्यं रामनाम वरानने॥

The Efficacy of Sri Rama Nama

H. H. Sri-La-Sri Panrimalai Swamigal

MAY I share with the readers something very significant about this article which His Holiness Sri-La-Sri Panrimalai Swamigal, a Siddha Purusha from the South, has been good enough to give for the Sri Rama Navami Number of the *Bhavan's Journal?*

It was eight o'clock on the night of Thursday, March 19, 1970. The telephone rang. I rose to answer it.

"Hello, Lakshmanan speaking. I just rang up to tell you that His Holiness has returned from Matheran. Why not attend the Puja".

It was nearing nine when I reached 'Chandralok', Nepean Sea Road, the residence of His Holiness' host in Bombay, Sri T.S. Swaminathan, I.C.S (Retd.).

The *aarti* was in progress. That over, Swamiji started distributing Vibhuti (sacred ash) to the devotees gathered there. I was taken to his room. In the room were Sri Kamalaswami, former Member of Parliament, and Sri Swaminathan.

"*Bhavan's Journal* is doing commendable service in disseminating ethical and spiritual values" said Swamiji.

"By the grace, the blessings and good wishes of many godly and good souls like your Holiness", I muttered.

"Your Rama Navami Number—when will it be ready?" asked Swamiji.

"I was just thinking of requesting you, Swamiji, to bless the *Bhavan's Journal* with a special article for the Rama Navami Number," I replied.

"When do you want it?" queried Swamiji.

"As early as is convenient to Swamiji" I submitted.

"All right. Will you wait outside for a few minutes?"

I rose in obedience and withdrew to the ante-room. The other two gentlemen followed me.

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The four-minute interval brought to my mind a host mixed ideas and feelings. Would he announce to me the sub and then say that the article would be sent in a couple of da Or would he place before me a few subjects and ask which them I wished to be written about. All sorts of ideas fli across my mind.

Swamiji called us in again.

"So here is the special Prasada for you; take it".

I could not believe my eyes. In my palm lay the typescr of this article.

In the room, there was no typewriter nor a Stenograp who could have done this.

"*Santanchi ucchishte bolato kay mya pamare janave he*". I had read this in Tilak's Commentary on the Gita. Really, wh can an ordinary mortal convey to the people, for is there aug that is not already the left-over from the feast of the Saints.

I took leave of the Swamiji, with a mixture of awe and fulf ment, pondering over the lines of Shakespeare in *Hamlet*:

"There are more things in heaven and earth, Horatio, tha are dreamt of in your philosophy".—*S. Ramakrishnan, Editor.*

THE power of Rama Nama is immense and indescribable. Its sweetness is unparalleled. Once a person gets to taste the elixir of Rama Nama, he will not let go of it. He becomes attuned to heavenly life. The grace of the Almighty is absolutely necessary for one to even utter it with faith and devotion. Valmiki, the author of the *Ramayana,* is an example to the point. He led a highly evil life before he became the sage *par excellence*. Though born in a high caste, he married a low caste woman and took to hunting and robbing to maintain his family. He was steeped in heinous crime.

The time came for his redemption. The grace of the Lord fell on him. It took the combined spiritual strength of the holy Saptharishis to free him from his sinful life of rampage and robbery. They came headed by N They were attacked by Valmiki demanded that they should giv their everything to him. Narada him for whom he was committing atrocious crimes. The man said he was doing so for the sake o wife and children. Then the rish ed him whether his wife and ch would bear any share of the sins c mitted by him for their sake. V said that he was sure that they w do so.

Narada directed him to fin whether it was so. Imagine the b that struck Valmiki when he f out that they refused to subscr the dictum that they should bear share of the sins done by him was shocked beyond descriptio raced back to the Saptharishis them from the bonds with whi

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...ced them securely and fell at ... feet. He prayed for their mercy ...or the way out from the boiling ...oon of evil into which he had ... Narada then tried to make him ...the divine name Rama. Valmiki ... to do so. But no! all his efforts ...st direction were in vain. The ...ocent letters would not combine ...e proper way. Then the great ...ar that he was, the Sage Narada ... a unique method. He asked Val... to say 'MA' first and then 'RA'. ...s manner, he was directed to say ...and 'Ra' one after another and ...in quick succession. Ultimately ...ld utter the divine name perfect... The Saptharishis then went their

...e urge to cut himself away from ...iserable bonds of Samsara gave ... edge to his devotion and Val... went on repeating Rama Nama ...place. He was oblivious of what ...ed around him. He knew not ... the outside world. An ant-hill ...over him. His meditation ulti...y made him divine, so divine ...e later became the renowned au... of *Ramayana*, the sacred story ...incarnation of Rama.

...*nama* is *Hariharaathmaka*. ...troys the sins of a person and ...t allow him to think of sinning. ...person who utters it cannot swerve ... the path of virtue. It is called ...*Taraka Mantra*. It pilots one ... over the ocean of Samsara lead... on to self-realisation. That it ...raathmaka is the divine truth. ...great singer-saint, Sri Thyagaraja, ... Oh Blessed king of men! How ...e who you are? How to do worship to you? Are you Siva, Vishnu, Brahma or Parabrahma? 'MA' is the vital lifegiving seedletter to Siva Mantra. 'RA' is the vital force of the Vishnu Mantra. I make my salutations to those eminent people that have this true knowledge."

Without the letter 'MA', 'Namasivaaya' becomes 'Nasivaaya' which denies 'Siva'. Without the letter 'RA' 'Namo Naraayanaaya' becomes 'Namo Nayanaaya' denying any place for the existence of the Lord Narayana. The combination of these two letters i.e. Rama, destroys evil like Rudra and protects like Vishnu. The very same truth is posited when the Tamilian says: *Hariyum Sivanum onnethan, Ariyaadavan vayil manne thaan*— 'Hari and Hara are one and the same divinity. One who does not compre-

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hend this is as one whose mouth is filled with dust.' He has no prospects. The Upanishad *Vaakya*: *Ekam Sath; Vipra Bahudha Vadanthi* postulated the identical fact. God is one but the sages call Him by different names.

Rama mantra is *Sathrucchedaika mantram*. It is the unique mantra that has the power to annihilate all enemies—not merely external enemies but the internal ones too, namely, the Arishadvargas of *Kama, Krodha, Lobha, Moha, Mada* and *Maatsarya*. The lives of the saints like Kabir, Tulsidas, Thyagaraja and others illustrate how the evil-doers planning to make trouble and mischief for them are dealt with by Lord Rama.

Once, certain evil-doers wanted to embarass Kabir and put him to shame by issuing invitations under his name to Bhagavathas of various places to come over and partake of his hospitality. Accordingly, many Sadhus came there. Kabir was in ecstasy seeing Rama among them. He danced away in delight. The Lord came to his help. He appeared as so many Kabirs to each of the devotees, satisfied them and disappeared without anyone being the wiser about it. The evil men who engineered the situation were converted as a result and, being awed by Kabir's divine power, surrendered unto him and became his disciples.

Again, at one time, two thieves desired to enter the math of Tulsidas in the night and take away the golden vessels that were in use there. As they neared the gates, they found two divine heroes, bright and lustrous, guarding the precincts and menacing them. They tried to turn about and get away but could not. Th in that unenviable position all the night. When the day broke das came out. They prostra fore him on the ground in tion. They recounted to the to what had happened. Th congratulated them on their They were indeed blessed, two armed heroes were non than Sri Rama and his brother, Lakshmana. The ver of these divinities had burn their sins. Thereupon, the became reformed and attend Tulsidas.

The divine name of Rama when uttered with supreme de gives life even to a dead person to an inanimate body. Sri T raja, while on his return from pati after a pilgrimage in search his pooja idols, came to a place *Madhyaarjunam*. There, in tha ness, a couple were going a husband fell into a well and The wife was weeping bitterly. garaja's heart melt. He sang th "Sri Rama Padama! Na chi Rave!" in the Raga "Amritha At once, the dead man woke up from sleep and with the perm of the saint went to Tirupati wi wife.

These are not fables but facts. The power of God can b monstrated. It is demonstrated lives of all saints that have go fore. It is being even now d trated by Godmen. The only th that people refuse to see. Ev they see, they are unaffected. wonder can there be other than

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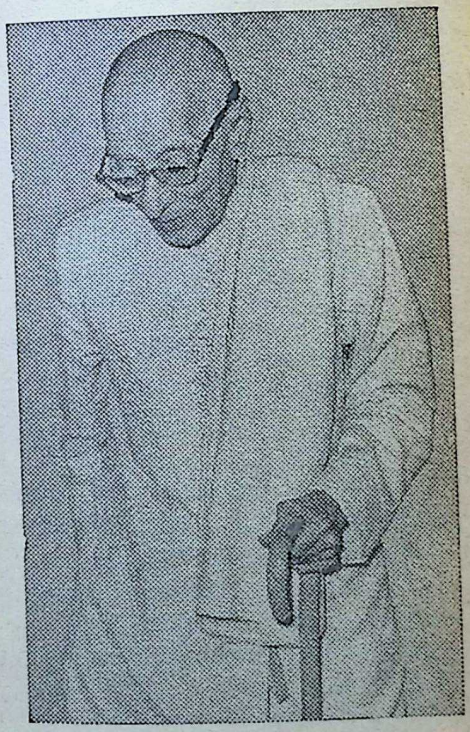
Anger & Reconciliation

C. RAJAGOPALACHARI

e rainy season began. Sugreeva
d his companions spent the time
Kishkindha in enjoyment, but
ma and Lakshmana spent the
y days waiting in a cave nearby.
forest paths were flooded and be-
e rushing torrents, impossible to
rse. The search for Seeta, there-
had to be suspended. Raama
ded over Seeta's predicament and
plunged in sorrow. Lakshmana
elled him to bear with the delay
the rainy season ended. And
ma held his soul in patience.

e edge of the keenest sorrow
with time and perhaps Heaven's
st gifts to men are sleep for the
g cares of the day and forget-
s for the deep-seated injuries of
heart. Kishkindha mourned her
for a time, and then rejoiced
Sugreeva and the survivors; Su-
a forgot the privations of his
and the remorse for his brother's
h, and enjoyed to the full his pre-
prosperity and even Taara re-
ed and adapted herself to al-
d circumstances in the interests of
son. The royal palace of Kishkin-
was full of joy and the gloomy
s of rain which the Raghu bro-
spent in leaden-footed repining,
with golden-winged enjoyment
greeva and his house-hold. Only
maan felt anxious. He could not
Raama's business. He was look-
ing out for an opportunity to remind the King of his pledge to Raama.

At last, the rains ceased and the sky was cleared of cloud and lightning. The air was sweet with the perfumes of flowers and the songs of birds and joy came to life in the forest again. The intelligent and highly virtuous Hanumaan now approached his King. Sugreeva had entrusted all official duties to the ministers and was absorbed in pleasure. Hanumaan



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knew that the wisest and best of men neglect their promises in such circumstances and addresed the king with great politeness:

"You have regained the kingdom of your ancestors and are in secure possession and enjoyment of it. But something yet remains to be done. You must fulfil your promise to your allies and so increase your fame and strengthen your power. Even at the sacrifice of one's own interests and pleasure, one should carry out the business of one's friends according to one's promise. Only so can a king's authority and reputation grow.

"It will be best to fulfil one's promise before the due date; in any case, delay should be avoided. Fulfilment after the promised date is worse than useless. One should not wait to be reminded by one's friends of what had been promised to them. All this you know without my telling you. Remembering what Raama had done for us, we must take steps to fulfil our promise without waiting to be reminded by him. The rainy season is over. There is no ground for further delay. We can no longer postpone the task of searching for Seeta. Raama may be very patient, but that does not justify any further delay on our part. Did not Raama kill your foe promptly, not minding the danger or the blame involved? We should fulfil our promise with equal promptness."

Thus politely did Maaruti convey his advice to Sugreeva. The latter accepted it and, thanking Hanumaan, ordered Neela to mobilise the *Vaanara* army. "All the world must be searched and Seeta found", he said. "Order therefore the most powerful V to come and join up at once. who fail will be summarily pu Having said this, Sugreeva we into private apartments.

Raama and Lakshmana sp time in their cave, waiting end of the rainy season and filment by Sugreeva of his But when the rains were over forest and its creatures show renewed beauty, Raama grie tensely at the thought of Seeta ing at the hands of the *Raak*

"The world is full of life an said Raama. "But Seeta is in somewhere. And I sit still here, ing the favour of this ungrateful nara King. Alas, she walked che through the Dandaka forest, a were a palace-park; she did not the stony ground and the thorn the path. What must be her suf now? But this king, drowned i cups and revelling in the com of his women, has forgotten his mise to me.

"Lakshmana! Go at once to kindha and tell this base king: member! Know that the path yawns open whereby the slaug Vaali went to his doom. Do not him, but fulfil your promise to Ruin awaits him who forgets ness and neglects friends. Bewa Raama's arrows. The four mon the rainy season are over. These months were like four ages to R but to you steeped in pleasures have perhaps sped like minutes delay you incur Raama's wrath seek your destruction'. Go, L mana and tell him this".

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This was the angry and impatient ssage Raama wanted Lakshmana to e to Sugreeva.

Carrying this freight of his brother's d and anger, Lakshmana was about leave. Then Raama thought again. Knew Lakshmana's nature and ared danger from his rashness. So called him back and said to him: conveying my complaint to Su- eva, do not be harsh. Whatever his is, he is our friend. Point out his s to him, but say nothing harsh". Lakshmana agreed, but he found it ult to control his own anger as he proached the gates of Kishkindha.

Noting the severe face of Laksh- ana who was fully armed, the *Vaa-* ra sentry became alert and made dy to guard the fortress. This en- ed Lakshmana still further.

Some *Vaanaras* ran to the inner rtments and reported to Sugreeva: Lakshmana, furious with anger, is ing here bow in hand. We could t stop him".

But the *Vaanara* king was tipsy and rounded by women and he took o notice. The king's servants ordered e sentry at the gates to stand firm d prevent the entry of anyone. Lak- mana's anger became quite uncon- llable. Lakshmana forced his way There he met young Angada, the ought of whose youth and misfor- es took away something of the edge his wrath. "My child, go and tell e *Vaanara* king", he said, "that Lak- mana is waiting at the palace gate to e audience of him on behalf of his ief-stricken brother".

Angada went accordingly to the ng's apartment and informed him

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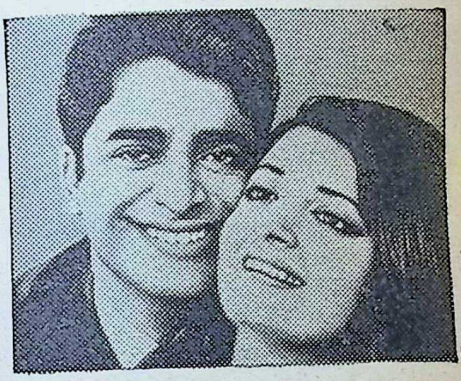

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of Lakshmana's visit. But Sugreeva was in no condition to understand. Angada saw this and took counsel with the ministers as to what should be done. Hanumaan and some of the fellow ministers gently explained what was happening and Sugreeva was at last roused from his tipsy condition.

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Sugreeva said: "I am not at fault, am I? Why should my friends Raama and Lakshmana be angry with me? Some enemy must have carried tales and set them up against me."

Hanumaan answered: "It is my duty, O King, to say these things and I say them. Do not be angry with me. We have delayed in carrying out our promise to Raama. We have forgotten Raama's grief. It is late, but not too late. Hence let us do quickly what we should. Let us seek forgiveness f Lakshmana. Let us, without fu delay, take steps to fulfil our prom to Raama."

Then Sugreeva agreed to rec Lakshmana.

As Lakshmana went into the *nara* town, he marvelled at its be and the culture of Kishkindha. P ing through beautiful streets, he s outside the king's palace. Hearing sounds of revelry, of dance and s proceeding from within, he saw the *Vaanaras* had forgotten their p mise and were lost in enjoyment could hardly control his anger. he held back from entering the w men's chamber and, standing in a c ner, outside, he twanged his b string. The sound filled all Kishkin

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with fear and trembling. Sugreeva
hearing it, realised that the prince was,
indeed, angry. He saw the danger and
called Taara to go and pacify the
prince. "A chivalrous man like Lak-
shmana will find his anger slip from
him when he speaks to a lady and it
will be impossible for him to continue
wrathful", said the king, shrewd even
in his tipsy condition.

Taara advanced towards Laksh-
mana. In looks, in knowledge of the
world and skill in speech, Taara was
unrivalled. She said to Lakshmana:
"After enduring for a long time po-
verty and persecution, Sugreeva is en-
joying the pleasures and the pros-
perity you have secured for him. This
enjoyment has gone to his head and
he has lost his senses. I know his fault,
but you should forgive him. The high-
bred who know the foibles and im-
perfections of our common nature
should temper their censure with com-
passion. So be not too harsh in judg-
ing of king Sugreeva's surrender to
temptations of the flesh—especially
after his long trials and privations.
But I can assure you, he has never
lost sight of his debt or his duty to
you. He has already issued orders for
mobilising the *Vaanara* warriors from
all quarters. Today or tomorrow they
will all be here. Then the search for
Seeta and the war against Raavana
will begin. Have no doubts. And now,
pray come in and see the King".

Lakshmana, now no longer angry,
entered the apartment. Sugreeva, des-
cending from his seat, welcomed Lak-
shmana.

"Forgive my faults," he said: "With
Rama's friendship and help I am king

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today. How can I ever forget what I owe to the valorous and good Raama? He can destroy his foes without any help from me. I, with my armies, can only follow him; that is all. Surely Raavana will perish. The search for Seeta will soon begin. Do forgive the delay of which I am guilty?"

Lakshmana was pleased. "Raama is your equal in honour and prowess, none else", he said. "Come with me to Rishyamooka and give him words of comfort in his grief".

Sugreeva and Lakshmana went in a litter to Raama and, explaining the arrangements already made, satisfied him.

Raama was pleased. He said: "You indeed are a real friend. Like the clouds yielding rain, the sun destroying darkness and the moon pleasing human hearts, a good friend comes to one's help spontaneously. I am happy in your friendship. Now the end of Raavana and his race is certain."

Even as Raama was expressing gratitude and joy, great multitudes of *Vaanaras* under their respective leaders arrived and assembled. They came from distant forests, mountains and coasts. The dust they raised darkened the sky. Millions of monkeys and bears in a variety of shapes and colours were there.

Sugreeva addressed this enormous army and showed them their appointed camping places. Later, he divided the host into eight divisions and sent each under its commander, thoroughly to search in the eight directions for Seeta.

One point is worth noting here. The Tamil poet Kamban describes Taara as a chaste widow living a life of discipline and privations. It is different in Vaalmeeki, who includes Taara and the other women as part of the inheritance Sugreeva won from Vaali—in fact, as an appurtenance of the throne. When Sugreeva lost himself in bodily pleasures and forgot his duty to Raama, Taara shared his revels and is described as being flushed and unsteady with wine when she went out at her lord's command to allay Lakshmana's resentment.

In ancient times, when an elder brother died leaving a wife, there was a custom in royal and other noble families for the younger brother to take the widow as wife and protect her. It is difficult for people of one age to judge the customs of another age. Imagination and great flexibility of mind are needed to assess the merits and defects of usages with which we are not familiar.

[*From the author's* Ramayana—*a Bhavan's publication.*]

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Bharata Meets Rama

SHUDHA MAZUMDAR

Bharata disdained to accept the kingship that had come to his lot, though Kaikeyi, the mother would have been most happy if he had. He sought out Rama in the forest and begged him to return. When Rama wished to remain true to the word he had given to his father, he was left with no alternative except to rule the kingdom as Rama's deputy. So in all humility he chose to carry the sacred 'sandals' of Sri Rama and with that as the 'Symbol' he undertook the burden of looking after the Kingdom until his brother's return. Though the Ramayana contains Bharata's account in short compass, in point of quality it remains superb.—Ed.

CHITRAKOOT was the home of many great Munis. They had built hermitages here in the high hills, and passed their days in peace. A few lived with their families, and all spent their time in study and contemplation in the beautiful surroundings, far from crowded cities and worldliness. They had welcomed the advent of Rama, Sita and Lakshmana in their midst.

As Bharata and his men drew near, the noise they made was frightening. The tramp of many feet, the neighing of the horses, the trumpeting of the elephants, the jingle of the harness and rumble of chariot wheels, all echoed through the quiet hills, much to the alarm of the peace-loving Munis.

Lakshmana too, heard the noise and climbed a tall sal tree. When he recognised the royal flag of the Raghu family—his own race—flying from afar, he climbed down quickly and told Rama, "Bharata is coming with ill intentions; if not, why this approaching army bearing the colours of Ayodhya? Let them come," he cried with flashing eyes, "I shall fight all and slay Bharata!"

But Rama shook his head. "Are you crazy, Lakshmana?" he said sadly, "Mother Kaikeyi may misjudge him, but surely you know Bharata well enough. How can you suspect him of any evil?"

At this, Lakshmana was ashamed and hung his head. "Possibly our royal father is coming to see how we are faring in the forest," he ventured next, and Rama agreed.

Meanwhile, Bharata had left his men to search for Rama. He came upon a little hut covered with twigs and leaves by the river. Rama and Sita in hermit's dress, with their hair in a hermit's knot, were sitting on a spotted deer skin mat, talking to Lakshmana. With what mingled gladness and grief the brothers embraced each other, while the gentle Sita looked on them with misty eyes! Bharata wept bitter tears, but Rama held him close to his heart. Bharata then realised with

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joy that he was not misjudged by his beloved elder brother. Rama noticed the mourning dress and appearance of Bharata and Satrughna. "How is our father?" he asked anxiously, and the answer came, "Alas, he is no more!".

The grief-stricken brothers and Sita shed bitter tears. Later, Rama heard all that had happened after he had left and how his father had died of a broken heart, of how inspite of Dasaratha being blessed with four able sons, his body lay embalmed for days before the last rites could be performed by Bharata, of how Bharata returned ignorant of the evil that had befallen them, of his utter bewilderment and grief when he was told all by his mother, for whom he had nothing but scorn and shame. Bharata sobbed in an agony of sorrow and self-reproach and beseeched his elder brother to return.

"Pardon us, O brother, it is a woman's unwisdom that has wrought all this evil. Come back to your own. Your people cry for you in anxious impatience. Ayodhya is dark, light it with your presence once more. Take up the government of your kingdom. So much awaits to be done by you in your country. Forgive, and be pleased to return with us to Ayodhya. Whoever would abandon everything for a witless woman's folly? Return, O Rama, and reign from your rightful throne. I shall serve and obey all your commands. Only return, I beg of you." Bharata's tears washed Rama's feet, but Rama raised him up and pressed him to his bosom.

Bharata's Vow

"You are learned enough to d guish between Right and Wrong what is this you say, Bharata? D reproach my step-mother. I have cated of my own free will to i my father's word to her. I can return to Ayodhya after the all fourteen years are over." But Bh would not listen and kept on beg his brother to return, adding he w also exile himself to the forest. S ghna joined him in his pleading Vasishtha and other Munis entre Rama to forget the past, and re and reign in Ayodhya.

But Rama was firm and true to w he had pledged himself to do. had vowed to honour his father's co mand, and refused to change his m Truth, he considered, was above all and to be valued most. It pained him deeply to deny his younger broth Bharata, anything, and he respec Vasishtha and the wise Munis, but felt he could never break his pligh word.

So, at last, Bharata said, "I sh certainly not sit on your throne, b can only agree to serve in your sence for you. Let me have the s dals from your feet, they will ad your throne. I shall serve the peo for fourteen years in your name. D ing that time, my dress and food sh be the same as yours. And at the e of fourteen years, if you still do return, I tell you now, I shall f myself into the flames, and that be my end." Choking with sobs, covered his face with his hands turned away, but Rama clasped h tenderly in a warm embrace, and th tears mingled.

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The sun was high by now, and Vasishtha, the royal priest, intervened. "Come, compose yourself. The *shraddha* ceremony of your father has to be performed. You must not fail to pay your last respects to him." So they all went to the bank of the Mandakini river, and by the gleaming waters, the ancient rites for the peace of the soul of Dasaratha were performed duly by his children and Sita.

Bharata returns to Ayodhya

Next day, Vasishtha told Bharata, "You will be failing in your duty if you linger here. Enemies might annex the fair city of Ayodhya, which is unprotected and deserted. You must return as soon as possible. It will not be for you four brothers, to banish yourselves to the wild forests. Who then will care for your country and your people?"

The hearts of all the brothers ached intolerably to part so soon after their meeting. But they realised the truth of Vasishtha's words and so preparations for departure commenced amidst tearful farewells. "Remember to look after my mother," said Rama sadly to Bharata. He also gave much good advice regarding the policy and administration of the kingdom, all of which Bharata carefully noted. He vowed to work on the lines suggested by Rama until his return, but only as his regent.

With much reverence, he raised Rama's rough wooden sandals to his head in homage and love. Then, with the ceremony, they were placed on the royal seat of the richly caparisoned elephant, whose sole duty it was to carry the king. He sat behind the sandals with blinding tears dimming his sight, holding over them the great white silk umbrella with the golden frame, which was only used to shade the ruler of the land. In this manner, he returned to Ayodhya. But it was joyless there with so many painful memories, so Bharata decided to remove the capital to Nandigrama, near by, and within a short time this humble village became a populous city.

In the king's palace, on the high "Lion Seat" of gold, which was the royal throne of the Solar race, reposed the rough wooden sandals that Rama used in the forest. This symbol of Rama was shaded by a snowy silk umbrella. Rich brocades woven in gold and silver and sewn with pearls and other precious jewels that twinkled and flashed, curtained the back of the throne, and below it in hermit's dress of barks of trees, and skins of wild animals, sat Bharata on a deer skin mat. Surrounding Rama's sandals with all magnificence befitting a mighty monarch, he, in this humble dress of a hermit, dispensed justice in Rama's name. He lived as hermits do, on wild fruit and berries and slept on the hard ground covered only with a mat of spotted deer skins. Discarding every luxury, he counted the slow passing days in anxious expectancy. Fourteen long years! What might not happen to Rama and Sita and Lakshmana in the dense forests infested with wild animals and wicked demons, who haunted the wilderness in search of prey? Bharata shrank from the thoughts, and with prayers for the welfare of his beloved ones ever in his heart, looked after the kingdom entrusted to his care to the best of his ability.

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The Ramayana—an Epic of Sacrifice

PROF. P. SANKARANARAYANAN

SRI MAHAVISHNU, whose fourfold editions were Sri Rama and his brothers, is spoken of as a yajna purusha. The *Purusha Sukta* hymn refers to the cosmic sacrifice, out of which emanated all things living and non-living in the universe. The *Sahasranama* stotra in praise of Mahavishnu extols Him as yajnah, yajnapatih, yajvaa, yajnaango, yajnavaahanak, yajnabhit, yajnakit, yajnee, yajnabhuk, yajnasaadhana, yajnaantakrt and yajnaguhyam. He is the sacrifice, the sacrificer and the enjoyer of the sacrifice. He is alike the means and the end of the sacrifice.

Yajna as sacrifice is the linchpin of Hindu dharma. It governs the Hindu way of life in every aspect and particular. The Hindu's entire life is to be looked on as a yajna.

Yajna may be viewed in two ways, one in the narrow sense of ceremonial ritual in which worldly goods are offered in the fire as oblation to the gods and the other in the broader sense of giving up and dedicating the lower in a man's being for the achievement of a lofty purpose. Looked at from either point of view, the *Ramayana* may be said to be an epic of sacrifice. Yajna as a sacrificial ritual is, in fact, the starting point of the Ramayana story. Dasaratha, longing for progeny, sought the advice of his ministers and performed the asvamedha and putreshti sacrifices at which, in response to the prayers of the assembled gods, Sri Mahavishnu agreed to be born in the world to rid the Ravana's scourge. The first major incident in Sri Rama's life, which was to be the harbinger of his wedding with Sita, was his setting out with Vamitra for his *yajna samraksha* in Dandakaranya, through which Sri Rama wandered during his exile, and peopled with a number of anchorites in the householder way of life who complained to him of the molestation of the Rakshasas in the peaceful performance of their sacrifices. Valmiki takes us wth Sri Rama, Sita and Lakshmana, to sage Agastya's hermitage where the poet gives a pen picture of the number and position of the sacrificial altars dedicated to the several gods from Brahma downwards. Indra himself resorts to a sacrifice in the Nikumbalavana to obtain an access to his prowess. Thus, the *Ramayana* is replete with references to the idea of a yajna, in the ritualistic sense of the term, as an ancient and efficacious mode of traffic between man and gods by which material goods are offered in reverent supplication for the attainment of spiritual good.

But yajna or sacrifice has a higher and wider connotation than this. It is spiritually orienting of all that a man is and does. Its essence lies in giving up what one would fain have. It is discarding what are treasures for a cause which is infinitely higher. The cause which is infinitely higher is the cause of

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...y great in the crucial moments of ...e lives. Then they act, as they ...e will and can unlike ordinary ...tals. Such, for instance, was the ...e with Bhishma who vowing him-...f to life-long celibacy, considered ...is paramount duty to minister to ...e happiness of his father.

The *Ramayana* abounds in scuh ...ath-taking acts of heroic sacrifice ...d it is that which makes for the ...nnial interest which generations ...e end continue to take in the epic ...d which make it a living gospel for ...time. The two characters, between ...om it is difficult to determine as to ...o is greater in this sacrifice, are ...ama and Bharata. Each is unique ...his own way. If sacrifice means ...giving up of what one has a right ...both renounced their right in re-...nse to a higher call. To Sri Rama, ...om Valmiki extols as *satya vaakya* ...d *dhruta vratah*, one steadfast in ...th and of firm resolve, earthly goods ...e as nothing before the things of ...e spirit. Allaying his stepmother's ...s that he would prevaricate and ...y or defeat her purpose to obtain ...e kingdom for her son, Sri Rama ...res her saying:

...मदपरो देवी लोकमावस्तुमुत्सहे ।
...भां ऋषिभिस्तुल्यं केवलं धर्ममास्थितम् ।।

'Worshipful lady, I am not inclin-...d to the riches of the world; know ...e to be like unto the rishis bent on ...e pursuit of dharma.'

When he heard the fateful pro-...nouncement by Kaikeyi, bidding him ...ir to the forest for nine and five ...rs, not a wrinkle marred Sri Rama's ...ceful looks:

न चास्य महतीं लक्ष्मीं राज्यनाशोऽपकर्षति।
लोककान्तस्य कान्तत्वाच्छीतरश्मेरिव क्षयः।।

Then and there he decided upon the total renunciation of the kingdom, which a moment ago was in his grasp. His mental and physical transformation from prince to anchorite was as quick as it was complete.

न वनं गन्तुकामस्य त्यजतश्च वसुंधराम् ।
सर्वलोकातिगस्येव लक्ष्यते चित्तविक्रिया

Therefore, giving up the royal umbrella and other regal paraphernalia, warding off the chariot and walking apart, he hied to his mother's palace quite like an ordinary citizen:

प्रतिषिध्य शुभं छत्रं व्यजने च स्वलंकृते ।
विसर्जयित्वा स्वजनं रथं पौरास्तथा जनान्।।
धारयन् मनसा दुःखमिन्द्रियाणि निगृह्यच।
प्रविवेशात्मवान् वेश्म मातुरप्रियशंसिवान्।।

He told Lakshmana: "By these very waters that were intended for my raajyabhisheka, I shall baptise myself into an anchorite." And then recollecting he added: "No. These are Bharata's property. My own hands will lift from the well the waters needed for the purpose." Can renunciation go further?

All renouncement is for a high ideal. To forestall the possibility of a slander, Rama had to subject his wife to the ordeal of fire and to prove her chastity beyond cavil or doubt, while an actual whispher later by an inconsequential rustic resolved him to abandon her for ever. So great and steadfast was his regard for the highest code of conduct that he determined to sacrifice his own wife in that noble cause.

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Bharata was the very embodiment of sacrifice. He spurned as evil the kingdom which his avaricious mother had wrested from the old King's unwilling hands and cursing her in the most devastating language, he resolved without a second thought to go in quest of his brother and bring him back to Ayodhya. The meeting between the brothers on the Chitrakuta Hill is a classic of breath-taking import. When he failed to persuade his brother to come back, Bharata implored for his sandals to deputise for him and conducted the sovereignty in Ayodhya in the name of those sandals, eagerly awaiting Sri Rama's return on the appointed day. When, at the end of the exile, arrived at Bharadwaja's hermitage Sri Rama sent Hanuman to Bharata's presence to find out if fourteen years' enjoyment of royal power had changed his mind, the picture that Hanuman saw was the high water mark of renunciation at its loftiest. Infirm, his body soiled with dust, with a heavy heart over separation from his brother, lean and emaciated by fasts and vigils, he was spending his days in an arboreal hut counting the days for Sri Rama's return. Not only had he undergone this change, he bade his ministers too do likewise.

उपास्थतममात्यैश्च शुचिभिश्च पुरोहितैः ।
वलमुख्यैश्च युक्लैश्च काषायाम्बर धारिभिः।।

He made them too take to Kashaya cloth and ruled the kingdom dedicating all his actions to Ramapaadukas.

Lakshmana's sacrifice was unique in its own way. All his life he lived, moved and had his being only for Sri Rama. He was Rama's बहिः प्राण इवापरः. He was the very breath of Sri R
No sooner did he hear that his b
had been decreed to go to the f
without a moment's thought he i
diately decided to go with him,
looking even once at his wife.
no thought of her for all the
fourteen years of exile, he cons
it his life's only purpose to serv
brother, ministering to his com
As his mother told him, he seem
have been created for a sylvan l
stand by his brother and to do hi
spoken bidding. Lakshmana gave
all his bodily pleasures and dedic
himself whole and entire to the
vice of his brother and his wife.

Sita's sense for sacrifice is sup
Unlike ordinary mortals and wo
of her ilk, she knew that her pl
was by her lord's side and she renou
ced the pleasures of the palace to
her rightful place by her husb
The exemplary *pativrata* that she w
she suffered the year of her confi
ment in Ravana's domains in ce
less thought of her Lord. And, w
Sri Rama abandoned her in the m
of the Rakshasa and Vanara hosts,
agreed to immolate herself in the
to prove her constancy. What hig
type of sacrifice can there be
this? Later, when a slander
tongue spoke ill of her and Sri R
determined to abandon her for e
she took the decision with perf
equanimity, never for once upbr
ing her lord, as we are tempted to

It is these highlights of unparall
sacrifice that make the *Ramayana*
immortal epic that it is, making
perennial source of inspiration for
practice of the highest ideals of
timeless dharma. □ □

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Hanuman, the triple stream of fulfilment

V. V. S. AIYAR

The portrait of the great character, Hanuman, as revealed in Kamban's epic, is here given in the words of V. V. S. Aiyar, from his Kamba Ramayana *A Study (a Bhavan's Book University Publication).*

Sri V. V. S. Aiyar was a revolutionary. Qualifying for the bar in England, he refused to take the oath of allegiance to the king and evaded arrest by escaping over to France and thence to Pondicherry, then a French settlement in India. Master of about a dozen languages, he was the author of several books. Gandhiji wrote of him: "I always regarded him as a fine, sincere and unswerving servant of the nation."—Ed.

Hanuman—the Ideal Bhakta

THE most outstanding feature of Hanuman's character is his devotion to Rama. At the very first sight of Rama and Lakshmana—at the time that he comes to find out who they might be—as they were wandering on the slopes of the Rishyamuka hill, his heart melts with love for them. He feels as one who unexpectedly falls in with friends from whom he had parted long before.

'How even tigers and pards,' he thought within himself, 'look on them with tenderness, even as they would on their own cubs! Peacocks and other birds fly in groups and shade the delicate bodies of these strangers from the hot rays of the sun with their great wings: clouds cool thtm with their little rain drops, marching over hem as they walk on. The burning stones on their way become soft and cool as honey-dripping flowers to their feet at every step. Even trees and plants worship them, bending down their heads when they come near. Are they Dharma's self? Are these beings gods indeed who wipe out the sorrows of living kind and give them salvation, burning away the inevitable fruits of their deeds? My very bones melt, the flood-gates of love are opened within my heart, and I see no limit or end to the affection

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Hanuman, at the very first sight of Sri Rama, recognises that head has come to him in the form of an Ishtadevata—Sri Rama. Co sely, Sri Rama is also drawn towards this devotee of his. This is the of the Trivenis flowing towards ultimate fulfilment. The hidden po slumbering in him are drawn out when Jambavan extols him and Ham in a total identification with his ultimate purpose speaks out his h hence no vestige of self-praise is seen in this second stream. After a and arduous search, at times making him despair of his life and lea

that surges within me towards them'.

He nears Rama and Lakshmana, disguised as a Brahman youth, and impresses Rama greatly with his modest bearing and his replies to his questions. After listening to but a few words of his, Rama says to Lakshmana:

'It appears that there is no knowledge, brother, that this young man has not acquired. He looks a very ocean of Vedic lore. Who can he be, this child of the eloquent tongue? May he be Brahma or may he be Shiva?'.

As he took leave of Rama after this short interview, promising to bring Sugriva to him, Hanuman fell at his feet. Rama protested that being a Brahman he should not have fallen down at his feet. But Hanuman, 'who was born to save Dharma from her loneliness,' told him that he was only a Vanara ; and intending to show Rama his capacity to serve him, he stood assuming his own proper shape. Even the Meru mountain appeared too small to be compared to his high and mighty shoulders. Seeing his vast size and superhuman strength, Rama spoke to his brother these words about Hanuman:

'Even that perfection which cannot be expressed by the Vedas, or even perceived by the uncorrupted has descended to this earth, b taking the shape of a Vanara have won this grand hero for a h and the omens are good; va now are all our sufferings, and of happiness are dawning for us think of the greatness of the Ki the Vanaras who has such a he obey his every hest'.

What wonder is there that, belie as he does Rama to be the Supre God, Hanuman should love and him as a devoted servant? From moment that he has decided for self that Rama is God, Han lives for him and him alone. He no other interest in the world e the service of Rama. Rama's fri and relations are his own friends relations, and Rama's enemies are own foes.

And when Rama blessed him his love and affection, and mad known to him, among other ways taking him apart (when the Va were being commissioned to g different directions in search of S and entrusting to him his most mate message to Sita, Hanuman's thusiasm for Rama's service knew bounds. So, he joyfully accomp Angada to the Southern Ocean.

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to suicidal thoughts, he has his life's ambitions realised. He discovers in the Ashoka Vatika: not merely a physical discovery of the Sita for her Lord, but the discovery of Sita for eternity—a frail ema- frame outscorning the irresistibly tempting solicitings from a power- Rakshasa chief. In this great moment, when he has the self- joy of discovery, the three streams merge and mingle to the blessed confluence. Such is the vision of Kamban of Hanuman.

Hanuman—the fit receptacle for the Great Change

Jambavan's Assessment of Hanuman

O thou whose days will longer last than life
Of Brahm himself! Thou art a scholar subtle
And wise, of unsurpassed eloquence.
The very God of Death doth tremble when
Thy wrath is roused: such is thy strength renowned!
Nor fire, nor air, nor water can destroy,
Nor weapons scathe thy mighty frame. And who
Is there we can compare to thee? For thou
Alone can rival thyself. If thou spring
From here, thou canst with ease alight upon
The outer universe.....
Thou canst expand and equal Meru mount
In size: if thou desire, thou canst enter
Within the space minute that doth divide
One line of falling rain from its fellow....
Even if all the worlds do stand opposed
Thou canst withstand their might, unknowing fear....
Thou stand'st firm-based on justice, chastity,
And truth—thy heart unagitated stands
For ever free from thoughts of sex....
So cross the sea (thou hast the proper strength
And force t' achieve that dreaded task), and give
Us back our lives, and earn for thyself fame,
And for thy king the joy of pleasing Ram ! !'

Hanuman's Own Estimate of Himself in Reply

Do you command me to uproot the isle
Of Lanka yonder, and place it 'fore you here?
Do you command me to destroy the brood
Of sinful Rakshasas and fly to Ram
With Sita freed? Behold I will obey
Your every hest. I'll cross the ocean stream

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Of a hundred yojans *with a single step,*
Ev'n as the Lord Trivikram strode the worlds!
And I will tame the wicked Rakshasas
Though gods should fight upon their side. Each one
Of you has got the force, within a trice
To leap the oceans seven, subdue the worlds,
And Sita lead to Ram, where'er she is
Kept imprisoned. So who is blessed like me
Who am commissioned by such worthy heroes
To do this task and show my skill to them.
Ev'n if the ocean burst its bounds and stride
Along with terrific roar t' engulf the worlds,
E'en then, your blessings and my Ram's commands
Would lift me up as wings on either flank,
And I could fly across like Garud great!
So give me leave, O friends, and wait for me
Upon this hill till I return, my task
In yonder isle fulfilled.'

Hanuman Unburdened—Discovery of Sita

But he still walked on to see if he had by chance missed seeing an spot, and as luck would have it, he espied a grove of Ashoka trees wh he had not visited so far. And determining within himself that if should not see Sita there he would destroy Lanka, he entered it. As entered, the Gods rained showers of flowery rain over him, for Sita w placed by the Rakshasa in that lovely garden.

There in the midst of black-skinned Rakshasis,
Seated as a flash of lightning in the bosom
That smiles alone to the light of Kaustubha—
The brilliant sun-like gem on Rama's breast.

He doubted not but that she must be Sita—she was like a swan fl ing on the stream of tears flooding down her cheeks. He became int cated with joy at sight of her holy grief, and exclaimed:

'Dharma yet lives, and I will seek no more
My death! For I have searched, and lo, the Lord
Has blest these eyes with sight of Holy Sita....
The wicked tyrant of the universe
Has wrought this guile for his own destined doom;
For Ram is none but Vishnu come to earth,
And Sita, Lakshmi of the lotus throne!
'She looks a gem laid O'er with dirt; she's like
The Moon, her rays by sunlight dulled; her hair

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Has lost its gloss. But lo, (the Lord be blest!)
Her virtue stands intact: who can set bounds
To strength that Dharma gives to mortal life?
Whom shall I praise for this grand conquest o'er
Such great temptation? Shall I praise the valour
Of Ram? Or the grandeur of her hero-soul?
The Gods are free from blame, and Brahmans true,
And Dharma firm-established stands ; hence, what
Is there impossible for me? And I
Have not in vain the ocean crossed for Ram.
If Sita should from highest self-control
Have fallen even by the breadth of an hair,
I feared Ram's wrath would clean deluge the world.
That fear now is gone, and earth is now
For ev'r immune from ill. For what are they
Who live 'mid fire or kill their appetites
Or practise other austerities besides,
When placed beside the fire of Sita's soul?
Sita, behold, has given a lustre new
To womanhood and chastity by the life
That she is leading in this Lanka proud'.

The thought of Rama suddenly comes to him and he pities him for not having the good fortune to see how Sita is living in the midst of so much allurement and force and fear. He says,

'What pity, 'tis not given to Ram to see
With his own eyes this holy one, as she
Does lead her life austere in Lanka's grove!'

And then he continues and concludes thus his soliloquy:

'Was it the spirit of Dharm protected her?
Or was it Jan'ka's virtuous deeds did fence
Her body 'round from touch of ill? Or does
She owe her chastity and life to her
Own steadfast Soul? Can my wonder ever cease?
And who has fought temptation like to her?
And when I speak of her to comrades mine
Can ev'er I tire of praising her holy life?
And what temptation? All the dazzling splendours
Of Rakshas power were there to tempt her heart,
While Ravan's lawless might was there to force
Her Body: and gods serving him both night
And day. Who could withstand such snares? And yet
She won. Now vanished are all obstacles!.
In sooth, can Sin o'er Virtue e'er prevail?'

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RAMA'S ABODE

ACHARYA BHAISHANKER PUROHIT

TULASIDAS is a household name in India. One may dispute his originality of thought as the theme and poetical imageries in his works are mostly derived from the vast gamut of sanskrit literature, and specially in Valmiki's Ramayana, but his modification of the original plots and artistic presentation are so much touching that even great scholars conversant with original sanskrit texts are charmed and thrilled by the sentiments and poetical beauty of Tulasidas.

We believe Rama as *Maryada Purushottama*. This objective connotes that though Rama was incarnation of God, he did not give up limitations natural to human nature. Therefore, Rama seems to be a Sadhaka who is always bent upon preserving and assiduously developing the virtues of a perfect man.

Rama accompanied by Sita and Lakshmana reverentially approached Valmiki and besought of him to show a suitable place where he can live a life in company of holy people continue his sadhana for spiritu- lisation undisturbed. But Val- view of Rama was quite diffe- Rama was always conscious of a man, while Valmiki was seeing as an incarnation of the Almi- Therefore, though Rama had qu- about a geographical place, Val- always thinking of Rama as all- vading spirit replied in a different

The devotee poet Tulasidas narr- it as under:—

Rama, while coming to Valmi- Ashrama, saw on the way beau- forests, ponds and lakes full of lo- and lillies and mountains covered w- green foliage. His delight knew bounds on seeing them. The bees w- buzzing with voice sweetened by fr- flower juice. The nightingales w- as if oozing out nectar by their songs. The other birds also were pressing their joy by dancing in- mittently. They had forgotten th- natural enmity. None feared anyo- Seeing such a place of delight, Ram- heart was mad with joy and full serenity. Valmiki, hearing of Ram- arrival, rushed to welcome him.

Rama prostrated at the feet of sage. The sage heartily blessed For a while, Valmiki was in ec- at the enchanting figure of Rama

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...d him reverentially into the Ashram. The reception was over. Rama, Lak-...mana and Sita rested for a while. ...en Rama approached Valmiki and ...d with a sweet voice. "O greatest ...sages! You know the past, present ...d future. You know everything as ...e would see a fruit in the palm." ...th these words, Rama narrated the ...nts which took place in Ayodhya. ...ough he spoke of the two boons of ...kayi, one of which was for his ...e from the Kingdom for 14 years, ...re was not an iota of sorrow or ...rness in his words. Continuing he ...d: "O holiest of holy! show me a ...ce where all of us can perform ...harma and purify ourselves."

The sage laughed at this proposal ...Rama. The very question seemed ...him absurd. He only pointed out ...e places where Rama's divine pre-...ce ought to be or rather is already ...re. "Rama! did you ask me to ...w you a place for your abode? ...y I ask you which is a place where ...u are not? Rama! wherever a de-...ce is engrossed on your figure, wiel-...g the bow and arrow, and is feel-...g always surrendered to you while ...g any work or in thought and ...rds, you live in the heart of such a ...n."

"One who does not want to aquire ...ything, who has unalloyed devotion ...r you, my lord, live in the heart ...such a holy person, because such a ...ous heart is your natural abode":—

काम कोह मद मान न मोहा
लोभ न छोभ न राग न द्रोहा ।
जिन्हके कपट दंभ नरि माया
तिन्हके हृदय वसहु रघुराया ॥

O greatest among Raghus! One who is free from lust, wrath, arrogance, infatuation, greed, agitation, attachment and enmity, who is devoid of conceit, hypocricy and untruthfulness, live in the heart of such a holy

In view of the considered opinion of many experts that our mythological lore was for long in oral form circulating among the people of this land before it came to be fixed and recorded as written literature by Valmiki, Vyasa or others, the following general remarks about myths, taken from a Western scholar dealing with myths in general, will be read with interest:

"The oral mythology of primitive peoples differs in fundamental ways from the written literature of civilizations. Having no known authors or origins, myths and folk-tales seem to be uniquely public products rather than the yield of individual creativity. A myth must be continually recounted for it to remain alive, for its only source of perpetuity is the intrinsic interest and meaning that it has for each generation. Unlike a book, it is subjected to continual review and criticism, albeit implicitly, and it is prone to embellishment and loss in the process of its transmission. Oral literature thus enjoys a flexibility that is a function of its mode of communication and which allows each generation to adapt it to its own context and problems."

This theory of collectivist authorship and anonymous revision of myths may explain the difficulties felt in respect of the cruel injustice to which Sita was condemned, found in Valmiki's last canto of the Ramayana.

—C. Rajagopalachari

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करहीं सत्य प्रिय बचन विचारी
जागत सोबत सरन तुम्हारी ॥

One who is beloved of and dictory to all, to whom happine unhappiness, praise or abuse equal, who always does a right or speaks only truth after c thinking and who is always surre ed to you while sleeping or awa

तुम्रही छाडी गति दुसरी वाहीं
राम बसहु तिनके मनमांही
जननी सम जानही परनारी
धन पराय विषने विषभारी
जे हरर्षाहं परसंमति देखी.
दुरिपत होहीं पर बिपति विसेषी
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तिन्हके मन सुभ सदन तुम्हारे
स्वामी सखा पितु मातु गुरु
जिन्हके सब तुम्ह तात
मन मन्दिर तिन्हकें बसहु
सीय सहित दोउ भ्रात ।

One who never thinks of ta refuge of anybody but Rama, R lives in his mind. Those who con wives of others as their own mot who consider wealth of others worst kind of poison, who revel w seeing wealth of others, who con Rama as dear as their ownself, in their heart is your auspicious a Those to whom you are the friend, mother father and teacher. everything else, O beloved Rama! your brother and Sita may live in t temple-like heart.

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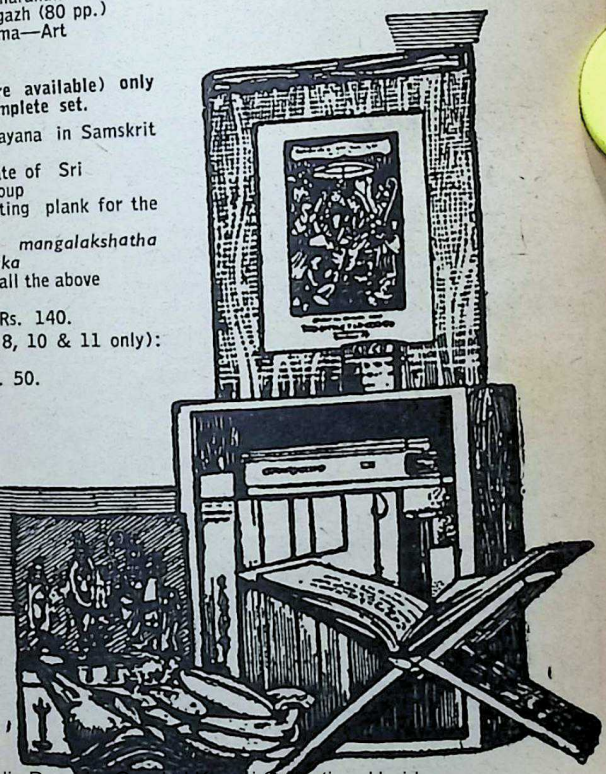

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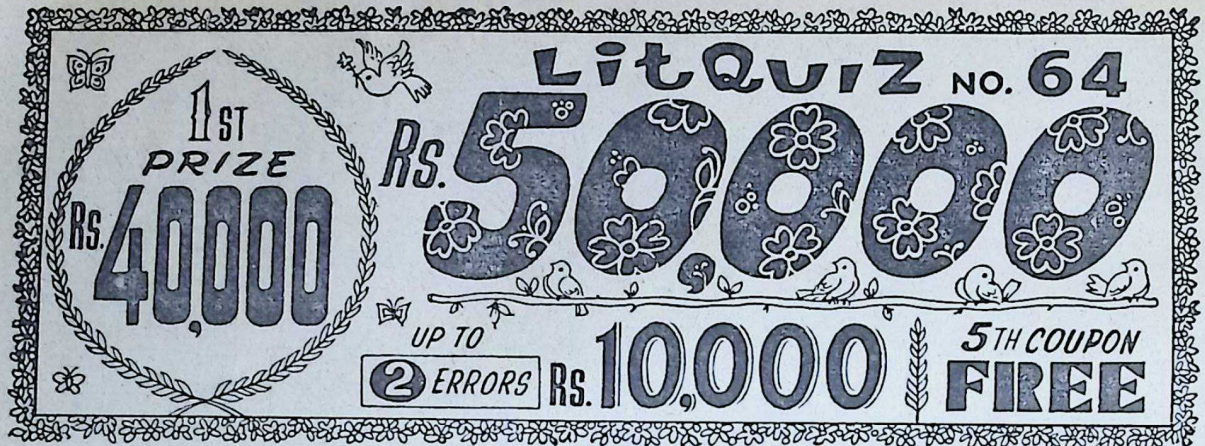

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Was Vibhishana A Traitor ?

RT. HON. V. S. SRINIVASA SASTRI

In the opening days of 1907 the famous Dadabhai Naoroji Congress had concluded, and the feeling of Congressmen generally was that the threatened split had for the time been averted and that our efforts should all be directed to its prevention next year. That, however, as you know, was not to be. After the 1906 Congress concluded, Sri Gokhale, who had taken prominent part in the proceedings, thought that the good work should be completed by a series of public talks in various parts of India showing young people how wild talk about the severance of the British connection and about a thorough-going boycott of everything British might end in disaster. He toured through Upper India, and his lectures had a very great effect, producing anguish in the hearts of those whose efforts to weaken the Congress had caused all the trouble.

At that time, Bengal was served by a famous daily newspaper called *Bande Mataram*. The first lecture had appeared in the press, reported in full. We were all astonished one morning to read the editorial headed "Exit Vibhishana". The idea was that Gokhale, by declaring himself on the side of the British power and against the surging national movement, had played the part, the odious part, that Vibhishana played when deserting his brother and going over to join Sri Rama on the other side of the water.

I was naturally hurt very much by the reference to my master Gokhale, but I was still more hurt by the use of the name Vibhishana to signify a traitor. I had been brought up to believe that Vibhishana was a Bhakta of the first order, that he was a noble character who might be held up to pious people as an example of devotion to Dharma and to those who practised it with sincerity. Was Vibhishana to be held up to public execration as a man who had abandoned a noble cause and exposed his kinsmen and his land to the perils of a foreign invasion?

It appears to me a misfortune that a character in our greatest epic, whom Sage Valmiki himself has held in the highest esteem and whom for centuries upon centuries India has regarded as an ideal devotee, a man who exemplified by whatever he did, according to the *Visishtadvaitins*, in faithful re-

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RAMAYANA IN A NUTSHELL

पूर्वं रामतपोवनादि गमनं हत्वा
मृगं काञ्चनं
वैदेही हरणं जटायुमरणं
सुग्रीवसंभाषणम्
वालीनिग्रहणं समुद्रतरणं
लङ्कापुरीदहनं
पश्चाद्रावणकुंभकर्णहननं एतत् हि
रामायणम् ।

production, the various attributes and stages, one after another, of the progress of a *Prapanna,* that a character of that high order should by any means be regarded with disapprobation. I hold that Vibhishana was a good man according to the standards of his time, and is a good man according to the standards of our time too.

If Vibhishana, seeing Rama, knowing his nature, knowing how he was the exemplar of human virtue in the world and how he was there to save humanity, and realising the majesty of such a character, was drawn to the service of that superlative person and took himself away from his narrow and crude and wicked surroundings, is that to be regarded as a sign of human depravity? I really fail to understand, that was what Vibhishana did, no less. That is the point I wish to impress upon you. Unlike other people who thought that Rama was only a good man, Vibhishana thought that he was an ideal man, the best man of his time, the greatest hero from whom he should not only take an example, but whom he should serve and obey. If listening to divine voice, you do not feel to it, if, confronting such a man before you, you do not fe pelled to bow down before man whom you ought to follo the ends of the earth, for God's do not blame the man who that. Deplore your own wea bewail your backwardness, but d blame the man who rises far a the feeling of his time. I am pe stressing this point much too m You may ask me, "did Vibhis really think of his world patrio this citizenship of the entire you are thinking of? No, I do claim that. What I say is that Vibhishana perhaps did not un stand this universal patriotism as do, did not envisage even Lanka the very goal of his efforts, he we ed Rama and Ravana, found the to be base metal though a kins and a brother, who attracted him good food and clothing and an hon rable place in the royalty of the But what was all that beside Ra Ravana combines all the wicked of the worst kind with actions degrade mankind utterly.

There are some who say "if Vi shana thought that Ravana was a good man to serve and live w let him get out of Lanka and somewhere else in India and be quiet person. Why should he Rama?" That is what Indrajit to his uncle. This question has be answered already. A man must either good or bad. One has no r to be neutral, unless one thinks

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...h sides are equally good. But the ...le difference is between good and ... between *dharma* and *adharma*. ... a man who hesitates when a su... crisis is upon him, when the ...es of good are contending against ... forces of evil, when the world's ...e is hanging in the balance, when ... can serve the cause of the good, ... he instead of choosing the right ...ce and the right sphere of action ...ply fold his hands and give up his ...n to individual life? I have not ...own many people act in that way. ...d that could not have been Vibhi...na's attitude as between Rama and ...avana. I think it is not right to sug...st that neutrality might have been ...e best attitude of Vibhishana. As I ...d, neutrality is understandable if ...erves the purpose of the time and ... place itself, if the forces of good ...d evil are about equally balanced ...d you are unable to decide on which ...e you should throw your weight in ...der to make the good prevail against ...e evil. You must decide. Join the ...y you must; keeping out of things ...s impossible. I have never known, ...en in fiction, if a great character ...s been that of neutral. In one of ...ytton's novels, there is in one of the ...ing chapters, reference to a great ...re of the time, a nobleman who ...ght have played an honourable part ... the affairs of the day, who, how...er, not feeling that he was drawn ...ecisively to one side or the other, ...mained neutral. Perhaps that is the ...ly instance which even the writer of ...ories has imagined. Those who say ...erefore that when he decided to abandon Ravana, Vibhishana should at least have tied up his things and remained neutral, do not undersand the dignity of human nature, do not understand the purpose for which mankind lives on this planet.

There are those who say, "Let him join Rama, but why did he make himself so active and stand by the side of Rama and point out Kumbhakarna, Indrajit, Prahasta, etc., and expose all the secrets of Lanka and its defences at critical moments of the war, and give his highly valued advice and assistance to Rama?" That is only a question which sounds well in the asking. Joining Rama, he was quite right in doing his best on that side. He was there to ensure the victory of *dharma* over *adharma*, of virtue over wickedness, the triumph to the side into which he threw himself.

केनोपायेन लघुना विष्णोर्नाम
सहस्रकम् ।
पठ्यते पण्डितैर्नित्यं श्रोतुमिच्छाम्यहं
प्रभो ।।
श्रीराम राम रामेति रमे रामे
मनोरमे ।
सहस्रनामतत्तुल्यं रामनाम वरानने ।।

Parvati asked Sankara: "Lord! Can you tell me the short-cut by which the effect of reciting Sri Hari's one thousand names can be achieved?"

Lord Sankara replied: "O, fair-faced one I delight in uttering the blessed name of Rama thrice, which is equivalent to the utterance of Sri Hari's one thousand names."

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भंजनं भवबीजानां आर्जनं सुखसंपदाम् ।
तर्जनं यमदूतानां रामरामेति गर्जनम् ।।

The roar 'Ram-Ram' destroys the seeds of samsara, earns health, wealth and happiness and baulks Yama's messengers.

Then another question is put. Here too my answer is straight. People say, "Let him throw all his energies and abilities to bring about the success of that enemy and the destruction of his own brother. But why should he make himself king? Could he not say that he did not want to be King? Because in the text of the poem there are references to the rajya as having inspired the efforts of Vibhishana, and Vibhishana himself is made to say once or twice that the fortunes of the war were on the side of Ravana."

How could Vibhishana renounce the kingdom? He was the sole man alive. In that island of Lanka, besides the young people and the very old people and widows and orphans, all the fighting men had been killed, and there was no member of the royal family except himself, and the four ministers with him.

And what was Lanka? Would it have attracted anyone as a kingdom to rule over? After that terrible war in which everything of value would have been destroyed, what was there to make a man desire to be king? When all the monkeys who had been luckily on the side of victory went in the Pushpaka Vimana to see Rama and Sita crowned, from Lanka Vibhishana went; there was no else to go. What can be a more proof of the utter desolation th come to that land? To say that shana was a very ambitious, gr man to take Lanka greedily is If he took Lanka, it was highest sense of duty and serv was because a stricken land a wise, honest, and straightfo ruler. This is how I prefer to stand it. It may have been a de rule over Lanka, but he desi only because there was no othe tune for that island except to under the influence of a man knew how to distinguish between and evil and desired to further interest of his people. Even that sire to take the kingdom was a of the unselfishness of Vibhishana of his selfishness.

For that great character to be ed a traitor, a betrayer of his co and an ambitious, greedy man was prepared to sacrifice his kin and the brother to whom he o everything is to misunderstand it did not betray his kingdom so it might become the property of enemy. Rama was going to leav in the hands of a Lanka man, so there was not the idea of a bet of one's own country in order it might be the slave of another co try, subject to the political ill foreign domination.

(*Courtesy*: Lectures on *The Ra yana* by the Rt. Hon'ble V.S Srini Sastri: Madras Sanskrit Academy)

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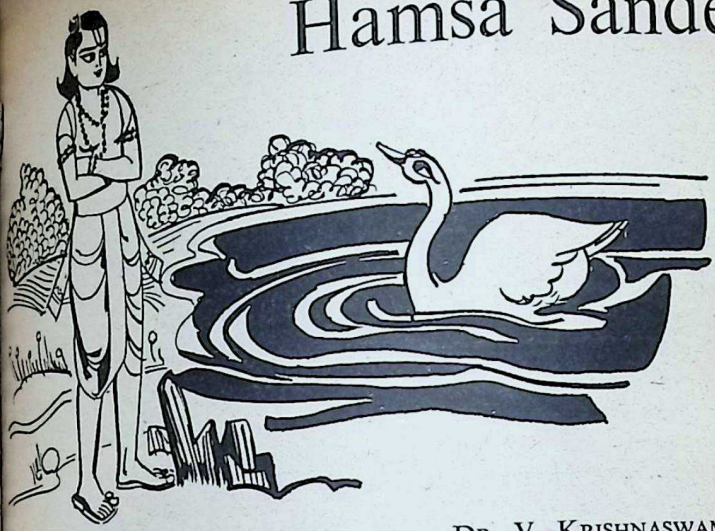
Hamsa Sandesha



DR. V. KRISHNASWAMY IYENGAR
Reader, Central Hindi Institute, Agra

Great Religion and Poetry accomplish the same function, said George Santayana. Indian Poets and Seers have borne testimony to this in all their compositions. Vedanta Desika, a great propagator of the Sri Vaishnava Sampradaya, in his Swan Message brings home to us the great message of man's qualified identity with the Supreme through his allegorical poem where Sri Rama employs the Swan as a messenger to Sita telling her of his love-lorn condition.—Ed.

SRI VENKATANATHA, more endearingly known as Srimad Vedanta Desika, the author of this *Laghu Kavya* or Short Poem, may best be introduced by quoting the well-known couplet current in Sri Vaishnava tradition:

श्रीमान् वेंकटनाथार्यः कवितार्किक केसरी ।
वेदान्ताचार्यवर्योमे संनिधत्तां सदा हृदि ॥

May the noble Sri Venkatanatha, a lion among poets and dialecticians, and the foremost expounder of the Vedanta philosophy, always reside in my heart.

A lion among poets and dialecticians, a doyen of all philosophical systems, the Path-finder in the Vedanta, such appellations as these by which he is so well-known, at once proclaim his philosophic insights and poetic intuition. A few there are that acquire mastery over the shastras, steeping their intellect in 'rugged realms of hair-splitting logic and dialectics.' A few others possessed of delicate sensibility and felicitous expression turn out to be poets. But it is not easily recognised by learned ones even that men that can with equal competence deal with abstruse philosophy and sensuous poetry are very rare. In this statement we find the confluence of two things—

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felicitous poetic expression and scholarship in such systems as the Nyaya, Mimamsa and the Vedanta. It is therefore quite fitting that he should be hailed with all deference and affection by these epithets by the discriminating ones.

Historians aver that Sri Venkatanatha was born in the year 1268, the son of Ananta Suri of the Viswamitra clan. Writing over a hundred books in Sanskrit and Tamil, he not only enriched the Visishtadvaita School of Vedanta but also propagated it. Totally disinterested in and disinclined to lead a worldly life he took to intellectual pursuits, devotion to God and asceticism so thoroughly that he almost became an inspiring model in these things for other's emulation. He composed the *Yadavabhyudaya,* a poem rich with the nectar sweet tale of Sri Krishna. In a thousand verses under the title of Padukasahasra he extolled the sacred sandals of the Lord Sri Ranganatha. He wrote the Sankalpa Suryodaya—a play which expounds the tenets of the Visishtadvaita school of Vedanta. Scholars regard it as a fitting answer to the play, *Prabodhachandrodaya.* His *Subhashita Nivi* is full of memorable verses, exemplifying the many rhetorical and literary devices of the aestheticians. It was such a poet of great fame and experience in composition that arose out of the making of many genres of literature who wrote the Hamsa Sandesha on the model of the Kalidasa's *Sandesha Kavya* which was the fountain of inspiration for him. The Hamsa Sandesha falls into two divisions, known as Ashwasas, the Purva and the Uttara; the first of stanzas and the second of fifty. ly endowed with the Rasas men by the poeticians, embellished by kind of poetic device, and into the subtle suggestiveness or D which marks the soul of great p this small poem has imparted a distinction to the poet.

Sri Rama who has been sep from his beloved Sita is the he this Poem. As soon as Ha brings word that Sita is in the A Garden at Lanka, pining for her Sri Rama at once employs some as his messenger that he migh reunited at the earliest with he the first of the Ashwasas the makes Rama give directions con ing the path that leads to the A garden where Sita is. In the sec canto the message that is to be ca is delivered. This is in short the of the poem. It is clear that the has composed this poem on the m of Kalidasa's Meghasandesha.

This is how the Poem begins:

वंशे जातः सवितुरनघे मानयन् मानुषत्वं
देवः श्रीमान् जनकतनयान्वेषणे जागर
प्रत्यायाते पवनतनये निश्चितार्थः स क
कल्पाकारां कथमपि निशामाविभातं
विषेहे ॥१-

The Lord, Consort of Sri, deig to be born as a mere mortal took h in the spotless lineage of the S race. Ever on the alert in his search the beloved Sita, the daughter of K Janaka, obtained word of Sita's p from the returning Hanuman, the of the Wind god. The love-lorn L

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ving resolved the course of action, ured somehow the passing night the day dawned and it appeared as ugh aeons went by.

As long as he had not heard any- of Sita he was able to endure pangs of separation, for there s no way out. But the moment got word from Hanuman that the had seen Sita in the Ashokavana, ssed by fiends employed by Ra- Rama became incapable any- e of endurance. The poet hints at state of Rama when he uses the rds, 'as if aeons had passed by' and mehow.'

When it was dawn,

ये सेनां कपिकुलपतेस्तूर्णमुद्योजयिष्यन्
ोभावाज्जनक दुहितुर्दुर्यमानान्तरात्मा ।
खिलं कमलसरसि क्वापि कालोपयातं
कचन्द्रद्युतिसहचरं राजहंसं ददर्श ॥१–२

"Having made arrangements for the loyment of the army of the Chief the monkey clan for the war, with heart in tumultous anguish at the eat distance that separated him from beloved, Sri Rama saw a certain al Swam which had come to sport the lake that was full of lotuses which shone in its white brilliance e the moon at night."

Kalidasa employed a non-sentient d in the task of carrying a mes- e. He was not unaware of the in- gruity of such a charge; for a e can be carried to another only a sentient being fully possessed of ses keen and functioning. He ans- ed this charge by pointing out that a man overpowered by love remains blivious of distinctions between sentient and non-sentient things.

कामार्ताहि प्रकृति कृपणाः चेतना चेतनेषु ।

In contrast with this Sri Vedanta Desika makes Rama employ a Swan for the purpose of carrying a message, for the swan has passed the test in its having earlier, in the case of Nala and Damayanti, successfully discharged the duties of a messenger. By this device the poet has absolved Sri Rama of any possible charges.

The sight of the swan kindles in the mind of Sri Rama many a past association which envelops him in a pathetic state.

While even a single item of similarity is enough to evoke in the lovelorn person past associations and make him distracted, what to speak of the many? Sita's measured and graceful movement bears a resemblance to the movement of the swan; then the clothes worn by Sita which because they were bespotted with swan-figures reminds Rama of Sita again; add to this the pleasant sound of the swan which imitates the musical speech of Sita; Rama stood completely overpowered. Such indeed is the Shasana of Meenaketu!—the fish-bannered god!

Thus having secured a messenger who was capable of intelligently carrying the message that he inteded to send, Sri Rama treated the swan with all care and showed great deference to it. In fact, even Anjaneya did not obtain in such measure the deference of Sri Rama. There is nothing strange says the poet, for a Yaksha showed respect to even a non-sentient cloud. What wonder then that Sri Rama should have so regarded the swan, for it was quite adept at recognising the

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needs of Rama who was entrusting it with the message.

That Vedanta Desika acknowledges his inspiration to the Meghadutam is clear from the references in the poem. Kalidasa himself acknowledged his indebtedness to Valmiki when by way of an instance he calls our attention to the messenger Hanuman. In the *Ramayana,* the messenger is no sentient being, he is Hanuman, a learned scholar in the nine systems of grammar, a capable diplomat and adept in polity. While we have somehow to jutsify Kalidasa's employment of a non-sentient being like the cloud, Vedanta Desika stands acquitted of such a charge as he has entrusted the task to a swan rich by its great similitude to Sita and quite capable of carrying the message.

The messenger might feel reluctant and disinclined to go to Lanka, in this context of the abduction of Sita. But the poet assures the Swan that Lanka is worth a visit. Just one little fault vitiates it: it is unfortunately lorded over by the Rakshasa ; in other respects it is a place full of delectable qualities—the sandal-wood forests that are strewn all over, the gentle Malaya breeze that wafts the fragrance. But there is another appeal. For my sake and for the sake of Sita's continued life, O Swan, make this journey, says Rama appealingly. Once again in this statement the poet recalls to our mind the words of Kalidasa:

एको हि द षो गुण सन्निपाते
निमज्जतीन्दोः किरणेष्विवांकः ।।

One little fault in the midst of a large collection of good qualities ges unseen like the spot in the m

It is not just for his sake alone the Swan is asked to make the j ney. Sita is an embodiment of vi she lives somehow in the hope her Rama would not countenance putting an end to her life. She such an irrecognisable oneness betw her and Rama that she would not think of ending her life without consent of Rama. The poet recal our minds the words of the Adik

अनन्या राघवेणाहं भास्करेण प्रभा य
अनन्या हि मयासीता भास्करेण प्रभा य

In almost identical terms emplo the same comparisons both Sita Rama consider themselves as Like the sun and its brilliant lus they are inseparable. If she has cl on to life it is with the greatest difficulties ; her whole frame is ting wasted and emaciated by the c suming fire of separation.

The poet moves on to the next lo cal step after choosing the right m senger and making it aware of importance and the gravity of task, to the path that leads it to destination. Kalidasa has an opp tunity of describing the beaut places in India as the cloud-messe made a majestic aerial survey of landscape below. A similar thing done here: the swan in its flight pass through lovely places, places lowed by sacred memories and ass ciations. In passing we refer to one

Sri Rama says: you will p through Kanchi, a place where Br ma during the Krita Yuga or the p

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...age performed the Ashwamedha ...rifice. Enraged Saraswati, his con... ...transformed herself into a river ...ame Vegavati and rushed torren... ...to sweep away the Yajna. But ...gavan Vishnu came to the rescue, ...forming himself into a bridge and ...prevented the rushing waters to ...Brahma perform the sacrifice.

This Kanchipuri is supposed to have ...built by Brahma in the Krita ...and hence an ancient city. Ve... ...Desika was a resident of this ...for sometime. He extols the great... ...of the city when he describes how ...the gods themselves come down ...their heads with the dust that ...when there is the Varadaraja ...va in the city. Such is the hallow... ...ature of this city.

The swan is going to be confronted ...the huge giant like nimbus clouds that are dark-blue in colour and which present a fearful picture when the lightning streaks dart forth in unrestrained emanations. The poet consoles the Swan thus.

लक्ष्मी विद्युल्ललित वपुषं तत्र कारुण्यपूर्णं
मा भैषीस्त्वं मरकतशिला मेचकं वीक्ष्य मेघं।
शुद्धैः नित्यं परिचित पदस्त्वादृशैर्देव हंसैः।
हंसीभूतः स खलु भवतामन्ववायाग्र
जन्मा ।। १–३३ ।।

Sriman Narayana is dark blue like the cloud, his consort is Lakshmi, brilliant like the dazzing lightning. So what you will see is the figure of Sriman Narayana in the company of Lakshmi. What more do your eyes need for their felicity than the lovely form of the divine couple, the givers of Bliss?

Not content with this the poet tells

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the Hamsa that Sriman Narayana is the first of the Hamsas. Many paramahamsas worship for his proximity. Hence you partake with the Lord something of the kinship that is there between Him and the Jivas. So it is only proper that you should worship this Progenitor of the race of swans, this Great Lord.

It is in this place that Vedanta Desika's poem rises to an allegoric level. The Hamsa that is entrusted with the messenger's task is the wavering human being not yet decided about his life's role and ambitions. The consummation of such roles is to be sought in the realisation of the Almighty. But how could the limited poor human soul realise this great thing. Through the descent of the Divine in mortal form—that is why the poet earlier remarked that the Lord deigned to take the mortal form. In acting the part of the messenger, the Hamsa, symbolically standing for the human being who has not yet had the vision of the Lord, learns by the example of Rama and Sita how Paramatma and Jivatma are inseparable from one another and how one craves for the other's company.

The swan is told of the conditions of Sita, separated from her Lord. The state of the human being who has come down to the earth for a short sojourn till he is reunited with the Lord should also be like this. He could get absorbed in the beautiful things that a city of Lanka offers and lead a life of pleasure in the company of a Rakshasa. But that is the path to destruction. Sita shunned this; amidst the greatest of allurements and tempations, she remained fixed in resolve for the company of Rama Rama alone. Once this yearning the Lord comes the Jiva ma these conditions of the love-lorn panion. Vedanta Desika describe piteous state of Sita thus.

शून्यादृष्टिः श्वसितमधिकं मीलितं क
धाराकारं नयनसलिलं सानुबंधो विल
इत्थं दैन्यं किमपि विधिना दुर्निवारे
सामे सीता तनुतर तनुस्तप्यते
नूनमन्तः ॥ २-

Rama who considered even the naments on the body of Sita as priving him of total contact with beloved is now separated by vast tr of mountainous land and flow waters of rivers and the sea. Yet distance in no way prevents him f experiencing the presence of his loved; for, when the gentle south wind blows he has the experience a bodily contact, sees the eyes of beloved when he beholds the mo experiences residence in the sa place because both are on earth. resting on the bare earth he has pleasure of being together on the s couch with his beloved.

Thus the poet describes how R sent the message to Sita through swan and how later he brought back after defeating the Raks Lord and was united with her d the Coronation at Ayodhya. Thou a short poem Hamsa Sandesha in ranks supreme as a Kavya.

(Translated from the author's orig Sanskrit essay by Sri R. A. Kashyap)

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The ordinary reader of the Ramayana feels edified by the subject and is carried away by the entrancing story. He does not pause to note the numerous references, scattered on every page, to the social and political conditions of the times. These references are mostly hints which require patient co-ordination and reflection for a full understanding. When a conscientious and discriminating reader puts these hints together and gives more or less a coherent picture of our ancient civilisation, the result is a rich measure of the joy of discovery.

—V. S. Srinivasa Sastri.

Ramayana through the ages

Dr. V. B Puthran

यावत्स्थास्यंति गिरयः सरितश्च महीतले
तावद्रामायण कथा लोकेषु प्रसरिष्यति ॥

"So long as the mountains stand and the rivers flow, the Rama story will continue to spread in the world."

The *Ramayana* and the *Mahabharata* are not mere epics but gems of literary creation and eternal cornerstones of our age-less culture. The illustrated Poet Tagore compared these incomparable epics to the two great life-giving streams of India, the Ganga and the Jamuna. Nowhere in the world literature has produced such an impact on successive generations! The two epics portray in wonderous and inimitable fashion the saga of human life and relations, trials and tribulations, ambitions and aspirations.

Of the two, the *Ramayana* is more popular. The *Mahabharata* is an absorbing tale of heroic men and women, most of them worldly and some divine. It has a predominantly temporal aspect. But the *Ramayana* takes a different course. It emphasises, right from the beginning to the end, the spiritual, cultural and social values of life, which invariably produce an impact on the reader. The reader feels uplifted, spiritually. The *Ramayana* can be termed a religious literature containing the code of ethics and philosophy.

The *Ramayana* has also proved to be an inexhaustible fountain of inspiration to potential poets, with its wide sweep and depth, interplay of subtle and innermost human feelings, fierce conflicts, lofty ideals—all these and much more. And a fertile imagination can work wonders with them. Its appeal is all-embracing. Almost all the leading languages of the world have given a place of honour to *Ramayana* in their literature. In ancient times, when Indians migrated to neighbouring countries, the inspiring story of

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Rama was spread in their wake. A permanent imprint was left wherever they had gone. In South America, in Chile and Peru, celebrations in honour of Rama and Sita take place even today every year. In Malaya and in Indonesia, literature based on the *Ramayana* is vast. Scenes from the Rama story are carved on temple walls in Indonesia. For centuries past, great poets of Thailand, Indonesia and Indo-China have drawn profusely on the *Ramayana* and have produced literature of lasting value. The story is popular in Tibet, Bhutan, Eastern Turkey, Siam and Burma.

Conflicting views are expressed about the origin of *Ramayana*. Western Scholars consider the Rama story as a mere allegory. Dr. Weber is one of them. His views are questionable. A mere play of imagination, however rich and fruitful, cannot last so long. The *Ramayana* is current for nearly two millenia and it has permeated to Jain and Buddhist literatures also. G.T. Wheeler, however, puts forth a different theory. The *Ramayana*, he thinks to be an account of the conflict between Hinduism and Buddhism, expressed in a poetic form. But this view does not hold water. Researches have proved that the *Ramayana* contains no reference to the Buddha.

Prof. Max Mueller interprets the *Ramayana* as a story of the conquest of the South. But nowhere in entire *Ramayana* is Rama seen to be adverse to other peoples or their culture. In fact, Rama was the first ruler whose vision encompassed the whole of India and whose main aim in life was to make people happy. He could en-

list the co-operation of the Va
too. Not only that. Rama had in
them to do deeds of valour and
To have treated the Vanara
dignity was to impart indire
lesson of equality and fraternity.
ing of Ayodhya with far-off K
dha and with Lanka further
was an act of integration of the
ples of intervening regions. Alt
order was restored there, neve
an attempt made to impose an
cific way of life on those peopl
in all, Rama Rajya presented a
perfect picture of an integrated l

M. Venkata Ratnam has sugg
a strange origin of the *Ramayan*
his view, the *Ramayana* is the
of Ramases II, King of Egypt (1
1232 B.C.). This view has been
lenged time and again. It can be sa
said that the *Ramayana* is an auth
tic story with its location in Ind
is known that when an Indon
court-poet wanted to render the R
story into the Kavi language, the K
put only one condition: the
should appear to have taken p
locally. In other words, its foreign
ment was to be taken away.

What was the period when the R
story was enacted or composed a
epic poem? Differing views have b
expressed by scholars from the E
and from the West. The Western
seems to hold that the story was
rent somewhere between the 6th
the 2nd centuries B.C.

The popularity of the *Ram*
transcends all man-made bound
In our own country, numberless p
have produced works of art, of
passing beauty, on the *Ram*
theme. Notable among them

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Kalidasa and Bhavabhuti. In Indian languages (as also of the ing countries) books based on Ramayana or an episode or two it, will run into long lists. Most writers have, so to say, adopted story, adopted the hero or the they have narrated it as if it taking place in their respective The traditions and social be- our pattern of a region have been ferred to the characters of the story, while narrating it in a language.

the outstanding merit of the yana, whatever its locale and ever the local peculiarities lent to this or that narrator, is the nobi- of its characters. Utter renuncia- of Rama to save his father from nominy; the stout-hearted Lak- na choosing to follow his brother a long exile in a dreadful forest, ding the easy, comfortable life e palace, in the company of his the self-less Bharata, who crav- not for the crown but carried for daily worship the *paduka* of the elder brother; and, above all, for whose readiness to go wher- Rama went as his shadow—the d womanhood adores her even to- —are idealised characters. All of attain a sublime position not n generally in earthly life. All of tried their best to foster, follow preserve the *dharma*, their respec- duties. That seems to be the sole on of each of them. As a crown- piece, we see that in the *Rama-* righteousness triumphs over dness and the lesson is so firmly forcefully taught, without any special effort at impressing, or imposing it.

Incidentally, the *Ramayana* affords an insight into the socio-religious life of the times. Dasaratha was affectionate and yet weak-willed; mothers Kausalya and Sumitra were self-effacing and noble; doubtful and devoted wives were Sita and Mandodari; and Urmila, wife of Lakshmana, words fail to measure her self-abnegation! Hanuman presents the very last word in faithful, heroic and ardent service. These and many other characters help us to understand the human and real value of life. They make the story so impressive, so popular and so effective. The opening verse, underlines the popularity of the Rama story, through the ages. It is indeed a record of popularity hardly attained by any other story in world literature. □ □ □

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BHADRACHALAM

N. RAMESAN, I.A.S.

BHADRACHALAM is a famous temple dedicated to Lord Sri Ramachandra and situated on the banks of the sacred river Godavari. One can reach Bhadrachalam, from Burgampad, from the northern side of the river Godavari. From Burgampad, boats ply over the river to Bhadrachalam. One can also reach it from Rajahmundry—which is an important railway station on the Madras-Calcutta line,—after a journey of 40 miles or so by steamer over the river Godavari. The temple cannot thus be reached by easy means of communication, and has to be reached only by a difficult boat journey over the river Godavari.

The story of Sri Ramachandra, which has been sung in immortal verse by Sage Valmiki and which has been the main repository for all the later Kavyas to draw their themes, is very well known. At the spot where the Bhadrachalam temple stands, it is said, Sri Ramachandra himself lived for some time, before Sita was carried away by Ravana. The popular legend is that at this spot a sage by name Bhadra was living at the time of Sri Rama's sojourn, and Sri Rama, being pleased with the intense tapas bhakthi of this sage, came here cially to give him darshan and ration. That is why the place is ed Bhadrachalam, in memory of Saint Bhadra.

The worship of Sri Rama i ancient as temple worship in this The great Itihasa, *Ramayana*, by S Valmiki itself has the sanctity of sc ture to the Hindus. The same has been sung and popularised Tulsidas in Hindi in his *Rama Manas* and by Kamban in T Kaildasa's *Raghuvamsa* also has main theme the life and history of Ikshwaku race in which Sri R chandra was born.

In the *Atharvaveda* there are Upanishads, one called the *Rama pini Upanishad*, which glorifies name of Sri Rama, and another c the *Rama Rahasya Upanishad*, w several Rama Mantras are rev for the first time.

The greatness of Sri Rama's that it is an intensely human where the Lord had assumed human form, and shown us the c path of rectitude, which we sh adopt in the day to day condu

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...lives. Apart from the sacred ap-
... Sri Rama, as a human being,
...an unique appeal, in which his
...acter as an ordinary mortal with
...compromising adherence to the
...ct code of conduct at the cost of
...ing that may happen to him,
...s as a beacon light of guidance
... The reactions of Sri Rama
...y set of circumstances, whether
...e prosperous or adverse, are
...selves a guide of conduct for our-
...s in our human interrelations.
...character of Sri Rama progresses
...e by stage as the story of Sri Rama
...s itself. The brotherly affection
... Lakshmana to Rama, the fidelity
... Sita to Rama, and the adherence
...his father's word of honour by
...n even at the cost of his own king-
..., and his adherence to the great
...ma of a true warrior in warfare,
...e he would not kill his enemy
...ma when he was dis-armed, but
...d him to go and come the next
... fully prepared and armed, his
...rence to the demands of social
...ms so that even Sita herself had
...demonstrate her fidelity by such a
...c ordeal like the fire ordeal etc.,
... show a humanness of approach to
...e problem of life, and steadfast
...rence to the rules of ethics, that
... move us even to this day by
... essentially human appeal. In
...ion to all these, Sri Ramachandra,
... Sita, Lakshmana and Hanuman,
... been the theme of innumerable
...s and has been the object of vene-
...n and devotion of thousands of
...tees. The numerous Rama Bhak-
...s like Kabir, Ramadas, Thyaga-
..., Ramagopanna and Purandara-dasa, were so much overwhelmed by the intensity of their devotion to the Lord, that they lost themselves in rapture and have given expression to their mystic joy in incomparable verse and music.

Bhadrachalam is a very sacred place, with its temple dedicated to Lord Rama. The Vigrahas of Rama, Lakshmana and Sita in the Sri Rama temple there, are btautiful pieces of sculpture and are captivating by the sheer beauty and excellence of the workmanship. Sri Rama is represented as a charming person, of handsome beauty, and well-built physique, wearing in his two hands, the Dhanus and the Bana, and standing in the 'Thribhanga' attitude as opposed to the 'Samabhanga' pose. Sita stands near him, also in the Thribhanga attitude, with a lotus in one hand and the other hand shown in the 'Katyavalambita' posture. If there is any temple in which the devotees are captivated by the sheer magic of the beauty of the icon of the Lord, it is at Bhadrachalam.

In India, there are thousands of temples dedicated to Lord Sri Rama, from Ayodhya, his birth place in Uttar Pradesh, down to Rameswaram at the southernmost tip of the country. Bhadrachalam, out of all these, is remarkable in its own way, for the sheer beauty of the icon of the Lord. Like most of the temples in the country, Bhadrachalam does not claim to have a Sthalapurana culled out of various Puranas, nor can it claim to have been constructed by Devathas or Rishis. In fact, it is a temple consecrated by a very human being, and is

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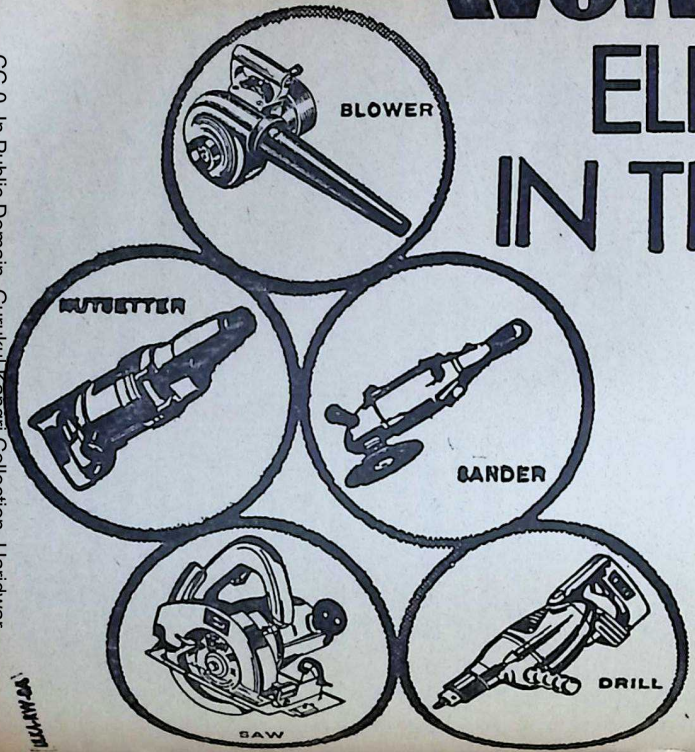

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Manushya Pratishtha, since the legends trace the first beginning temple to a Bairagi or mendi- who came here from Ayodhya. k up his abode on the small hil- which overlooks the mighty and c Godavari. It was he that cut the image of Sri Rama and a small temple over it. Today, temple is famous not only in but throughout India, and of the difficulty of its approach, gical charm of the idol attracts ds of pilgrims every year.

drachala Ramaswami temple also become famous, by its asso- with a great Rama Bhaktha, Ramadas, who was very closely intimately associated with the . Saint Ramadas was original- ed as Gopanna and was the w of Akkanna and Madanna, were Hindu civil servants in the of the last Kutub Shahi king, hah. Ramadas was a taluk , who was sent here to collect revenues for his masters. He cted the revenues, but instead of ing them to his masters, he ght that the money could be bet- used for constructing a temple for Rama, and hence without any ght for the consequences, he t all the money, by enlarg- the small temple and by con- several festivals in the . He was found guilty of em- lement of State funds and was nced to be imprisoned by Tana- . Tradition has it that he was risoned for about 12 years.

Ramadas was a Bhaktha and a ple of a very rare calibre, and he had merged his own individuality in the contemplation of the Divine Ramachandra. He had become one with the Lord and, in fact, he had his being in the Lord. He was therefore not affected by the imprisonment of his own body, and was spending his time in ecstatic contemplation and prayer of the Lord.

Sri Rama was so pleased with the devotion of this great Bhaktha, that he himself appeared before Tanashah, the Kutub Shahi ruler, in the form of Gopanna, alias Saint Ramadas, and showered, by his grace, lakhs of rupees equivalent to the amount that had been spent by Ramadas. Tanashah was taken aback in amazement at this divine miracle. He was a great king who, though a Muslim, was catholic in his approach to the other religions; and recognising the greatness of Saint Ramadas, released him and encouraged him in his pious work. He also allowed Saint Ramadas to mint gold coins, popularly known as 'Ramatangi', in the same shape in which Lord Ramachandra showered the coins before Tanashah. Saint Ramadas has composed several beautiful Telugu Kritis in praise of Sri Ramachandra. He was thus a mystic who had become saturated with the Lord's name and had lost himself in the contemplation of the Lord.

Saint Ramadas, in addition to expanding the temple and constructing Mantapas and Gopuras, also made suitable arrangements for conducting several festivals to the Lord, and particularly Sri Rama Navami Utsavam, which is even to-day being conducted on a grand scale here.

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Saint Ramadas was succeeded in his office by Tumu Lakshmi Narasimha Rao, who remitted a part of the local collections to the State Treasury and devoted the rest to finish the work which the great Saint had begun. He also commenced another temple for Sri Ranganathaswamy, which is still existent. At this stage, a merchant named Varadarama Das brought two lakhs of rupees to Bhadrachalam, and helped him in completing his work. This temple, which is so closely associated with Tanashah, the last of the Golconda Nawabs, came within the political purview of the Asaf Jahi dynasty which ruled from Hyderabad. The temple was till recently getting an endowment of Rs. 20,000/- from the Nizam's treasury, for the maintenance of the worship of Sri Rama. This itself is proof of the popularity of the temple amongst the followers of various religions.

The temple is situated on the right bank of the Godavari on an elevated hillock about 40 steps high. It may be said to stand practically on the bank of the Godavari river. The main entrance of the temple is crowned by a tall inspiring Gopura, which takes one into the inner Prakara of the temple. The main shrine houses the image of Lord Sri Rama and adjacent to this stands the Utsava Vigraham of the Lord, with Goddess Sita and Lakshmana on either side. This particular image of Sri Rama is peculiar and differs from the usual figure of Sri Rama found elsewhere. Normally, Sri Rama is depicted in the Thribhanga or Samabhanga pose with two hands only, holding in one the bow and in the other the Sri Rama at Bhadrachalam has four hands and is called *Char Rama*. The Lord holds the Saranga (or Kodanda bow) Bana in his front two hands, the two rear hands holds the and the Chakra, which are char tic of the images of Lord V Such manifestations of *Char Rama* are rare and are very sig for ritual worship.

There is nothing particular the architecture of the temple the edifices are built rather than elegantly. However, the of Lord Rama, Sita and Laksh are arresting by their divine and anyone who meditates befor deity would feel that the image has been made merely as a piece sculpture, as an icon of the Lord an ordinary Sthapathi, but has done by some great mystic, in a ment of complete and ecstatic ness with the Lord. Such arre beauty in sculpture is not known where else.

Bhadrachalam is thus the famous temple, not only in An but in the whole of India, of Ramachandra. There are only other temples of Sri Ramachandra the whole of Andhra, viz., the Ko daramaswami Alayam at Tirup and the Rama Mandiram at C mitta in Cuddapah district w Bhaktha Potana got inspiration.

Bhadrachalam is also one of famous places of pilgrimage on river Godavari, the other being Panchavati on its steps. The

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river Godavari, running for 900 miles from the Nasik hills down to the sea near Rajahmundry, is holy ground for the Hindus, with its association with the life of Sri Rama. It was at Bhadrachalam that Sri Rama lost Sita, and it was here that he manifested himself to save his devotee Ramadas. The Puranic tradition, the historical facts and the local legend are so inextricably intertwined that the sanctity of the place has been enhanced rather than diminished. The great concourse of the pilgrims who flock to Bhadrachalam during Sri Rama Navami days is nearly as much as of those who visit the confluence of the Ganga and Yamuna in the north.

The journey is romantic, because it is so difficult even now. The Yatra has to be accomplished through a serpentine track which creeps up many an ancient hill and passes through many dales and woods which comprise the great Dandakaranya forest, which was a silent witness to the woes and wanderings of Sri Rama during his exile. From Burgampad, pilgrims cross the river Godavari by ferry boats, like sinful souls crossing the Vaitarani river, and at the end of it, there comes into sight the tall Gopuram of the temple surrounded by twenty-four other temples.

There are interesting and popular local legends about the finding and building of this temple. The legend runs as follows: When Abul Hasan Tanashah, the last Kutub Shahi ruler, was reigning at Golconda, an unlettered woman, by name Dammakka, was living in a hamlet near the hill of Bhadrachalam. She saw in a vision the images of Sri Rama, Sita and Laksh-

I am afraid I am no scholar and my knowledge of Sanskrit is exceedingly meagre. But it does not require a knowledge of Sanskrit, desirable as that is, to admire the Ramayana, the great epic of our race, which has moulded the thoughts and emotions of uncounted generations of people in India during past ages. From the peasant in the field and the worker in the factory to the high-brow and the scholar, the story of Rama and Sita has been a living one.

Among our great festivals, which spread joy and comradeship amongst all our people, there is none which is so popular, more especially in Northern India, than the celebration of the story of Rama and Sita. Valmiki wrote his immortal epic and, in later days, Tulsidas, writing in homely language, made this story a part of the texture of the lives of our people. A story and a book which has had this powerful influence on millions of people during some millennia of our changing history, must have peculiar virtue in it.

—Jawaharlal Nehru

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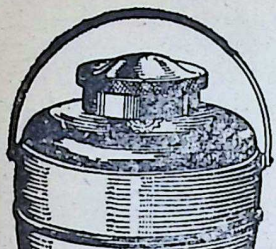

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mana lying, sheltered from prying eyes, in an unfrequented spot on the top of the hill. Next day, she and her daughter climbed up the hill and discovered the idols on the spot which she had seen in her dream. Dammakka had a small Mantapa constructed on the top for housing the idols. At that time, in a neighbouring village called Nelakondapalli, one Gopanna, who was the nephew and son-in-law of the King's Minister, Akkanna, was living. This Gopanna became famous later as Saint Ramadas. One day, Gopanna joined a small group of pilgrims climbing up the hill, and came across Kabir Das, a Muslim devotee, who was also proceeding to pay his homage to the deities. The Hindu servants of the temple objected to the Muslim devotee entering temple, and Saint Kabir who wa nied darshan of the Lord felt sad miserable. Since he was denie vision of the Lord, at that mo the deities also vanished from Gopanna observed that the Lord not attach any importance to the ternal form of worship, or the re to which a person belonged, rather to the inner sincerity strength of devotion. Thereupon requested the Archakas to permit bir also into the temple, where the Lord also re-appeared. Gop then received Upadesam from Ka and assumed the name of Ramada the servant of Rama.

Thus, Bhadrachalam has a uni feature, where the sanctity and sacr ness of the place have been increas by the mixture of tradition and h tory. This is perhaps a solitary unique instance of Muslim patron of a Hindu temple, which was co tinued till very recently. Under t Nizam's rule, the Tahsildar statio at Burgampad was responsible for t maintenance of the temple, and the preservation of its treasures. T Hyderabad Government was spend Rs. 20,000/- out of its State reven for the upkeep of the temple. Bh drachalam has not only the tradi of Muslim patronage of a Hin temple, but is also sanctified by association with Saint Ramadas. is a famous and sacred shrine wo worth a visit.

(*From the author's* Temples and Le gends of Andhra Pradesh—*a Bhava Book University Publication.*).

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For Our Sita Savitris

SITA
The patron of fine-arts

(An Impressionistic Commentary on The Picture Gallery Scene in Bhavabhuti's Magnum Opus; UTTARARAMACHARITAM.)

R. A. KASHYAP

It would need a great scholar and a greater artist to reconstruct the world which lies fragmentarily scattered in the great epics of India, said Nagendranath Bose in his book, The Ramayana and the Mahabharata: A Sociological Study. *Bhavabhuti was a great scholar and a greater artist, excelling even Kalidasa when he wrote the* Uttararamacaritam. *In the Picture Gallery Scene, forming part of the First Act of the play, Uttararamacaritam, his word magic weaves a fabric out of these scattered elements and spreads it before our gaze.*—Ed.

THE brown earth with its uneven lumps and pebbles eludes the poor grasp of a commoner's eye. But lo! when in due season the flowering plants and the fruit-bearing trees take his senses captive by their pleasing colours, warmth of colour and luscious shapes, perhaps a struggling thought may arise in gratitude to the shape-less earth that threw these up by a divine alchemy. The divine alchemy lies buried in the bowels of the earth; its overpowering manifestations stand out for us to admire.

The great culture of the past might present many an uneven pebble; in point of finish, it might be sadly lacking the machine-ground precision of a geometrical prism. Yet in point of the spectrum it projects, it is none the poorer for being unpolished and rugged. Such was the culture of the past, the culture of the Ramayana Age.

Bhavabhuti's *Uttararamacaritam* presents an aspect of this culture in the first act entitled—The Picture Gallery. Rama has returned the conqueror, justly killing the transgressor of virtue. Some time has passed and Sita presents to him the pleasing look of the mother-to-be.

The householder's life is fraught

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with difficulties, they are pangs. But a mother-to-be needs solace, comfort, loving care lest her progeny ever so much as betray a warped twig in its growth.

Arjuna, the great painter of the age, commissioned by the King has drawn exquisite pictures depicting the life of Sri Rama on the walls in a specially chosen corridor of Sri Rama's palace. The loving brother, Lakshmana, announces its completion to Sri Rama.

The mind of Rama is quick in its grasp. His life has not been one on a bed of roses.

What events do they encompass? You know Sita needs solace.

Lakshmana is wedded to the harsh truth; unwittingly he replies: the series ends with the fire-ordeal.

Peace, cries out Rama and tu
once to comfort Vaidehi. My
this will besmirch us as long a
live. Thou art Purity incarnate.
more purification dost thou
Holy water and Fire need nothing
But hard to please are the sub
continued Rama, little knowing
the words are loaded with iro
prospect. Hard indeed are
people to please.

The rugged life in the woods a
harrowing imprisonment in
Ashoka grove have made Sita of
ner stuff .

Never mind, My lord, she says
would have a look at the pictures.
the company of her beloved Ra
and Lakshmana pointing out to
picture with an occasional, though
always, unwitting remark, she looks
them.

Significantly they begin with a p
ture of the Jrimbaka weapons wh
Sage Viswamitra gave to Rama—
divine missiles. A thousand autum
Brahma subjected himself in agonis
tapas for a vision of these and t
ancient gurus had a vision of these
the embodiment of their own proloc
ed tapas. All these for the sake
Sacred Truth.

If in the *Uttararamacaritam* Bhav
bhuti is considered to have excell
Kalidasa, here is a token of it. S
is a mother-to-be. Her progeny w
rule the kingdom after her Lord
Kshatradharma needs adherence t
Truth, the Sacred Truth and its main
tenance through prowess. How be
fitting is the beginning of this survey
of paintings!

Sita offers her salutations and Rama

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s that these sacred missiles will ...d upon her offspring.

The scene moves on to Mithila. ...rawatyah tattwam kavi-sahrida-...vam—says the commentator to ... Dhwanyaloka. Great art needs ... just the creator but a sympathetic ... appreciative reader or critic.

Sita is a great critic. Rama's per-...n is painted vieing with a blue lotus, ...k and soft and tender and fully ...eloped in the charms of a human ...sonality; Janak looks on in rapt ...rement on this mild and lovely ...m, intrigued at the easy and un-...fecting grace with which the great ...w of Sankara is broken in twain and ... carefree ease rearranging the erring ...ks of hair adorning his face.

Notice this comment of Sita for yet ...her remarkable quality. How ...lly self-forgetful she is in her des-...ption: Rama, her one concern and ...aka, the foster-father deserving ...teful acknowledgement, alone are ...tioned.

Lest the reader go with the impres-...n that the picture is incomplete, ...e dramatist lets Lakshmana fill in ...her details. Gathered are the other ...ilies headed by Vasishtha and ...manda, the son of Gotama, the ...iest of the Janaka-family. Rama ...ys a compliment to the Janaka-...mily. Sita refers to the four ...thers after the preliminary *godana* ...mony, ready for the wedding. The ...nting is so wonderful that both Sita ...d Rama seem transported for a ...ment to the very time and place. ...n all this transport Sita still has time ...r a mischievous comment: Urmila ...not to be passed over, though Lakshmana is anxious to hide his feelings.

SITA

Long periods of residence in the midst of teachers and students of ashramas contributed to the general make-up of Sita's personality. "Her craving for the delightful and serene surroundings of the ashramas, and the ennobling, genial company of the inmates thereof—renowned sages and bright students, venerable matrons and sweet girls—was satisfied yet not satiated by her twelve or thirteen years' sojourn in various ashrama settlements." In constant association with her extraordinary husband, "hers must have been an enviable unfolding of womanhood, sweetened by nature, brightened by culture and sustained by love."

We move on to the dreaded Bhargava, that had vowed to destroy the race of unscrupulous and erring warriors. His purpose in life is fulfilled. Rama's arrival is the heralding of the race wedded to Dharma. So Bhargava lets himself be vanquished. But the noble Rama pays homage and brushes aside Lakshmana's likely comment as it might savour of praise to him as the victor. Haven't we lots more to see? asks Rama and turns his attention to the next picture in the series.

We are now back in Ayodhya but Rama's mind is tinged with sorrow. The noble Sire, Dasaratha was then still alive, the Queen-mothers so solicitous and kindly. A wistful look,

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Rama's countenance takes on. Gone indeed are those happy days!

Another lovely painting takes Rama captive: the little child of a Sita just married to him, and a source of joy to the Queen-mothers. Her charming locks of hair, glistening when wafted by the gentle wind; her lightning white teeth, bud-like enhancing the beauty of face; and those lovely limbs laved as it were in moon-beams, tender, sweet, sportive and so guileless—what an exquisite picture!

Like the day and the night, shine and shadow, man's eventful life moves on. A bright picture is followed by one beclouded but Rama's countenance doth not change. Rightly did Tulsidas sing of him thus:

That radiant glow of thy lotus face
Ne'er lost its hue nor grew intense
When cast to pine in woodland haunts
Or news of crowning reached thine ears
May such face for me remain
Ever with a soft lustre benign.

The beclouding Manthara episode and that of the Madhyamamba, Kaikeyi, are left at peace. They had their place! But it needs the transcendent vision of a Mighty seer to know their significance. We can surmise only with the hind-sight of history.

From the lovely man-made *nagara* the artist takes us to the lovelier country, unsullied and serene, the incessantly shaping handiwork of Nature. Rama has no time nor need for hair-do; the Ingudi gum accomplishes at one stroke this work for him till the woodland life lasts; the waving tender hair wears a matted look, hardened to meet the hard life of the woods. But it is the exterior that has developed this protecting crust; his mind has its innate pliancy and softness.

The Bhagirathi, unerringly f through the ages, unfolds to his the tale of his mighty race. matted locks leading an anch life, the tale of Sagara, cursed Sage Kapila and then the rede of the sixty thousand sons by the waters comes naturally to his m tale richly resplendent with w sacrifice and heroism.

Then follows another tender p of repose. The spirit might be but the tender limbs, wont to the soft-carpeted floors of a p cannot too long endure the r paths in the forest. Sita grows and the banian tree offers shad shelter. Rama squats on the g and lets Sita, pressing agains bosom, sink into sleep.

Our minds get surfeited with feast of pictures—this rich r takes us on to the simple lives o hermits, content with a handfu cooked wild-rice and simple hut But this simplicity is outdone b splendour of nature, its wild i table mountain tracts, its stream rich hues of every shade and co It was indeed a paradise on e this Janasthana and the Prasr mountain. Indeed Sri Rama w asked in vain to move to Chitr

We move down south—to the s ed banks of the Godavari. W distant cry from the banks of Sarayu? But how alike were all t banks, bespotted with lovely h tages?

Bhavabhuti lets us feast on a v fare of pictures; now calm, now

Continued on p

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प्रभवति शुचिर्मणिः बिम्बग्राहे न मृदांचयः ।। —उत्तर रामचरितम्

GRAHANA—RECEPTIVITY

NLY a clean dust-free surface of a mirror or a diamond is able ...illy to reflect the original and not ...p of mud.

...bhuti is a great Sanskrit Dra...t and he is thought of as having ...ed even Kalidasa when he wrote ...great play, *Uttararamacaritam*. ...have quoted him when he speaks ...e impartial manner in which a ...er imparts education to every... What the teacher teaches gets ...r reflected in the mind of a stu... who is free from all the dust and ... of prepossessions and prejudices; ...s not so well reflected in the mind ...ouded by defects.

Granted that the prerequisites of ...per educational experience are ...re in a student, the extent of ad...tage is to be determined by this ...ition. In a wholly secluded Gu...a context where the student is ...likely to be subject to outside in...ces, perhaps these considerations ...ght have appeared far-fetched or ...n irrelevant. But modern life has ...own in many factors likely to in...ce a student.

A student must realise that he is ...ecting himself to a discipline ...ch is 'forming' his mind. But such ...ormative process is likely to be al...ys tentative and subject to change ...d betterment. In fact, Michael ...akeshot, a great writer says in his ...ay, *The Idea of a University*, that a teacher ought to be always conscious of the growing nature of the human mind and the fact that he is in charge of a soul that might be made or marred. If one is conscious of this great charge, one is not likely to take false steps.

Bhavabhuti recognises this when he says in the same verse *Vitarati guruh prajne yathaiva tatha jade*. The Guru imparts the same knowledge to the intelligent and the mediocre student and does not create anything or take away anything from them.

But there is the complementary part of the process—the student's response. It is here that the analogy of the clean dust-free surface of a reflecting object a mirror or diamond, should be thought of in seriousness.

A student today is exposed to an indeterminate number of influences; ideologies promising all sorts of things. The older among the student generation are more exposed than the younger. This exposure is two-fold: One, direct, as when the student comes into touch with these ideologies through the papers, books and other sources; the second, indirect, as when he is exposed to methods and items of knowledge given to him through teachers who are themselves exposed to these ideologies. Probably the effect of the first is less pernicious than the effect of the second, for the simple reason that the words impart-

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MORAL EDUCATION IN THE RAMAYANA

Good character, meaning firm adherence to truth and duty, cleanliness of body and mind and perfect control over the senses constituted the distinguishing features of a man of true education. The words of advice, which King Dasaratha addressed to Rama before his proposed installation on the throne, embody the ethical standards that prevailed in this age:

"By nature and by inclination, you are both modest and excellent. Though your gifts need no counsel, my love suggests these friendly words. Practising still greater humility, do you constantly restrain your senses. Keep far from the evils that spring from love and anger. Pursue your noble course, alike in secret as well as in the open. Strain every nerve to gain the love of ministers as well as the subjects. Storing the arsenals and the treasury with arms and gold, he who sees his thriving people satisfied and rules the earth accordingly, in him do friends rejoice, just like celestials on attaining the nectar. Therefore, O, son, maintain your course refraining from all evil."

these come from a teacher who commands some respect and who, because he himself has been won over to those ideologies, might speak with convincing eloquence.

This is the razor's edge on which the student and the teacher have to walk. The teacher ought to realise that he is dealing with a 'soul' with end in itself, a mind that has every right to evolve as best it can and that however well-intentioned his ideas and methods, he has no right to give a twist or a turn. In the *Gita* the Lord himself has said: *Vimrushyaitada sheshena yathecchasi tatha kuru.* He leaves the final decision to Arjuna: "Ponder over this, subject all that I have said to the unsparing scrutiny of your mind and intellect and then do as you like." Is it therefore not surprising that Sri Krishna is represented as the greatest Guru, a young guru under whom older people preferred to learn?

A student, in the earlier part of his life, gets a brief period of preparation. After this he is thrown on the 'thorns of life' may be, he does not always 'bleed.' Yet life offers challenges and he has to face them and solve them. This is a precious period, when the best equipment that he can get must be got. During this period it would be disastrous if he were to let his mind partake of any other quality except that of the clean and dust-free reflecting surface. Let him not make decisions concerning things in the world of ideologies, theories and so on. Let him keep an open mind. Let him allow every new idea or thought to come to him. Let him store them for future use and decision-making. Let him recall to his mind the famous Gitanjali verse of Tagore: *Where the mind is without fear.* Reason ought not to get lost in the dreary desert sands of dead habit. Let the mind be fresh and pure and let it be a *shucih manih* fit for *bimbagrahana.*

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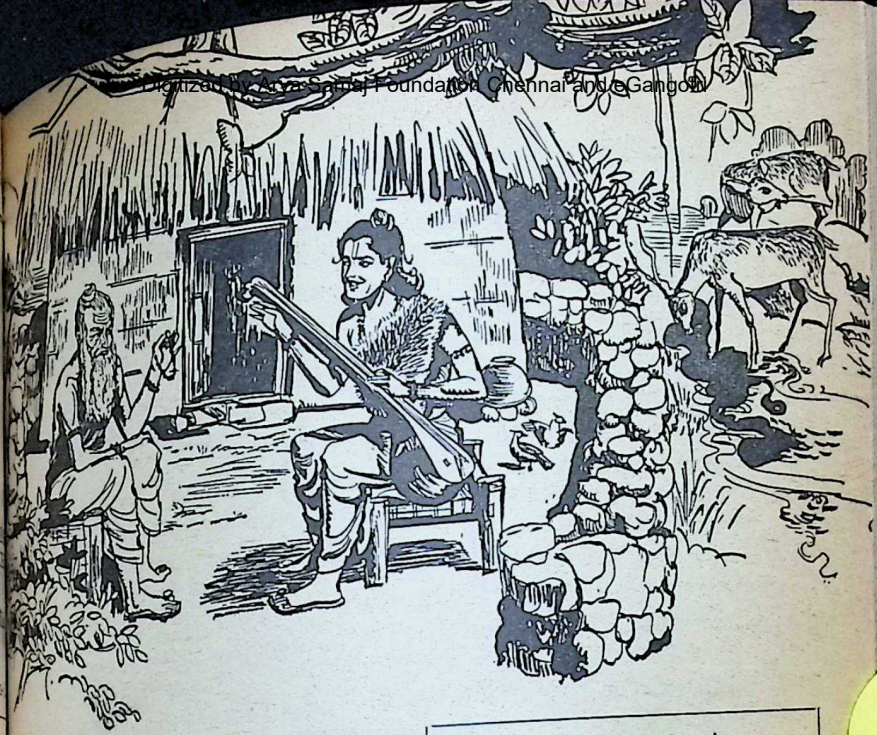

For Our Chiranjeevis . . . .

APOVANA:

The Generating Centre of Our Culture

MY DEAR CHIRANJEEVIS,

In my first letter I told you something about how the *Ramayana* came to be written. That was only part of the story. A great book comes into being only when the right conditions exist in society. Fortunately such conditions existed and Valmiki was able to give us the *Ramayana*.

The Ramayana gives us a picture of the society that was there during the period. We generally call this period by the name, Ramayana Age. An abstract term, "Ramarajya" also is often used to speak of the happy condition of life during this age. This is how Griffith translates the verses of Valmiki that describe the blissful condition of people at the time:

Disease or famine ne'er oppressed
His happy people richly blest
With all the joys of ample wealth,
Of sweet content and perfect health.
No widow mourned her well-loved mate,
No sire his son's untimely fate.
They feared not storm or robber's hand;
No fire or flood laid waste the land;
The Golden Age had come again
To bless the days of Rama's reign.

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Naturally we may ask ourselves the question: how was this made possible? The answer, people have sought in the Ramayana itself and they have found it. Let us see what the Ramayana says as an answer so that we may in our own limited spheres put into practice its suggestions and help in the creation of a Golden Age.

The Ramayana begins very significantly with the word *Tapas*. It has quite a number of words of this type in the same verse, which is a significant thing. You have the words, *swadhyaya, vagvidam varam, munipungavam* and *tapaswi*. Evidently there must be some connection between these—the birth of a great epic and tapas and swadhyaya of the poet.

Tapas and swadhyaya can go on uninterrupted only if there is peace, prosperity and plenty in a country and there is no interference. It is only in a society that gives the fullest measure of freedom to its citizens that these things can thrive. The Ramayana gives abundant proof that there were ashramas dotted over the whole of India and these were allowed to carry on without obstruction from the King and these were protected against attacks from sacrilege. These ashramas were full of life, imparting life to other parts of the kingdom.

In those olden days a country ruled by a king was usually possessed of three distinct regions. There was the urban part, the towns and the cities, full of people engaged in various arts and crafts which was the centre of the political life of the country. Then there were the rural parts, the villages with their stretching green fields, feeding the people. The third part was the forest region, unclaimed as yet by the enterprising husbandman. There have the *nagara*, the *grama* and *aranya*. The city had its polished the village was filled with the and healthy peasantry and the contained the saints and sages ing a simple but dedicated life good of society at large. These the Tapovanas or tapasalayas colony of hermits, the centres culture.

The Ramayana Age was with a large number of these colonies. Great seers, sages and were the heads of such colonies they were called Kulapatis. was one such Kulapati, the other the period being Bharadwaja and stya. These hermit colonies stretched from somewhere near the banks Sarayu down to the banks of Godavari. Some of the famous ments were on the banks of the mada and Ganga rivers and Dandakaranya and Chitrakuta. The Ramayana mentions the names of Agastya, Bharadwaja, Vasishtha, Sarabhanga, Atri, Valmiki, Gautama, Sutikshna and Sabari. There were hermitages where renowned women also lived have such names as those of Swayamprabha and Vedavati. Other famous Ashramas were the Siddhashrama of Vishnu and the Kamasrama of Shiva.

The secret of the greatness of the sages lay in their life of simplicity, dedication and selflessness. They lived a materially simple life and preserved their bodies with the necessities of without much worry and waste of time. Usually, the regions chosen

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of flowers and fruits and nature in abundance the simple things these people needed. Their rich consisted of the simple things the Aranya regions.

They were very resourceful people, conversant with the worldly life. they had chosen of their own ac- such a life. So they lived a poor not out of incompetence but volun- They put up their own hut- without much fuss and with They needed nothing more than few bamboos, ropes, sami twigs, kasa and sara blades and leaves, of which were readily and easily able nearby.

In fact, all these details the Rama- gives us when Valmiki describes Lakshmana, all by himself, put ashrama for his brother's resi- He cleared the ground and it, brought bamboo poles and the twigs and leaves put up the and secured it with ropes. He it with grass and leaves and a lovely little cottage for his er. It consisted of the parnakuti the outer apartment and utaja, the apartment. The courtyards were kept clean and the floor was over with soft kusa grass.

Of course, Bharadwaja had a more one and there were adequate in it to receive Rama and others entertain them fittingly. These nts contained all the necessary for worship of the fire god, the devas and so on. The agnisha- was an important place reserved Ashrama.

you could, for a while in your ation, go to one of these ashramas, you would find that they buzzed with a different kind of activity. To go to these ashramas you have to take the narrow foot paths with the thickly grown tree columns on either side. You would find some marks on the trees, probably kusa grass bound over their trunks or some bark and so on. These were the signposts which helped the inmates of the ashrama to find their way back. You would also find some stone slabs and on them you would find a sticky gum-like substance. This is the gum from the fruit known as Ingudi, which the ascetics used to mat their locks of hair. As you came nearer the ashrama, you would find more of cleared ground and the birds and beasts would announce your arrival by an unusual flutter and noise. The deer would retreat and look quizzically at you but they would not run away, most of them being accustomed to the sight of human beings. You would smell incense and the smoke from the offerings made into the fire and the whole surrounding would be very quiet and ennobling.

You would at appropriate hours listen to the chanting of the Vedic mantras; at others perhaps to the repetitive studies by the beginners learning some lore. You would find the hermits moving to some water source, the river or the lake, performing their ablutions and bringing water in their pots. You would find that life took a very leisurely pace and there was nothing of the fever and fret of the modern world.

All these are the routine and common activities of the hermit colonies. But there was something special about

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each one of them or there were more than a few things that were special about them. These ashramas had Rishis who were engaged in 'tapas'. Well, what is this 'tapas'?

Many of you might think of people standing immersed in neck-deep water or before fire or standing on one leg and so on. Well, this is not all that is of tapas.

Tapas is a word very difficult to understand fully. The best that I can do to make you understand it is by giving you some example of what might be called tapas. Tapas is a kind of intense mental activity, so great that it makes the person feel that his brain has got heated up and which leaves the man not at peace till the object of his search is got. If you have wrestled with a difficult problem and gone on thinking about till you got the answer, you have had some experience of tapas. The mind of the person is a cha where ideas flit across in great and they undergo a sort of cha or fermentation. Out of this sa manthana as it were, comes ou result. How this comes and wh does we don't know, but after a deal of sincere struggle a so offers itself to many problems. In respect it is something like the search, study and experimentation great scientists carry out in the boratories.

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...ma of Patanjali, the Rishi who ...us the *Yogasutras*. You would ... this Rishi teaching and experi... on the principles of psycho... He would be experimenting with ...umber of young students how ...nimity of mind could be achieved. ... would tell them that a posture ...ch is Sthira and sukha was neces... He would ask them to remem... the sutra: Sthira sukham asanam. ... only when a man is seated firmly ...d in an easy posture that he can ...ntrate on something. He would ... come to this conclusion by try... out many postures and asking his ...dents to try them out. The result ... such an experiment was the sutra: ...ra sukham asanam. These were ...le things but Patanjali experiment... more difficult things in Yoga ... it must have been after a great ...l of tapas that he was able to for...ate his Yogasutra. In this ashra... then you would have found a ...si discovering truth relating to ...tal and spiritual health.

Or it may be you go to the ashra... of a Charaka or Sushruta. There ... would see a band of young stu...ts under his care, roaming the for... collecting al kinds of herbs ...d barks and bringing them to the ...uru. You may also find the Guru ...th the students making decoctions ... these barks, and an analysis of the ...ves and barks for the preparation ... various kinds of pills and potions. ...e detailed lists and descriptions ...en in the Ayurveda, the science that ...omoted health and longevity, could ...t have been the result of a few ...ance acts; they must have been the result of millions of experiments, of trials and errors, of failures that were the stepping stones to success.

Now that is tapas. It is that mental activity of great energy which results in appropriate physical and other activities leading to the discovery of things of value to society. That is why these sages and rishis are spoken of as interested in lokasangraha. I have given just two examples but you must know that these sages were interested in a large number of other things. Hathayogis experimented with the body, grammarians with language, philosophers with finding answers to the baffling questions of the mystery of life and so on.

From this short sketch, I hope you would have got an idea of the ashramas and the sort of activity that went on in them. They were centres of wisdom, of culture. They were sacred places, sanctuaries, so maintained by the kings who knew their value. The inmates enjoyed absolute freedom and this freedom they never misused because they were selfless men and women, not interested in worldly gain.

It was in such an ashrama colony that Valmiki, the Kulapati, lived. He must have been a great scholar, well versed in the Vedas and all the shastras of the day. In addition to this, he was a great observer of life, of nature, of men and manners. He must have roamed over vast areas and observed keenly and recorded his impressions. He had a rare mind, a mind that was thrilled by the beauties of nature, by the simple joys and sorrows of life. Every verse of the Ramayana stands as testimony to this—its

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rich repast of knowledge, its powerfully moving descriptions, its fine images, its unparalleled comparisons.

Now to the linking of all this with tapas. It is not enough if people see and hear and experience things. Have all the persons in the world who have seen and heard and sensed things written great epics like the Ramayana? No. They did not do any tapas.

Valmiki did the tapas part of it. When his rich experiences were fully gathered, he sat meditating. In his mind all these underwent a great churning. Ideas, thoughts and feelings began to sink. A great heat was being generated and it only needed something to set it ablaze. The ignition or setting fire to all this happened when Narada, the divine minstrel, came to him.

Narada spoke of the virtues of Rama, the great hero. He to the story in brief. That was e The fire had been kindled. Th was for Valmiki to accomplish his rich experiences came effor in the right places and they themselves into the rich fabric Ramayana. His greatly sensitive brought forth the nectar of Ram Rama rasa which the poet and poser asks you to drink was th sult—*Pibare rama rasam.*

So, my dear chiranjeevis, I ha my eagerness to tell you some written a somewhat long letter us on the occasion of the birth Ramachandra drink the nect Rama. Let us remember th Ramayana would have come ho the business and bosoms of men tapovanas that sheltered these and gifted souls were not there.

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amayana : a bibliographic study

DR. M. D. PARADKAR

ERATURE that has grown around the *Ramayana* is not con- d to India only. In fact, the Euro- contributions to the study of *yana* are quite solid and scho- . There are Pundits in the West have devoted their life time to study of Valmiki's epic. An at- t is made in this article to take of some of the important contri- ions in non-Indian languages. Prof. A. Gore (now of the Marathwada ersity, Aurangabad) had compil- 1943 a useful bibliography of *Ramayana.* It requires to be ght up-to-date and entries in In- languages need form part of it. t would enhance its value immen- and it would give us an idea of extent of the popularity of the *yana* in India and abroad. We drawn on that bibliography for article.

lian scholar, Gaspare Gorresio, formed what must be considered racle of those times: he published Devanagari text of Valmiki *Rama-* in 6 Vols. and its prose transla- in Italian in another 6 Vols. 53-70). Three French translations the *Ramayana* were available by n. One of them, by V. Parisot, con- g only to the 1st *Kanda* (1853), followed by a complete transla- in 9 tomes (Paris, 1854-58) by Hyppolyte Fauche. A. Roussel was responsible for translating the *Ramayana* in 3 Vols. only (Paris 1903-09).

R.T.H. Griffith's *Ramayana* in English verse in 5 vols. appeared in London during 1870-5, and it was considered as of great literary value. One volume edition of it was later published in 1915 (Benares) with an appreciative memoir of the great scholar. Three volumes of English prose translation were undertaken by William Carey & Joshua Marshman and they appeared with explanatory notes quite early in 1806-10, at Serampur, near Calcutta. These covered books 1 and 2 only of the *Ramayana.* Similarly, J. Menrad translated into German only the 1st book and it was published at Munchen, in 1897.

The *Scenes from the Ramayana* by R.T.H. Griffith (1869) reprinted by the Panini Office, Allahabad (1915) seems to have inspired Balasaheb Pant, the painter-ruler of Aundh, Dt. Satara, who prepared a bulky album of 72 multi-chrome illustrations, depicting important events of the Ramayana—*Chitra Ramayana.* A short description accompanies each picture. It is not definitely known who produced the *Scenes from Ramayana,* an album of 109 plates with multi-lingual letter-press, in Tamil, Telugu, and Kanarese, along with English. This was publish-

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The literature inspired by R *yana* is not confined to translat the story or interpreting an e from the epic. Critical observ about the *Ramayana*, mostly by ern scholars, show a rational c and a freshness, not to be amongst Indians, who seemed reverentially blind to the critical ment. Yet two prejudices w heavily with them:

(i) they could not think of Culture to be so old; and

(ii) they thought every thing must originate in Europe.

Das Ramayana: Geschichte u halt, nebst Concordanz der Ged Recensionen (Bonn 1893) by mann Jacobi is a significant co tion of the critical study of the R saga. The learned scholar di the authenticity of various recen examines the individual passage interpolations, and traces the B stic and Greek influences on it. Indices to names and topics and concordance are extremely useful ing aids.

Baumgartner's *Das Ramayana Die Rama-Literature der Inder* burg, 1894, surveys the entire R literature, in Sanskrit, Prakrit a some of the Indian languages. F value and the probable date of its position are other interesting discussed by the learned scholar. important than all these acc points are the German Pundit's ings about the present place of R *yana* in the life of India.

In *Uber das Ramayana*, (P 1894) A. Ludwig critically ex

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inter-relations between the two —the *Ramayana* and the *Mahabharata*. Studies in the history of the of the *Ramayana* were undertaken Walter Ruben (Stuttgart 1936). S. Peter's *Beowulf and the Rama*- presents in an interestingly com- ive light the literary and social tions during the ages reflected the Anglo-Saxon epic Beowulf and Sanskrit *Ramayana*. It also pro- s a commentary on the position status of women of these ages and state of philosophic knowledge of times.

A. Weber's *Ramayana*, translated English by Rev. D.C. Boyd (Lon- 1873) gave rise to the belief that Rama story had elements borrow- from Homer's *Illiad*. A strong re- ter refuting the alegation was pub- d by K.T. Telang: *Was Rama- copied from Homer?* (Bombay). But the belief went on and ur Lilie wrote *Rama and Homer* ndon 1912) harping on Valmiki ing Homer.

The study of the *Ramayana* receiv- fresh impetus in the latter half the 19th century when Prof. C. Las- put forward his theory of the of Rama divided into four dis- stages in his book: *Indische Al- tumskunde* Vol. 2 (1843-62).

Indian Epic Poetry by Monier Wil- s (London 1863) *Indian Wisdom* the same author (4th Edn. London) paved the way for further ana- al study of the *Ramayana* as well the *Mahabharata*. *Legends of the ayana* came to be discussed by Muir in his Original Sanskrit Texts, l. I-V (London 1868-70). G. Both- k discusses some striking aspects the *Ramayana* in *Bemerkenswertes aus Ramayana* (Leipzig 1878) confining his attention to the first four books only.

The two epics were presented to the general reader by J.C. Omen, as *Stories* of *the Ramayana and the Mahabharata* (London 1894).

Two books from the learned pen of E.W. Hopkins, *The Great Epic of India*, and *India, Old and New*, (New York & London 1902) present the Rama story in a new light. The academic interest in the epic has not waned in the present century. *Kashmiri Ramayana* by G. A. Grierson, published in the *Bibliothica Indica* Series (No. 253, Calcutta 1930) is a romanised Sanskrit edition of the legends in the life of Rama and Sita, current as folklore amongst the Kashmiris.

In addition to books on *Ramayana*, there are sculptures depicting the Rama story at many places in and outside India. Those in Indonesia were studied by W. Stutterheim in *Ramalegenden und Rama-reliefs*, (1924). Fr. Toussaint published *Le Ramayana dans un vase de jade* (Paris, 1926). The origin of the *Ramayana* among the Malayans and its development are studied by A. Zieseniss in *Die Ramasaga bei den Malaien, ihre Herkunft und Gestaltung*. (Hamburg, 1928). Sylvan Levi's *Sanskrit Texts from Bali*, in Gaekwar's Oriental Series, (No. 67) Baroda 1933, produces some extracts from the *Charitra Ramayana*. A Polish scholar also was engaged in the studies of the *Ramayana*—E. Sluszkiewicz. His book is a definite contribution to the study of the recensions of the *Ramayana*, published in Krakow, 1938. He has provided a summary of his findings in French as the book is

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in Polish. The *Dasharatha Jataka*, along with an English translation of the remnants of Rama story in Chinese, are published by Chikyo Yamamoto and Dr. Raghu Vira (Lahore 1938).

Ramayana in Khotanese is the topic of a paper by H.W. Bailey—(JAOS, 59) while R. Friederich writes about Javanese version of the *Ramayana* in JRAS 1876. Rama legend in Annam (Cambodia) was described by Hubert in the *Bulletin of the French Far Eastern Society* (Tome V). Many papers have been written about identification of geographical place names in the *Ramayana* and a long controversy about the location of Lanka was carried on through the journals of learned societies. Sardar M.V. Kibe of Indore had come to the conc that site of Lanka was somewhe Central India and this view had ed good support. Linguistic pe ties of the epic were studied fro ferent angles. Comparative stu the two epics together that have carried out by Western scholars make an interesting book.

Similarly, it is high time th the different articles on the *Ram* should be produced together i or more volumes in translated Will some of our Universities u take such a compilation? That w cidentally show how *Ramayan* fluence was reflected in the keen studious interest taken by schola over the world.

Continued fram page 74

rible. The false deer, the disfiguring of Shurpanakha, the temptress that casts her evil eye on a couple that lives in peace and shares a life of passion within the framework of dharma. The pageantry would be incomplete without the references to the helpmates of these banished ones: Jatayu and Hanuman.

Sita has seen these pictures and a strange longing has developed in her mind. The beautiful mountain and forest resorts, the cool and refreshing streams stand so poignantly in contrast with the affected life of the *nagara*, Ayodhya. She would fain be there again and a woman's desire while she is preganant ought to be heeded. She expresses this desire to Rama, rather hesitantly and almost reluctantly. Notice the irony that these words are burdened with. It is further intensified when in her tracted mind born of that endu of a long separation, she asks ther Rama also would be with in this sojourn once again in woods. We know that was not to Rama is a slave to the 'people's Hard indeed are the people to p and the life of a king is fraught heart-rending obligations. News co of a hurting sly remark of a wa man ; the Intelligence Corps of R is alert, functioning for the we of the people.

This desire, charged as it is wit ironic significance coincides with report. Rama, torn between love his beloved and obligation to his jects, makes a fateful decision. S shall go to the woods again, a away. The only solace is he has ready trained her in his compan this woodland life.

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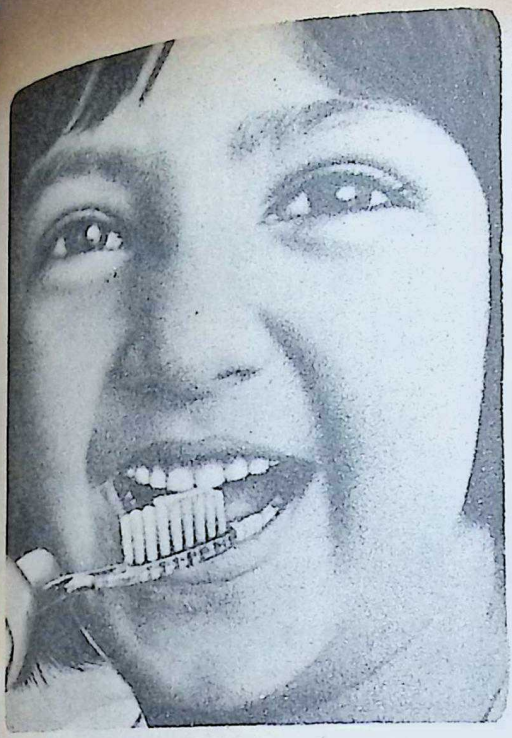

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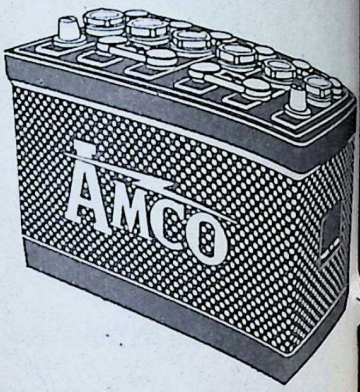

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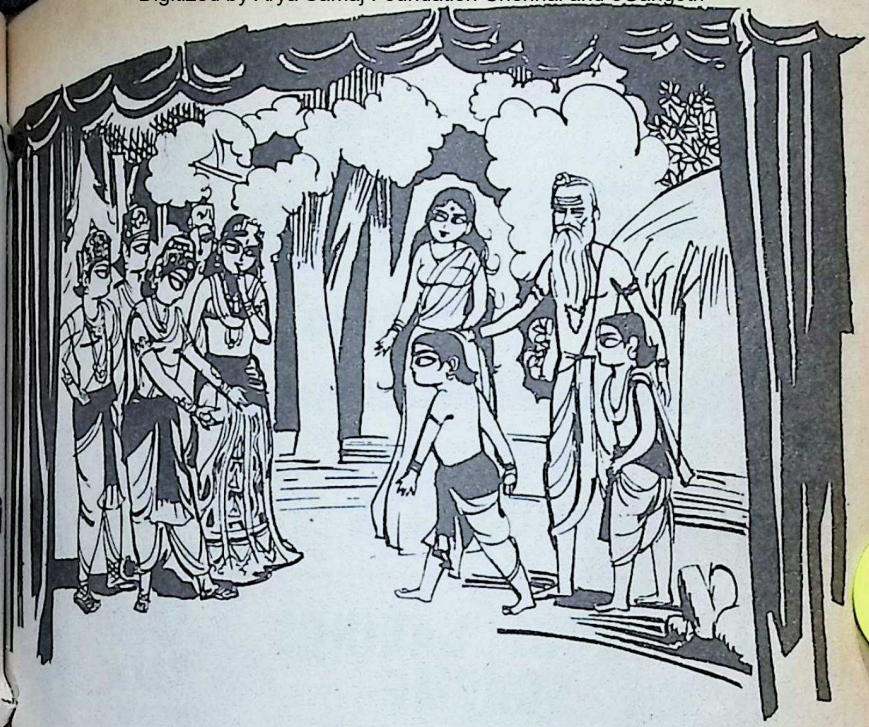

EPILOGUE

At the end of a Sanskrit play, the actor who is supposed to be an earthly representative of the Sage Bharata, who propagated the Natya Veda, utters words of benediction. In the Uttararamacaritam of Bhavabhuti, the story of Rama is extolled in the following words:

पाप्मभ्यश्च पुनाति वर्षयति श्रेयांसि सेयं कथा
माङ्गल्या च मनोहरा च जगतो मातेव गङ्गेव च ।
तामे तां परिभाव यन्यभिनयैर्विन्यस्तरूपां बुधाः
शब्दब्रह्मविदः कवेः परिणतां प्राज्ञस्य वाणीमिमां ॥

This story which—even like the Mother of all creation (Earth) or like the (river) Ganga—cleanses (all) sins and augments (every) blessing; (this story) which is full of auspiciousness and which captivates the heart: may the wise hold in esteem this (same) story which is here put together in a dramatic form, and which is the composition of a Poet of matured genius and conversant with Brahma-in-the-form-of-the-Word.

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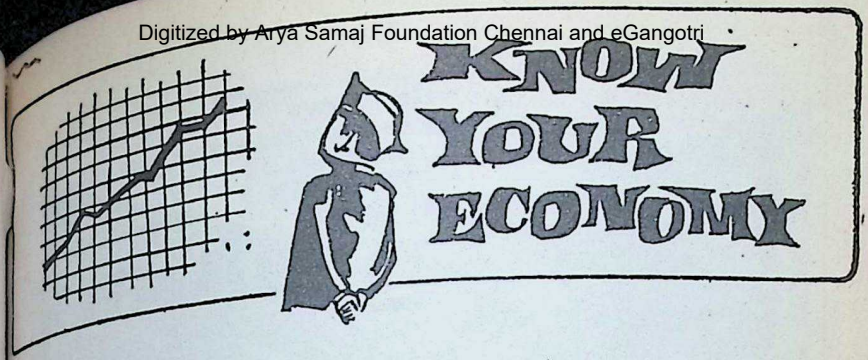

Economic prosperity was one of the pillars that supported the kingdom of Bliss of Sri Rama. Kalidasa, who had the insight to discover the greatness of the Ikshvaku race, says significantly:

प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत् ।
सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रविः ॥

The King levied taxes on the subjects with a view to making them more prosperous; like the Sun who draws up the water from the ocean only to return it millionfold for the enrichment of the earth.—*Ed.*

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* * *

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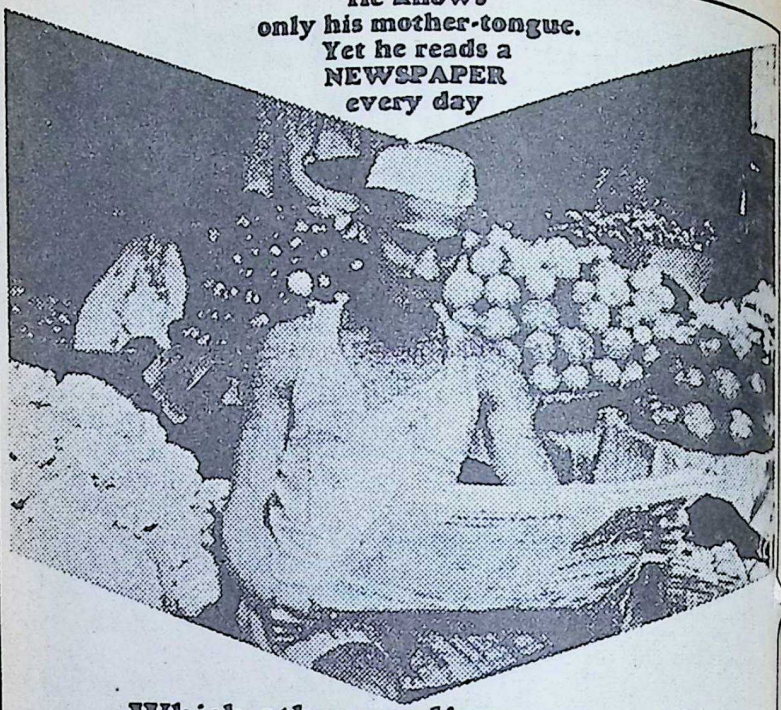

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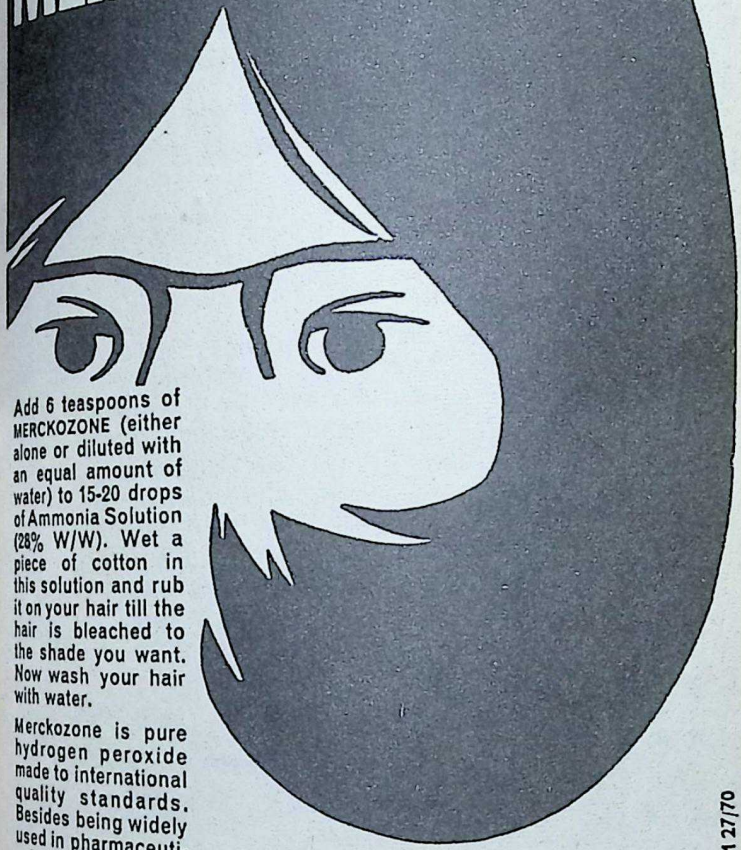

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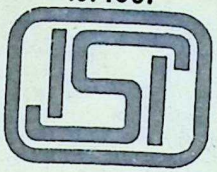

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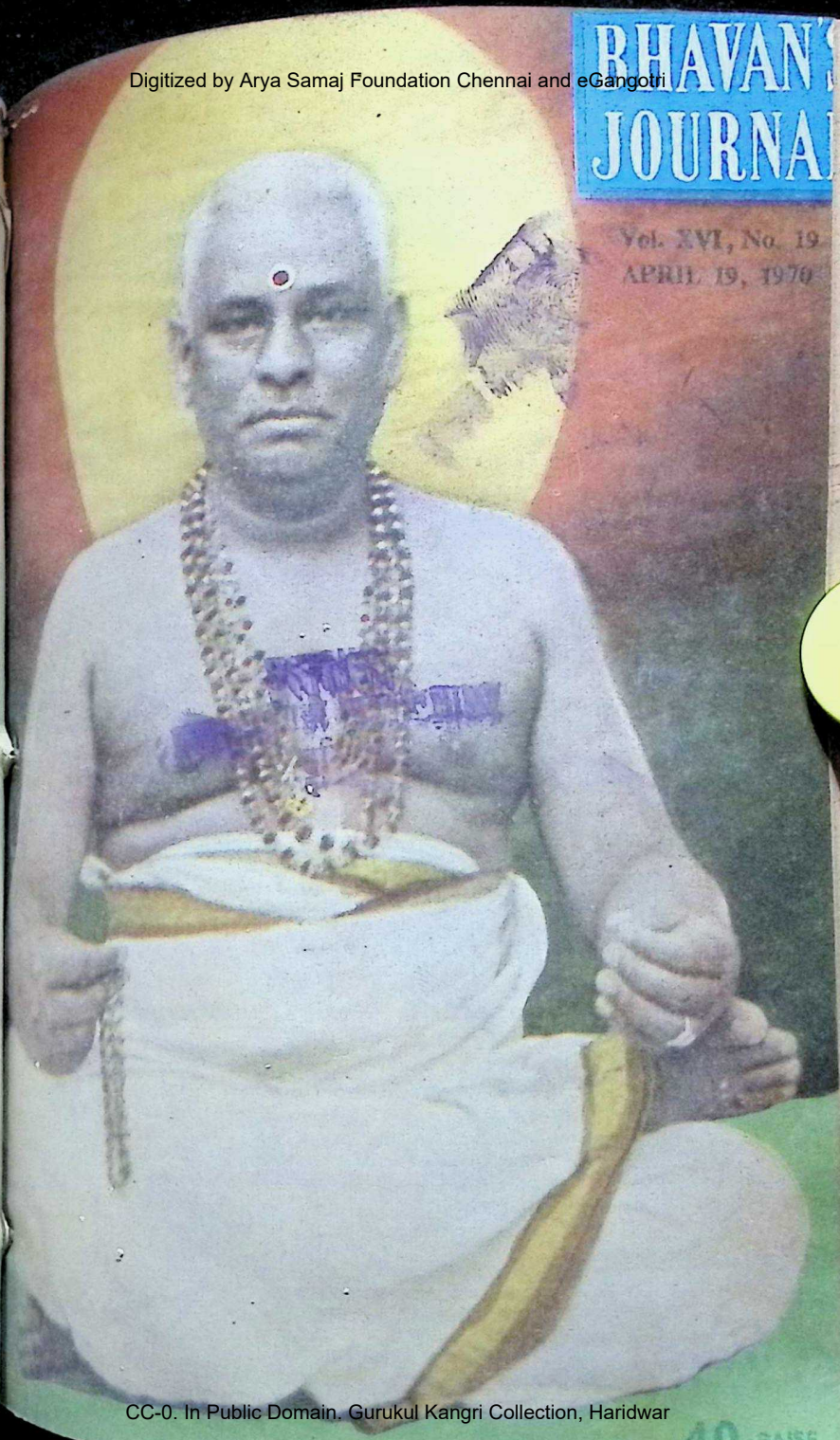

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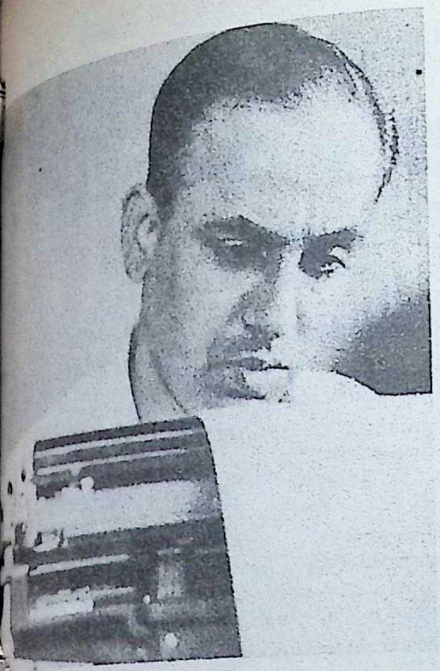

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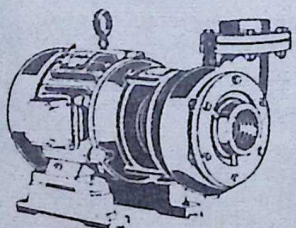

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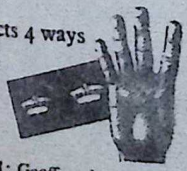

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No. 19

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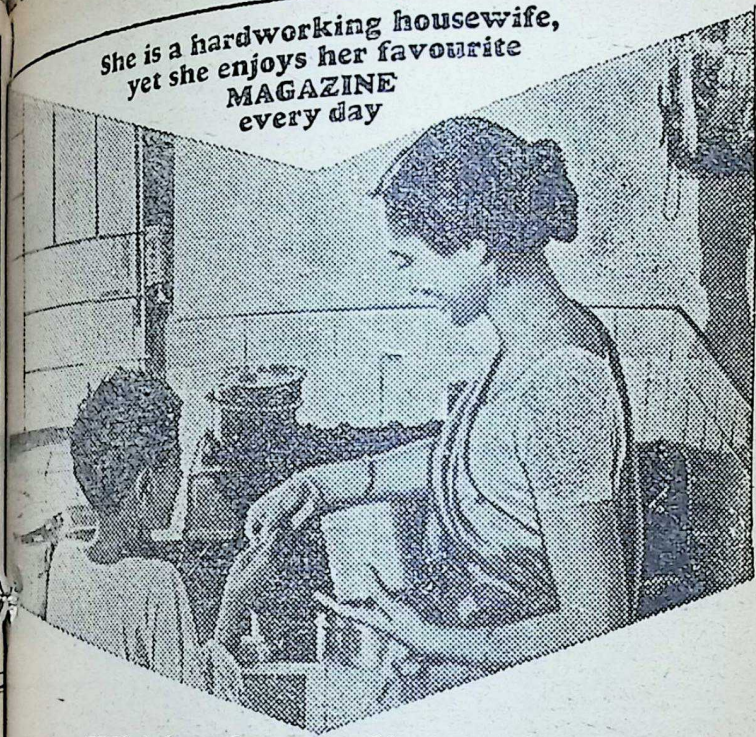

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BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side
—Rigveda I-89-1.

PRAYER

Let Rama Nama be for our prosperity

कल्याणानां निधानं कलिमलमथनं पावनं पावनानां
पाथेयं यन्मुमुक्षोः सपदि परपदप्राप्तये प्रस्थितस्य ।
विश्रामस्थानमेकं कविवरवचसां जीवनं सज्जनानां
बीजंधर्मद्रुमस्य प्रभवतु भवतां भूतये रामनाम ॥

kalyanaanaam nidhaanam kalimala-
mathanam paavanam paavanaanaam
paatheyam yanmumuksho sapadi para-
padapraaptaye prasthitasya
vishraamasthaanamekam kavivaravaca-
saam jeevanam sajjanaanaam
bijam dharmadrumasya prabhavatu bhava-
taam bhootaye raamanaama.

The abode of all auspicious things, the destroyer of all sins of the Kali Age, the purifier of all purifying things, the manna that sustains those aspirants after final liberation who have set out on the journey eager instantly to reach the abode of Parabrahman, the one place where the words of great poets find their final resting, the life of all good people, the seed of the tree of Dharma,—let such Ramanama be for our prosperity.

—*Ramacharitamanas*: *Sri Tulasidas*

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सहनाववतु। सह नौ भुनक्तु।
सह वीर्यं करवावहै।
तेजस्विनावधीतमस्तु मा विद्विषावहै।
ॐ शान्तिः शान्तिः शान्तिः।

ADHYAYANA SLOKA—2

Last time, we gave you a verse describing Hanuman. Hanuman w Mahatma. Here are the qualities of a great man, as enunciated in one o *Subhashitas.* If you read the *Ramayana* you will find that Hanuman po ed all these six qualities

TEXT

विपदि धैर्यमथाभ्युदये क्षमा
सदसि वाक्पटुता युधि विक्रमः।
यशसि चाभिरुचिर्व्यसनं श्रुतौ
प्रकृति सिद्धमिदं हि महात्मनाम्॥

TRANSLITERATION

vipadi dhairryamathabhyudaye kshama
sadasi vaakpatuta yudhi vikramah
yashasi cabhiruchih vyasanam srutau
prakruti siddhamidam hi mahaatmanaam.

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WORD-FOR-WORD MEANING

vipadi=in times of adversity, *dhairyam*=courage, *atha*=thereafter, *abhyudaye*=in times of prosperity, *kshama*=forgiveness; *sadasi*=in an assembly, *vaakpatutaa*=adeptness in speech or eloquence; *yudhi*=in battle, *vikramah*=valour; *yashasi*=in good name, *ca*=also, *abhiruchih*=continued interest; *srutau*=in the Revealed texts, *vyasanam*=steadfast devotion and dedication; *prakruti*=by nature, *siddham*=is found; *idam*=this; *hi*=indeed, *mahaatmanaam*=in great men.

TRANSLATION

Courage in adversity, forgiveness in times of prosperity, eloquence in an assembly; valour in battle, a yearning for good name, and devoted dedication to the revealed scriptures; all these are inherent indeed in great men.

ANALYSIS

The structure of this verse may be diagrammatically represented as follows; it has six parallel phrase units elaborating the qualities of great men. As is usual a statement of fact often is expressed without the verb which might be taken for granted as *bhavati*=is.

Quality	Situation
1. धैर्यम्	विपदि
2. क्षमा	अभ्युदये
3. वाक्पटुता	सदसि

इदम् महात्मनां प्रकृति सिद्धं हि भवति ॥

4. विक्रमः	युधि
5. अभिरुचिः	यशसि
6. व्यसनं	श्रुतौ

ASSIGNMENTS

1. Try to apply these tests to any great hero of the epics and find out how the epic itself provides you instances of such qualities.

2. In the *Bhagavadgita*, you have definitions of *Jnani, Bhakta, Sthitaprajna*, etc. Can you construct a sentence in which, using this structure, you will bring in the qualities enunciated?

* * *

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KULAPATI'S LETTER No.

Devoted to Life, Literature and Culture

The True Function of a University

BHARATIYA VIDYA BH
BOMBAY.
APRIL 19, 1970.

MY YOUNG FRIEND,

WHEN I ponder over the present state of student life, the unrest that stirs them to violent action, the utter disregard for cherished values, the deliberate insulting of the authorities and the adoption of easy means to success, I almost wonder whether the Universities are inculcating the right type of education. The fault as I see it—I have some pretences to being an educationist—lies in the sad neglect of certain aspects of university life and the distorted emphasis purely on the acquisition of knowledge.

I have never tired of emphasising that the University has three aspects—the cultural, the emotional and the collective. In its first aspect, it seeks and imparts knowledge; in the second, it discovers and inculcates values; and in the third, it develops a will which releases collective energy. Our Universities fulfil the first aspect, but ignore the second; and the third, I am afraid, they know not of. I
third and most vital aspect, the
versity has to be an *Ashram*, a h
aggregate with a soul and a colle
will—

where men of vision and faith
to manifest the truths
cherish;

where by example, precept and
ing tenderness, they lead the
dents among whom they live
the higher discipline of the S
so essential for the integratio
personality;

where the collective endeavou
all, the training of the mind
the control of egoistic impu
lead to a corresponding chang
the spirit inspiring creative wo
and

where by such work, they dev
the art and the will to tran
moral and spi

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...universities have, therefore, to ...this transforming energy. With... such energy, social studies are ...; without it, social work has ...and no creative power.

The keystones of such energy are ... They give the sense of right ...wrong; they generate in the stu... the passion to distinguish be... right and wrong; to vindicate ...right and combat the wrong, so ...truth may triumph in the end. ...at this point that such energy ...transmuted into spiritual energy, the ...e power of all dedicated life, ...h renders creative work possible.

The passion to fight for the triumph ...higher values cannot be generated ...hearing lectures or reading books; ...llecting or tabulating data; by ...ing the pros and cons by logic or ...ed argument. The barren path of ...intellect does not lead to this crea... energy. It is released only by ...h in man's dignity and his free... to follow the bent of his tem...ment; faith in the Motherland ...d in Man's progress to Divinity; ...in the universal law on which ...creative power is based, that "thou ...enjoy only by giving", that ...ship can only be won by love, ...vement only by truth, vigour only ...self-restraint, riches only by hones... ...d self-fulfilment only by giving up ...ions. Such faith alone can give ...se of mission which comes to ...er all work as consecrated.

...t present-day teachers who pass... through the university during the ...fifty years, were the sons of par... who had faith; but in the uni-

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versities they only inherited the religious doubts of an out-worn rationalism and blindly accepted the physical and social sciences as the last word in human destiny. And such of them as did not believe in "the last word" were driven into obscurity, dubbed unprogressive and deprived of the self-confidence which faith in the Spirit ought to have given them.

No wonder the humanities are neglected, the literature of faith is ridiculed, and religious studies are arrogantly discarded.

Naturally, therefore, modern scholarship is being progressively denied the vision of poets and seers. Any vestige of such a vision remaining in the university is blurred by the breath of the reasoning mind. This mind forces you to shut your eyes to everything but the physical forces and material facts of life; it enslaves the urge to discover and stand by higher values; it weakens the soul's aspiration to a higher and nobler life. More arbitrary than a tyrant, it assumes that its limitations are the farthest boundaries of the mind and the Spirit.

This has completely upset the basis of true education, the only aim of which can be to develop the perfect

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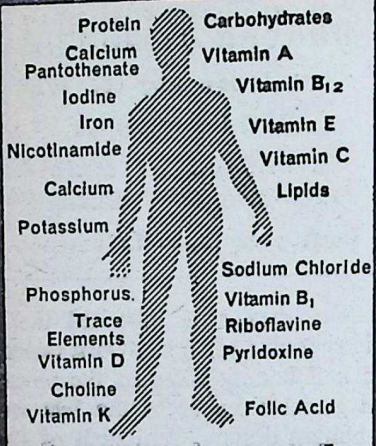

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associated with supernatural po
the Spirit was emphasised at the
pense of material well-being. It
affirmed: "Man can live wi
bread, but not without faith."

Later, the social and physical
ences were not considered of abs
value, but emphasis was laid on
tual development rather apologet
Then it was affirmed: "Man ca
live by bread alone."

In recent times, the emphasis
been altered. The affirmation is: "
can live without faith." The pr
of the insectification of man has
apace. The only faith which m
asked to have in some quarters is
there should be no faith: "Man c
to live without faith."

But I see a change coming
man. Of this change, Sri Auro
was the great prophet, Gandhi
great architect. Toynbee, our gre
historian, has recently fore
the change. The affirmation of s
should run: "Faith without bread
no body; bread without faith ha
life. By faith alone can man
bread; with bread alone can his
prosper; for both are life."

It should therefore be the dut
a University, to embark upon a
academic life for our students. In
process, let us, by collective w
train them:

First, to develop and maintain
tal and physical vigour and

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...heighten the zest for living by strenuous physical labour;

Secondly, to command the respect and affection of all with whom they come in contact; to recognise the broad aspects of social life; and to hold values that are above material gain;

Thirdly, to win freedom from want by an honourable vocation and to study and work for a better economic order;

Fourthly, to integrate their personality; to develop the passion for fighting for the right; to release their spiritual energy by high aspiration and consecrated work.

This training will come only by continuous collective work and in no other way. 'The Message Eternal'

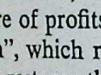
Knowledge is better than practice; Concentration is better than knowledge;

But higher than Concentration, is Consecrated Work;

For that alone leads to the poise of unbroken strength.

It is consecrated work, undefiled by gain or the lure of profits that leads to "perfect action", which releases spiritual energy and restores the physical, mental and spiritual balance of the individual and society.

Yours sincerely,



As I am still convalescing and advised complete rest, I have been obliged to postpone for some time the work on my serial on KRISHNAVATARA.

—K. M. Munshi

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S. Ramakrish

The Sage of Pandrimalai

* *

a siddha purusha

Our Bharat is a *Punyabhoomi*. Our *Janmabhoomi* is the *Janani*, Mo *of the Spirit*. Our *Matrubhoomi*, the Motherland of us all, is the ancient ever-fresh, eternal and everlasting storehouse—*akshayapatra*—of ethical moral values. Our India has always striven to uphold the Majesty of Moral Law. We have, from time immemorial, venerated God-men and Su *Purushas*.

Age after age, countless are the sages, saints and seers to whom she given birth, whom she has honoured, who have blessed and blazed a new to suit the needs of the changing times,—*zeitgeist*—*yugadharma*, for ma to lead a purposeful, pure and noble life: Gautama Buddha, Vardha Mahavira, Alwars, Nayanmars, Adi Sankaracharya, Sri Ramanujachar Sri Madhvacharya, Sri Vallabhacharya, Sri Nimbarkacharya, and in re times numerous *avatarapurushas* such as Sri Ramakrishna Paramahs Swami Vivekananda, Swami Rama Tirtha, Sri Ramalinga Swami, Shirdi Sai Baba, Sri Aurobindo, Mahatma Gandhi, Mahatma Phule, Sri Ra Maharshi, Swami Ramadas, Swami Sivananda, Swami Nityananda, Satya Sai Baba and Sri-La-Sri Pandrimalai Swamigal—verily mobile shrines, ro *trikalagnanis*, healers of body and soul, and lighthouses of spiritual knowl

Swamigal, as the Sage of Pandrimalai is called in Tamil Nadu, is a G man, a *Siddha Purusha*.

A rare aspect of Swamiji's life is that he is an ordinary house-ho with a son and three grand-children, his daughter having passed away young age. He is proving, what many *mahapurushas*, down the ages f Mahamuni Vasishtha to Mahatma Gandhi, have stressed and shown in pra —that a harmonious *grihastashrama* where man and wife are one, *avibh atma*, is perhaps the most important of the four *ashramas*; that it is supporting and sustaining pillar on which the other three *ashramas* rest; that it certainly is no bar to self-realization, universal love and unceas service to mankind.

Worshipped by an ever-growing number of devotees, Swamiji disdains be hailed as anything but a humble Servant of God. People run to him the cure of their physical ills, but he is no doctor; members of all strata

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...ety take their woes to him, but he is no political alchemist. Unmindful ...self-interest or comfort, he never asks anything for himself, nor does he ...cept any offering but love.

One who has heard about Swamiji would expect to see him bearded and ...h matted locks, his body smeared over with sacred ash and clothed in ochre-...oured robes. No; as he is fond of saying, he is just an ordinary house-...der irrevocably yoked to his Maker and dedicated to the service of his ...women. When atheism is rearing its head, Swamiji is constantly spreading ...ith in God. Lofty spiritual knowledge combines with a child's heart in his ...—union with those who seek him and whom he seeks out.

Swamiji is a lover of nature, of animals and birds, of art and architecture, ...music and painting. He is happiest in the company of children, whom he ...ver fails to make merry.

Differences of caste and creed, race and religion, mean nothing to him. ...sees no distinction between high and low, rich and poor, friend and foe.

In Malayasia, Swamiji demonstrated his faith in the equality of races and ...gions by his beneficent ministrations to Malays, Chinese, Christians and ...dhists, in addition to Tamilian Hindu emigrants. Typical of his attitude ...God and man was his address to an audience there. "I have not come here ...vertise myself or to hear praises. My object is to teach people that con-...t worship of Lord Muruga will show you the way to Great Life. His love ...all-pervasive and I revel in it. Drink of this nectar according to your capa-... Your ills will vanish and you will acquire His grace".

In *grihasthashrama*, Swamiji has attained the pinnacle of renunciation. ...t of worldly life, he has transcended it. Verily, he is butter floating on ...er or—to change the simile—like a drop of water on lotus leaf, totally un-...cted by environments.

Swamiji's mission, in his own words, is to make man realise his *inner ...ness*, to develop the potency of soul force, divine and powerful, dormant ...the breast of all—the highest, the lowliest and the seemingly lost. Avers the ...amiji: "*Manushya* is an amalgam of *Manu* and *Isa*. The human body is ...e abode of God. I want all people to cultivate and realise the unseen great-...ss and the immense potency of the human soul".

God reveals Himself to seekers only *to the extent* of their faith in Him ...d corresponding to the manner of their approach. Yashoda looked ...n Sri Krishna as a precocious child; so He behaved with her likewise. ...gopis of Brindavan, whose garments He hid, considered Him to be a cow-...d boy; so, despite direct personal appeal, He caused them considerable ...comfiture. Draupadi, while being disrobed by the cruel Dushasana, first ...ppealed to Him with her hands holding the raiment tight at the hip-joint and ...got no response; thereafter, in utter surrender—*sampoorna saranagati*—she

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supplicated with upraised, folded hands; so, though miles and miles a from the scene of the heinous crime, He gave her instant succour. So do Sid *Purushas* show their grace to devotees and disciples. Dress or appearance d not matter to them. Purity of body, mind and soul are their measuring ro nothing else.

"Noble thoughts, good conduct, unselfish actions and, above all, hu make a real Swami" often says Sri Pandrimalai Swamigal. "I don't perf 'miracles' to make you wonder, nor for praise, nor for reward; but o prove that beyond all this lies the Great Power. Not having been ab see It, people deny It. But everything that I do springs from that Powe am a mere instrument, tiny and feeble, of that Power. The miracles are tended to show light and the unlimited potency of Godliness."

Swamiji's father, Sri Arumugam Pillai, was an ardent Saivite and a de worshipper of Lord Muruga. His mother, Smt. Angammal, was a very p soul.

He was born in the sacred month of Chaitra under the auspicious of *Bharani*. When his mother was rich with child, a seer predicted that would give birth to a son like Sri Rama in the month of Chaitra, one divine attributes who would reign over the hearts of men. A Tamil s goes that a child aspected by *Bharani* would rule *dharani* (the earth). B he was named Ramaswami.

True to the prediction, the child bore on his palms and soles the mark *Shankha* (conch), *Chakra* (Vishnu's wheel), *Trisul* (Shiva's trident) and (Muruga's spear). When later his admirers remarked on these di symbols,* Swamiji simply told them: "I am one of the many humble *bh* of Muruga and one of His servants. I am not God, nor can I equal Hi am a mere mortal striving for divine grace for the good of men. I am G slave and people's servant".

His mother, who happily is still alive, has related how even a infant Ramaswami revealed his divine attributes. Fragrance used to ema from the cradle. His lustrous eyes emitted divine spark, the fire of love benediction. Laid with his face west-ward, the child would turn to face

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* I have been blessed with the good fortune of somewhat close acqu ance with Swamiji for the past 12 years. Though I had heard of these butes, I had not seen them myself. On March 28, 1970, at the pressing invita of Dr. R. S. Bhandarkar, Chief Administrative Officer of Tata Institute Fundamental Research, Swamiji went for a stroll in the serene and invi lawns, ensconsed by the Arabian Sea and a miniature *Naimisharanya* so aesthet planned and lovingly built up and fostered by the late Dr. Homi J. Bhab Colaba, Bombay. Besides Dr. and Smt. Bhandarkar, there were only fou five of us. We had a very interesting and instructive two hours. In the c of the talk, Swamiji graciously acceded to the request of Dr. Bhandarkar to his palms and soles and we saw these marks very distinctly. — *S. R.*

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The forehead used to be mysteriously adorned with *vibhooti* (Siva's ash), *kumkum* (Shakti's manifestation) and *namam* (Vishnu's mark), thing that to him all creeds were one. Once the child simply vanished after a while reappeared, much to the relief of its parents.

Ramaswami was born in Pandrimalai, a village atop a mountain of the name, 5000 feet high, on the Kodaikanal Range in Madurai District, Nadu. Pandrimalai (meaning "the hill of pigs") is reputed to be the where Shakti appeared as a nursing mother to motherless piglings. To the place of his birth, where in later life he was for six years the unanimously elected Chairman of the Village Panchayat, Ramaswami came to be as Pandrimalai Swamigal.

When five, Ramaswami was taken to Balasamudram, a village about two from Palni, the seat of the famous shrine of Lord Muruga (Subramanya Kartikeya). So from an early age he developed devotion to Muruga, the -dayudhapani.

At the age of 8, while playing in the precincts of the Ganesh Temple in atu Pillaiyar Kulam, Ramaswami was hailed by an aged sage, who asked some *ganja* to be brought. When the boy returned with the drug, the sage some *vibhooti* in his mouth and scrawled some letters on his tongue with all *vel*. From that moment onwards, Ramaswami began to utter words dom and divinity and his hands acquired the healing touch. He became less, caught snakes with bare hands and put them round his neck like ands. No wonder that people from the surrounding villages ran to him snake-bite cure.

Ramaswami began to perform breathtaking feats. He would pick up bles and hand them to his play-mates, saying, "Here, have some sugar-", and the stones would turn into sweet candy. He relieved pain, cured ses, made plants fructify and blessed people in distress.

In his childhood, an unfailing visitor every Monday to Palni, Ramaswami met *Challi Samiyar* ("Copper Paisa Swami") in that abode of Muruga. r, he sought the company of *Chatti Samiyar* ("Sage with the Earthen Pot") whom he obtained knowledge of the Self. Ramaswami paid obeisance this *Siddha Purusha* every month. One day the guru imparted to the boy *mantras*, gave him a pot filled with water, ordered him to pluck some leaves, put them in the pot and incant the *mantras* morning and evening 108 days. At the end of 52 days, the boy was frightened by an apparition gave up the *puja* for a few days, but later resumed it. One day the apion changed into the form of Shakti and another day into that of Muruga, ing him to see God face to face.

And in later years, even today, when Swamigal begs for the Lord's pre-, Muruga yields to the devotee's prayers—to bless His children. Three marvels occurred only a few days ago—first on March 19, at Nepean Sea

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Road, South Bombay, (see *Bhavan's Journal* of April 5, 1970); second, March 30th at Thana, in North Bombay; third, on 8th April at my hu residence at South Bombay, which are narrated elsewhere in this issue.

With divine grace and his *guru's* help, the lad performed wonders— became sugar, a pot filled with water stood in mid-air without support, medically pronounced dead by doctors were revived*, divine manifesta appeared in forms perceptible to human senses.

While still wondering at his super-natural powers, Ramaswami haunted by a desire to know the ultimate truth of life, knowledge and self- lisation. In pursuit of this goal, he met the Paradeshi of Achanda Hill without even taking leave of his grandparents, Sri Maruppanna Pillai Smt. Goundayi Ammal, Ramaswami, then 13, left with the Paradeshi pilgrimage of sacred shrines. During the tours over hills and dales, rivers plains, coming into contact with nature in the raw and face to face with in the form of nature, Ramaswami's eyes were gradually opened to the of the soul and life. When he returned to his grandparents, he was a diffe person; he had realised the significance of *Tattvamasi.*

Like shrines, sages continually attracted Ramaswami. Now he met *Pullu Pidungi Samiyar* ("Grass-plucking Swami"), a great seer *siddha,* from whom Ramaswami got a portion of his shawl and a conch with them, great spiritual knowledge. The continuing quest for spiritu knowledge led him in many directions. He wanted to get at the root of thi and towards this end, underwent all sorts of experiences—travelled widley, manual labour and also played the role of a beggar.

Before dealing with his humanistic and soul-uplifting activities, it wo not be out of place to dwell awhile on his days at school and his adolesce

Though amiable and polite by nature, he was straight and just in his w often flavoured with the salt of humour and boyish mischief. He did hesitate to humble the insolent, the haughty and the unkind. There w several interesting incidents, full of pranks, at the cost of cruel teachers school and insufferable guests at home. A teacher, who heartlessly cane friend of Ramaswami, found a snake coiled up in his table drawer. Anot teacher, Sri Ganapati Vadhyar, who admonished Ramaswami not to divert attention from his studies by answering calls for snake-bite cures, had him

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* Sri Jayanti Shukla, Joint Editor of *Janmabhoomi,* Bombay, met Swamiji al with a group of journalists on April 6, at the office of the Press Guild of In Bombay. He had evidently read or heard about this incident. He asked if I kn the names and addresses of the doctors concerned. On being requested, Sw gave me the names of the doctors and directed me to Shri T. V. Kamalasw who furnished the following particulars: 1. Dr. P. S. Kumaravel, Additio Director of Medical Services, Madras-2. 2. Dr. P. Narendra, FRCS (Eng FRAS (USA), Neuro-Surgeon, Reader, Stanley Medical College, George To Madras.—*S. R.*

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beg for his help when his (teacher's) own nephew was bitten by a snake. These were not wanton pranks. They carried with them an element of justice and compassion and a desire just to a teach a lesson to the erring and make them realise their mistakes and mend their ways.

Ramaswami was a good horseman and swimmer and used to participate in sports and dramas. He gave up chewing pan and tobacco when his spit soiled the clothes of a fellow-traveller in a bus, to whom he apologised. He learnt the lesson of *ahimsa* during a hunting spree when his heart cried aloud at the sight of a deer wounded by his arrow.

Ramaswami was married at the age of 17. His father and grandfather prayed that he might turn an ascetic and therefore dinned into his ears the importance of *grihasthashrama*. He agreed, but "surreptitiously" made sure that his bride-to-be, Smt. Pappatti Ammal, would genuinely partner him in his spiritual quest. This she did in abundant measure, gradually developing and displaying some of his own supernatural powers. Her faith in her great teacher and master frequently enabled her to perform "miracles" in his name. They lived together for 42 years, the first 24 of which were spent as normal husband and wife; later, she became his disciple.

An interesting interlude in the early phase of their married life is worth a mention. "You are materialising sugar candy for others. Is there none for me?" she asked. Ramaswami demanded a price—the five rupees which his father had presented to her daughter-in-law! She readily complied. Then he passed sugar candy on to her hands. With nostalgic fervour, Swamiji later told his disciples that the silk purse, containing the five rupees which she gave him, was still in his possession.

In spite of his God-given powers and his spiritual strivings, Ramaswami was leading a normal work-a-day life in his twenties and thirties. He was a peculiar combination of a mystic and man of affairs. He was in charge of a Zamindari, a plantation and a panchayat, among other vocations. One day, he had collected on behalf of his employer Rs. 14,000, which he wanted to send to the treasury across a robber-infested jungle. He adopted a ruse that worked. He asked a trusted friend to tie the currency round his (friend's) waist, to dress himself like a scavenger and pretend that he was carrying news of a death to the next village! The robbers let him pass unmolested.

Swamiji knows only Tamil, his mother-tongue, but that is not a handicap in the discharge of his mystic functions—his immanent God gives him written answers to questions in the language of the troubled devotees. I have heard it said that he gave a message in German to Dr. Schattambrandt, a famous German Neuro-Surgeon, who visited Swamiji at his *ashram* in Dindigal, Madurai Dist. But I have seen with my own eyes messages in Sanskrit, English and Gujarati materialised by Swamiji.

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The versatility of Swamiji's accomplishments is truly amazing. He is a
mist and wonder-man, doctor and astrologer, water-diviner and curer of
of black magic. Once he cast a stone and declared there was a high
table at the spot where the stone fell, proving it by the water-diviner's
which faithfully bent at the spot. Water-divining is a skill in the hand
the gifted, but in him it is divine power. A past-master in the triple
art of *mani-mantra-aushadha,* he well knows the medicinal properties
variety of herbs, besides possessing the yogic power of procuring them
mere prayerful wish. He has prescribed remedies for a number of ailme
loose bowels, cough, common cold, eczema, diabetes, tonsilitis and even
ness!

Shri K. K. Varma, M.A,, B.L., 'Kairali', 17/2, Nungambakkam
Road, Madras-34, of the Travancore royal family and Chairman of
Meters Ltd., and a host of other concerns, told me during his recent
Bombay that divining his ardent devotion to Lord Ganapati, Swamiji
rialised and presented to him a *breathing* Ganesha idol in stone. Mater
ing apart, the marvel is that the idol, Sri Varma affirmed, still *breathes!*

In these days of scientific inquiry and rationalism, God has to be "pro
"Except ye see signs and wonders, ye will not believe", said St. John.
is what Swamiji and other *Siddha Purushas* occasionally do. Through
deeds, they inspire the sceptics and scoffers with faith in God. Swamiji
"Those who have *realised* know the greatness of God. If only a man
attach himself to God, he would find it easy to do *anything* by His
When I beg of the Lord, Muruga appears before me. Muruga is devote
the devotee, slave of his worshipper—*bhaktadasa*".

Swamiji does not, however, claim to be able to cure all ailments.
acknowledges the inexorability of what is ordained by God. "I cannot cu
diseases. The person concerned must have divine grace for me to be able t
anything for him. Only one stone turned into Ahalya at the touch of
Rama's feet; countless others remained stones. My powers are limited
God's will."

He was asked by press correspondents why he could not use his pow
cure the ills of the world. With characteristic candour, he replied: "By G
grace, I have acquired certain powers to look into the past, present and f
of individuals. I cannot do the same with multitudes. I am like a
swimming in a tank. I have not yet learnt to swim in a river or lake.
to speak of the waters of the limitless ocean. I am still striving. If and wh
I succeed by greater *sadhana,* I may be able to answer your question."

Numerous agnostics arrogantly challenge Swamiji to "show" God to
His usual reply is that "mere man with his physical eye cannot *see* God.
can perceive him. Man is dazzled by the sun, only an aspect of God.
can he bear or dare to gaze on the Infinite?

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Once a sceptic bluntly asked Swamiji whether his "miracles" were not just legerdemain. He replied in the negative, adding: "I don't practise any tricks. You may test me in any manner you please. I am not doing these things to make money or earn fame." A demonstration was demanded and given, and the sceptic was stunned. A piece of paper, on which the figure of a scorpion was sketched by Swamiji, was placed on the visitor's palm. He was asked to touch its tail on the drawing and was promptly stung! Equally promptly he was cured of the poison.

He is a firm believer in the dominant role of a *guru* between God and man. He illustrates *guru-shishya* relationship through the example of the cat and the monkey,—*marjara kishora nyaya* and *markata kishora nyaya*—one picking up its infant, the other allowing its new-born to hug to its bosom.

"God has given me all. But, what, who, is *all*? My all are the *bhaktas*. I am an advocate. I plead to God for your welfare. My fees are your love", is Swamiji's constant refrain.

Once Swamiji illustrated the great *mantra* of *Namasivaya* by relating each letter of the Panchakshara to the five elements through the geometrical figures of the square, semi-circle, triangle, hexagon and full circle. "Life as a human is a rare gift of God. With knowledge, love and compassion, we must live and fulfil life. This is real *moksha*. Man's first and last duty is to cherish the desire to attain God through the good offices of a guru. There are many means to reach 'the other shore', each according to his capacity and choice. Temples, worship, *mantra-japa, nama-sankirtana* and *satsangha* are some of these".

Swamiji attained *siddhi* through destruction of "I"-ness, through a deliberate realisation and practice that "my duty is service". A real *siddha's* goal is identification with Godhead and helping others do so. He has acquired power from yoga and spiritual knowledge, but these, Swamiji believes, are only the means of attaining the Power of Love. "The glory of man's life is the conversion of his heart into a fountain of love—love of children, parents, wife, all fellow-beings. Non-attachment is the very essence of true love. Love lies in sharing with others the grace that one receives from God."

His creed is that God is Supreme, Omnipresent and Omnipotent. His credo is that man is immortal—*Amrutasya Putrah*. His belief is that all religions are equal—*Sarvadharma Samanatva*. His tenet is that the world is One family—*Vasudhaiva Kutumbakam*. His philosophy is the gospel of love, non-attachment and constant quest for Godhead. His ceaseless striving is for *Sarvabhootahita*, the welfare of All Beings. His panacea for modern afflictions and imbalances—his testament, is the restoration of the sanctity of marriage and family life.

Swamiji's mission is to establish the glory of God on earth.

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Sri-La-Sri Pandrimalai Swamigal

Some Personal Experiences

J. H. DAVE

THE first time I had the privilege of having *darshan* of Sri-La-Sri Pandrimalai Swamigal was on April 5, 1970, at the residence of Kulapati Munshiji, fourth floor, Bharatiya Vidya Bhavan, Bombay 7.

I next had the sage's *darshan* on April 8, at the Bhavan's Gita Mandir where a reception to the Swamiji was organised by the *Vedanta Satsang Mandal* and a number of other religious organisations, under the presidentship of Sri P. K. Sawant, Minister for Food & Agriculture, Government of Maharashtra. After the function, at the request of Smt. Lilavati Munshi, Swamiji went to the floor above to see Kulapatiji, who is confined to bed. Swamiji produced the fragrant *Akshata* and the *Kumkum* which are daily offered to Lord Venkateswara at holy Tirupati.

Thereafter, Swamiji proceeded to the residence of Sri S. Ramakrishnan, "Nalanda", 62 Pedder Road, Bombay 26. There he performed *puja* for two long hours, from 10 p.m. to 12 midnight. It is Swamiji's wont to perform *puja* alone, all by himself in a closed room while engaged in the worship of his *Ishtadevata*.

On such occasions, people gathered outside are naturally inquisitive know why they are not allowed watch the *puja*. It is not with reason that such a *puja* is perform behind closed doors.

In this connection, I can do no b ter than remind the readers of wh the 85-year-old, venerable Ma mahopadhyaya Dr. Gopinath Ka of Varanasi, wrote about the *sadha* of his *guru*, Paramahamsadeva Ga dhibaba, also of Varanasi. While co Gandhibaba was engaged in his aus rities inside the room, his own co accidentally entered it. He experien ed a severe shock. Speaking of th incident, the Mahamahopadhya says that, when Siddha Purushas a engaged in intense *sadhana*, some k of an effulgence or some electrical v brations flood the room and anyo entering it will experience shock Common people cannot bear s shocks or gaze such effulgence. Th Mahamahopadhyaya proceeds to t us that even insects dare not touch th body of such *siddhas* as they exp rience heat and shock and instan die. Gandhibaba had so much heat his body, generated by his *sadhan* that he used to take *sphatika* pills a mitigate it. (For the edification of o

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...ors, Mahamahopadhyaya Dr. Go-...nath Kaviraj's account of this pheno-...menon will be published in the *Bha-...n's Journal* dated May 3, 1970.)

...n there is also the other aspect ...the *puja*. The *Shvetashvatara Upa-...d* describes in II-10 that contem-...n should be performed in a ...e which is even, pure, free from ...ks, fire, sand, and all noise, which ...not a public place, which is pleasing ...the eye and the mind, preferably ...secluded place like a cave or some ...e which is not subject to gusty ...ds.

To resume the story of my expe-...nce with Sri-La-Sri Pandrimalai ...nigal: The *puja* was over at 12 ...night. The door was opened and ...miji called a few of us inside the ...room—Sri Ramakrishnan, his ...ther, wife, son and brother, Smt. ...vati Munshi, Sri Girdharilal Mehta ...Calcutta, Sri A. B. Nair, Editor of ...Free Press Journal, Bombay, Sri ...Smt. Jagadish Munshi, Sri Navin ...Khandwalla, my wife and myself. ...gave flowers to Sri Girdharilalji, ...soon came out therefrom the ...da of Tirupati Venkateswara, in ...form of Ladu (sweet-ball).

Thereafter, Swamiji directed me to ...in front of him and asked the others ...leave the room. Swamiji gave me ...piece of blank paper and a pen. ...ld the paper in my left hand and ...pen in my right hand. He then ...me to pray to God. Swamiji ...nversant only with Tamil, but, ...my surprise, after a minute or ..., on opening the paper, I found ...short message written for me in ...skrit.

The others were called in again.

Sri Ramakrishnan requested Swamiji to give him an article on the theory of *Karma* for the *Bhavan's Journal*, of which he is the Editor. Swamiji asked Sri Ramakrishnan about the points he wished to be dwelt with. He did so briefly. As directed by Swamiji, we all left the room. He then closed the door, opened it after a few minutes and stood outside it along with us. In the presence of all of us, Swamiji prayed to God, and soon fell into his hands an article on that subject —three pages, neatly typed in English.* Smt. Munshi read it out for the benefit of the assembled devotees. Among them were Hon. Justice Sri N.P. Nathwani of Bombay High Court, Sri M.M. Chudasama, former Inspector-General of Police, Maharashtra, Sri P.R. Subramanyam, leading Stock and Share Broker of Bombay, Madras and Bangalore, and Sri Harilal Dresswalla, Chairman, *Vedanta Satsang Mandal*, Bombay.

Swamiji occasionally performs these *chamatkaras* in order to create faith in the faithless.

Swamiji has recently explained in an article in the *Bhavan's Journal*, the importance and potency of the *Shiva Panchakshari Mantra*.

Swamiji directs everyone to worship God in whichever form one is accustomed to worship Him.

Swamiji is a highly elevated and great Siddha Purusha. Many salutations and adorations to His Holiness!

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* This article is scheduled to appear in the *Bhavan's Journal* dated May 3, 1970.—*Ed.*

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Facsimile of the typewritten article materialised by H. H. Sri-La-Sri Pandrimalai Swamigal

Krshn

Lord Sri Krishna

His Holiness Sri La Sri Pandrimalai Swamighal

The Avatar of Sri Krishna is a Sampoor--naavatar. He had declared His divinity off and on and was recognised as such by the discerning. He was not like Sri Rama who had to be reminded of his divinity. He said," Atmanam Manusham Manye!" I have regarded myself as an ordinary mortal, when he was asked by Brahma and others why He keptquiet as Mother Seetha entered the flames for Her firy ordeal to prove Her chastity and it required Brahma , the creator to remind Him as to who He was. Not so with the Lord Sri Krishna.

He said",Parithraanaaya Sadhhoonam,
Vinasaayacha Dushkruthaam,
Dharma samethaapanaarthaayt,
Sambhavaami yuge yuge! "

"For the protection of the Innocent and for the destru--ction of the Vicious as also for the establishment of Dharma, I take birth in every yuga.". Lord Krishna did not hide the fact of His being an incarnation of the Lord Vishnu at any time. Ever since His birth He had given proofs of His being the Lord of the Universe, the Sath that is called by many by devious names.

When he was born in the prison cell where His father Vasudeva and His mother Devaki were confined by the cruel Kamsa ,He appeared to them as the brilliant Vishnu with all His ensigns .He told Devaki,"In Sampum Swayambhuva Manvantara, this Vasudeva, your husband ,was a Prajapati called Suthapa. You were of the name Prisni. You were both directed by the Creator Brahma to begin --procreation. Being averse to sensuality you and the mat--erial pleasures you did penance to me for twelve divine years with unswerving devotion and concentration. When I appeared before you, in your desire for progeny, you requested for the grant of a son three times. You wanted my equal as a son. So I took birth then as Prisnigarbha. I had to take two more births with you as my parents. In the second janma, you were Aditi and Vasudeva was

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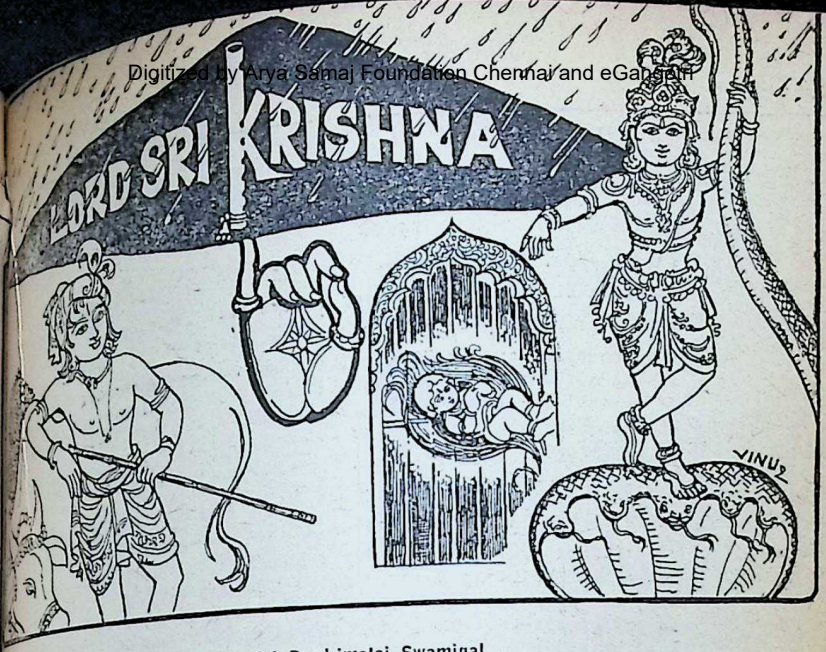

H. H. Sri-La-Sri Pandrimalai Swamigal

MONDAY, March 30, 1970. The midnight hour was not far away. Hundreds of devotees had thronged in and near the small ground-floor tenement of Sri S. S. Subramanyam, one of the humble devotees belonging from a lower middle class family, at No. B-6, Anklesaria Building, Cherai, Thana, (on the outskirts of Bombay City), to have a glimpse of His Holiness Sri-La-Sri Panrimalai Swamigal. Some unknown force had taken me thither. Of course, the devotee, who was blessed to play host to Swamiji that evening had invited me. Some pressing pre-occupations and distance deterred me and I was undecided.

Yet, something impelled me to go all that distance. At 8 p.m., accompanied by my mother and wife, I left my residence at Peddar Road, reaching Thana at about 9 p.m. The *puja* was in progress. *Arti* over, Swamiji commenced the distribution of the *vibhuti* (sacred ash).

We were called into the *puja* room. After paying my soulful obeisance, I requested Swamiji to bless the *Bhavan's Journal* with another article, in continuation of the one on Sri Rama, which he was gracious enough to materialise at the residence of Sri T.S. Swaminathan, I.C.S. (Retd.), 'Chandralok', Nepean Sea Road, Bombay.

Swamiji's countenance lit up with a benign smile.

"So, after Rama, Krishna! Well, that is how it should be. After Sri Rama comes Sri Krishna, to complete it all," said Swamiji.

Swamiji then bade me, Dr. T.V. Ranganathan, M.B.B.S. (Mad.), Z.O. (Vienna), L.O.D.O. (London), of Tiruchi, Sri T.V. Kamalaswami, former Member of Parliament, and two or three others who were in the *puja* room to stay out awhile. We moved into the adjoining room, which was packed to capacity with devotees.

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page2

was Kasyapa. I was born as Vamana. This is your third birth and I am fulfilling your boons. There will be no more birth for you. I have told you these things so that you can remember your previous births and be guided in your future actions. It is to facilitating your identification of me that I have appeared before you in the form initia-lly seen by you. This Avatar not only fulfills your desires but also carries out Deva karya. (the work of the Devas). So Vasudeva; you have to take me to Gokula, place me by the side of Yasoda who is just delivering a girl who is my Yogamaya and get xxxxxxxx. that baby here. The doors of this prison will not hinder you. They will open of their own accord. The Jamuna will give you way. Do not be afraid." On seeing the blissful vision of the Lord, both Devaki and Vasudeva were transported to haave-nly bliss and they prayed to Him after which he assumed xxx the form of an ordinary baby.

Again He showed His being the Lord of the Universe to Yasoda, His foster-mother when she upbraided Him for having eaten the dust from the earth. He xxx showed her the worlds within Him. In that momentary glimpse she percieved the supernatural and became dazed. She questioned herself as to whether she was awake or dreaming, whether she was really Yasoda or some other body or it was a Vaishnayite illusion. The Lord withdrew His vision and brought her back to the normal plane. She thought He was an unusual phenomenon and forgetting the vision went on as usual. The Lord's intention was that she should enjoy, the Vaatsalya bhava to the full as in her previous birth as Dhara, the wife of Drona, one of the Ashta Vasus, she had a boon from Brahmma that they should regard Bhagavan with full Vaatsalya Bhava.

The Krishnaavatara was a Mahimaavatara. The Lord performed many miracles. They had become absolutely necessary at the juncture to provide confidence in xxxii Virtue and abhorrence of vice. It was the time when Kansa full of Asuric nature dethroned his father and occupied the throne of Madhura. He ruled with an iron hand encour-aging vice aided by Jarasandha, his fatherinlaw who was very vile and powerful. There was Kalayavana, the Mle-cchaKing, who was vice personified. There was xxxxx xxxxxxxx Narakasura. There were still others like

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Swamiji then closed the door. Hardly had two or three minutes gone by when Swamiji opened the door and stood beside the entrance. He beckoned me to stand in front of him. He directed me to hold my palms outstretched. I obeyed.

Thence Swamiji's gaze was transfixed on me.

My mind stood still. Swamiji's countenance took on a meditative inwardness and every one could see that he remained oblivious to the external world.

A hushed silence descended.

Then flowed out from Swamiji's lips a soul-stirring Tamil hymn to Lord Muruga, an exquisitely short one, divine and full of ardour.

He then supplicated, in Tamil, in sweet, slow and subdued tone: "O Muruga! You answered my prayers and blessed the *Bhavan's Journal* with an article on Sri Rama. They have sought me again for one on Sri Krishna. I beseech you to grant this request....Please grant....Please...."

The voice of Swamiji grew less and less audible; the intensity and fervour more and more.

With awe and reverence, the hundreds of devotees and I stood watching this direct communion of the Sage with the Divine. No sooner had Swamiji repeated for the third time the supplication 'Please grant' than we saw his whole frame in tremor for a brief 20 or 30 seconds; a rich and rare effulgence shone on his face.

An indistinct sound as though of shuffled papers followed. I beheld a sheaf of foolscap sheets suddenly descend on the palms of Swamiji. Instantaneously he placed it in my hands. Synchronising with the descent, the assembled folk involuntarily raised the chant: "Muruga, Muruga!"

Here was a marvel their eyes and mine had been blessed to witness.

After the first flush of amazement had subsided, I could manage to have a close look at the sheaf of papers in my hand. On top was the caption "Lord Sri Krishna". Five and a half type-written pages had been securely fastened with twine at the left hand top corner. The quality of the paper, the type-face and the colour of the ribbon were exactly the same as of the previous article on Sri Rama.

Perceiving the eagerness of the devotees, I sought Swamiji's permission to read out the article. After I had read the original in English, Dr. Ranganathan translated it into Tamil, sentence by sentence.

While I was reading the article, I had noticed a few corrections in ink. As Dr. Ranganathan was rendering the words "Cosmic Form", which had been typed in small letters instead of capitals at

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Sisupala of Chedi, Salwa, Dantravaktra, Vidhuradha and the other chieftains of evil fame harassing the people. The people were in mortal fear of them. To dispel this the Lord had to come in full Amsa .

He performed many miracles. He drank away the life of Pootana, the giantess, killed Sakatasura, ended Trinavarta and gave back human shape to Nalakoo--bara and Manigreeva who were trees. He made short work of Vatsasura, Bakasura and Aghasura. His miraculous acts made Kamsa afraid. Still hewould not give up his attempts to put out Krishna being under an illusion. It was not surprising. For even Brahma, the creator, was deluded into testing the divinity of the Lord. He hid all the cows and cowherdboys thinking that Krishna would be discomfitted. The Lord simply smiled at his folly. He Himself took the shape of all the cattle and the cowherd boys without making anyone the wiser about it. This went on ~~ktkn~~ for a year. Brahma came down to see how his de--ed affected Krishna. He was confounded when he found the cows and the cowherd boys in the Brindavan in the usual place and also in the place where he had hidden them. He could not divine which were the true cows and who were the real cowherds among them. As he stood per--plexed and stunned he found Lord Krishna in His true shape in the pseudo cows and cowherds. Before every Krishna there was a Brahma and other divinities offer--ing their obeisance attended upon by all divine powers the siddhis like Anima, the Mahat etc., the person of the Time spirit and so on. On seeing this ecstatic vision, Brahma lost his senses. He stood transfixed like a statu--e. All his knowledge of the Vedas was blotted out. All his powers appeared nonexistent. His eyes became blurred. His faculties failed to function. Then Lord Krishna out of infinite compassion withdrew the vision and appeared before him. Brahma got back his powers, regained his spirits, and prayed to Him for His mercy praising His Vibhuti. He said, "O Lord! I thought my power was supreme. I pr ided myself upon it. I am taught my position. Kindly forgive me in the largeness of Your heart and bless me." The Lord did so.

That Krishna was Narayana incarnate was also known to Nanda Sopa, His foster-father. The Gopas were overawed by the deeds of Krishna who had conquered the

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the beginning, I muttered that the letters 'C' and 'F' on page 5 had been corrected into capital letters in ink. I also mentioned that I had noticed five or six corrections in ink of the spelling in the typescript.

At this, Swamiji said that the article was typed by one of the nine *Ranaveeras* (lieutenants) of Lord Muruga, and the corrections in ink were by Lord Muruga Himself. Swamiji had a small piece of paper in his hand. His countenance suddenly transformed as on the earlier occasion.

In this state of trance, flourishing his forefinger, Swamiji touched the paper and said, "O Muruga ! indicate the corrections You have made."

He then gave it to me. Therein were listed corrections in ink in 8 lines, with an indication that the first correction was on line 15. Sri A. S. Dixit, Advocate, Shiv Sena Councillor and Vice-President of the Thana Municipality, residing in the same building, who was also in the room, asked for the correction-list from me and verified it.

Our wonder and astonishment did not stop there. I casually looked up at the wall-clock in the room. It was just a few minutes past 12 midnight. I ventured to mention that the article on Sri Krishna had descended, in an inexplicable flutter, into the palms of Swamiji, at the same holy midnight-hour when the Lord took birth at Mathura, as the son of Devaki and Vasudeva in the prison. Not only the hour, the day was also *Ashtami* of the dark half of the month (*Krishna Paksha Ashtami*). Of this auspicious coincidence I was to learn the next day while chatting with a friend.

I took courage to broach this breath-taking, supernatural occurrence with Swamiji.

Swamiji remarked: "Bharata Varsha is a great *punyabhoomi*. This ancient land of ours has been trodden by the holy feet of a continuous succession of saints and sages. Many god-possessed supermen roam amidst us unnoticed even today, with power surpassing millionfold the one to which you were witness. They care not to present themselves before us. We must seek out such god-men. Then only will India and the world have real salvation. Not a blade of grass moves without His will. After all, I am but one of the humblest among the devotees of Lord Muruga."

Has not Lord Sri Krishna in the *Bhagavad Gita* said:

Avajananti mam moodaha manushim thanumashritham
Param bhavamajananthaha mama bhootha maheshwaram

—"The foolish ones in this world do not recognise Me, the Lord of all creatures, for, as I am concealed in mortal vestures they fail to see My transcendental form."

Modern India will have many greater deeds wrought by Divine Power, declared Swamiji.

S. Ramakrishnan, Editor.

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poisonous Kaleeya, drunk the allconsuming forestfire, held the Govardhan Hill on His little finger to protect them from torrential rains and bewitched them by His beauty and menners. They were bewildered as to whether He was human or whether He was a mesmerist and magician. Nanda Gopa told them: "It is natural for you to have such a feeling. I will reveal to you what the sage Garga had told me when he came to name the child. He said that Krishna was born in every yuga assuming distinctive colour appropriate to the yuga. He was Narayana ~~xxxxx~~ He is Bhagavan born to protect Gokula and the world."

The gopas became extremely satisfied and went their way.

Krishna showed His powers only when required. Eventhough He did so, people like Duryodhana, nay, even Arjuna fell into Sammoha and regarded Him lightly. Duryodhana went to the extent of even attempting to imprison Him when He came as ambassador to his court on behalf of the Pandavas. Then He showed His Viswaroopa and even granted the wish of Dritharashtra, the father of Duryodhana giving the necessary sight to witness it. Dritharashtra wished to be blind again as he did not wish to see the mundane things with those eyes spoiling that blisseful scene.

Arjuna who was always by the side of the Lord Himself failed to perceive His divinity and fell into mental stupor in the battle field. Then the Lord vouchsafed to him the darsan of His Cosmic Form after bestowing upon him in infinite mercy towards him the occult eye. Arjuna got rid of his weakness. He fell into great fear and awe. He prayed to the Lord saying: "You are the creator of the whole Universe and all the divinities. You are the one responsible for everything existent and there is nothing outside of you. I pay my full obeisance to you Shower Your grace O Lord upon me. O Eswara! I had called you 'Hai Krishna! Hai Yadava! Hai Sakha', and had even poked fun at You. All this had been done in my ignorance. Please forgive me as a parent forgives his child, as a friend his friend and as a lover his beloved. I have seen Your Viswaroopa never witnessed by others before. I am overcome by terror. Please appacar to me in

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so with the Lord Sri Krishna. He

Paritraanaaya sadhhoonam, vina-
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for the destruction of the Vicious
also for the establishment of
rma, I take birth in every yuga.

Lord Krishna did not hide the fact
His being an incarnation of the
Vishnu at any time. Ever since
birth, He had given proofs of
being the Lord of the Universe,
Seth that is called by many by de-
s names.

When He was born in the prison
where His father Vasudeva and
mother Devaki were confined by
cruel Kamsa, He appeared to them
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ms. He told Devaki, "In Swaa-
bhuva Manvantara, this Vasudeva,
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benign form. I cannot bear this magnificent sight any longer." The Lord was pleased with him and said, "Being pleased with you I have shown you by My yogic power my effulgent shape without beginning and without end which had never been seen by any one. This is a unique vision for you and noone else had been able to see it before. Do not be afraid. I am assuming My usual shape."

The Viswaroopa darsana shown to Arjuna was by far superior to that given unto Duryodhana and Yaso-da. Yasoda was too much attracted by filial affections and dotage regarding Him as an ordinary child. To disp-el it He had shown His cosmic form in a short glimpse. and then covered her with Maaya. Duryodhana was steeped in Ego and became very proud and headstrong. To curb it Krishna gave him a glimpse of what He was. But in the case of Arjuna it was different. Arjuna became perplexed. He did not know his dharma. He was undecided as to what to do. It became the bounden duty of the Lord to put him in the right path by wiping out his ignorance and his egotistic feelings. He prepared Partha first by telling him about the different yogas, about His vibhuti, gave him the occult eye to perchive the cosmic form to the full, asked him to see it caref-ully, convinced him and then on his request withdrew the vision. While the revelation of His divine form form to Yasoda and Duryodhana was accidental and on the spur of the moment, the revelation to Arjuna was intent-ional and made with the firm purpose of convincing him about his duty and finally do as bid en by the Lord. Besides these the Lord was known in His true form to Bhishma who made Yuddhistira worship Him at the Rajasuya sacrifice.

It is evident therefore that Lord Kri-shna was recognised as an incarnation of Parabrahma during His lifetime and those that opposed Him were suitably dealt with. Narakasura was killed by Him. Kalayavana was turned to ashes through the yogic fire of Muchikunda who was made the instrument for that purpose by the Lord. Jarasandha was killed by Bhima of

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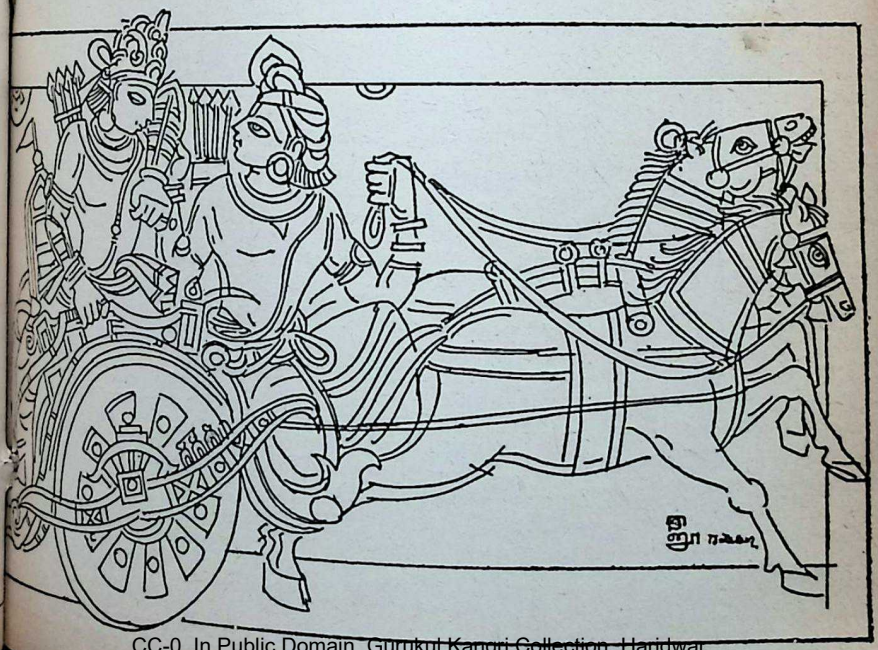
Again, He showed His being the Lord of the Universe to Yasoda, His foster-mother, when she upbraided Him for having eaten the dust from the earth. He showed her the worlds within Him. In that momentary



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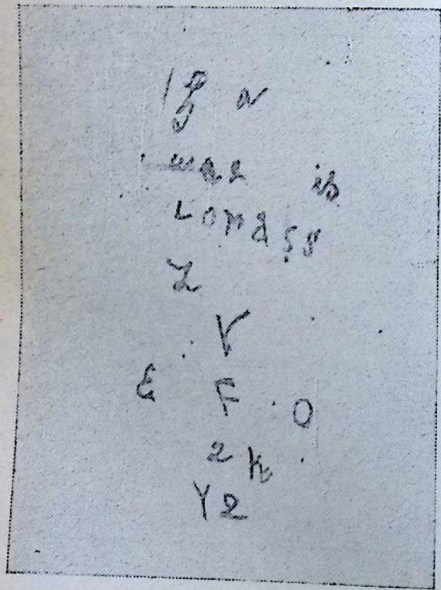
the Pandavas. The Kauravas were put an end to with their circle of vile rulers and chieftains through the agency of Arjuna to whom the Lord told: "Nimitthamaatha-ram Bhava Savyasaachin!"" You are only a tool. These are already killed by the Timespirit. Follow the Kshaatra dharma and do your duty."

By using Arjuna as a medium for the edi-fication of the world, the Lord gave out the Bhagavd-geetha, the song celestial which d scribes His majesty and gives out the philosophy and way of life in all its perspective with the recipes for getting over this ocean of Samsara. The Lord said, "Be of mind; be My mind; be My devotee; worship me; salute me; concentrate on me." He also said" Ananyaaschintayantomaam Janahh paryupaasetha, teshaam nityaabhiyuktaanaam Yogakshemam Vahaamyaham."" I will look after all those who worship Me and think of Me with undivided attention." What more do you want? Let us pray to Lord Krishna who said " I will appear to all in the way and shape they think of Me."

xxx xs xxxx



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...se, she perceived the supernatu- ...and became dazed. She question- ...herself as to whether she was ...e or dreaming, whether she was ... Yasoda or some other body or ...as a Vaishnavite illusion. The ...d withdrew His vision and brought ...back to the normal plane. She ...ght He was an unusual pheno- ...n, and forgetting the vision went ...as usual. The Lord's intention ...that she should enjoy the Vaat- ...bhava to the full, as in her pre- ...birth as Dhara, the wife of Dro- ...ne of the Ashta Vasus, she had ...n from Brahma that they should ...d Bhagavan with full Vaatsalya ...a.

The Krishnaavatara was a Mahimaa- ...tam. The Lord performed many ...ts. They had become absolu- ...necessary at the juncture to pro- ...e confidence in Virtue and abhor- ...e of Vice. It was the time when ...sa, full of Asuric nature, de- ...ed his father and occupied the ...e of Madhura. He ruled with ...on hand encouraging Vice aided ...rasandha, his father-in-law, who ...very vile and powerful. There ...Kalayavana, the Mleccha king, ...was vice personified. There was ...asura. There were still others ...Sisupala of Chedi, Salva, Dantra- ..., Vidhuradha and the other ...ins of evil fame harassing the ...e. The people were in mortal ...of them. To dispel this, the ...had to come in full Amsa.

He performed many miracles. He ...k away the life of Pootana, the ...ess, killed Sakatasura, ended Tri- ...varta and gave back human shape to Nalakoobara and Manigreeva who were trees. He made short work of Vatsaasura, Bakaasura and Aghasura. His miraculous acts made Kamsa afraid. Still he would not give up his attempts to put out Krishna, being under an illusion. It was not surprising. For even Brahma, the creator, was deluded into testing the divinity of the Lord. He hid all the cows and cowherd boys thinking that Krishna would be discomfited. The Lord simply smiled at his folly. He himself took the shape of all the cattle and the cowherd boys without making anyone the wiser about it. This went on for a year. Brahma came down to see how his deed affected Krishna. He was confounded when he found the cows and the cowherd boys in the Brindaavan in the usual place and also in the place where he had hidden them. He could not divine which were the true cows and who were the real cowherds among them. As he stood perplexed and stunned, he found Lord Krishna in His true shape in the pseudo cows and cowherds. Before every Krishna, there was a Brahma and other divinities offering their obeisance, attended upon by all divine powers—the siddhis like Anima, the Mahat etc., the person of the Time spirit and so on. On seeing this ecstatic vision, Brahma lost his senses. He stood transfixed like a statue. All his knowledge of the Vedas was blotted out. All his powers appeared non-existent. His eyes became blurred. His faculties failed to function. Then Lord Krishna, out of infinite compassion, withdrew the vision and appeared before him. Brahma got back his powers,

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regained his spirits and prayed to Him for His mercy praising His *Vibhuti*. He said, "O Lord! I thought my power was supreme. I prided myself upon it. I am taught my position. Kindly forgive me in the largeness of Your heart and bless me." The Lord did so.

That Krishna was Narayana incarnate was also known to Nanda Gopa, His foster-father. The Gopas were overawed by the deeds of Krishna, who had conquered the poisonous Kaleeya, drunk the all-consuming forest fire, held the Govardhan Hill on His little finger to protect them from torrential rains and bewitched them by His beauty and manners. They were bewildered as to whether He was human or whether He was a mesmerist and magician. Nanda Gopa told them: "It is natural for you to have such a feeling. I will reveal to you what the sage Garga had told me when he came to name the child. He said that Krishna was born in every yuga assuming distinctive colour appropriate to the yuga. He was Narayana. He is Bhagavan born to protect Gokula and the world." The gopas became extremely satisfied and went their way.

Krishna showed His powers only when required. Even though He did so, people like Duryodhana, nay, Arjuna, fell into Sammoha and regarded Him lightly. Duryodhana went to the extent of even attempting to imprison Him when He came as ambassador to his court on behalf of the Pandavas. Then He showed His Viswaroopa and even granted the wish of Dritharashtra, the father of Duryodhana, giving the necessary sig witness it. Dritharashtra wis be blind again as he did not w see the mundane things with eyes spoiling that blissful scene.

Arjuna, who was always by th of the Lord Himself, failed to ceive His divinity and fell into stupor in the battle field. Th Lord vouchsafed to him the of His Cosmic Form after be upon him, in infinite mercy to him, the occult eye. Arjuna g of his weakness. He fell into fear and awe. He prayed to the saying: "You are the Creator whole Universe and all the div You are the one responsible for thing existent and there is nothin side of you. I pay my full obs to you. Shower Your grace, O upon me. O Eswara! I had you Hai Krishna! Hai Yadava! Sakha! and had even poked f you. All this had been done i ignorance. Please forgive me parent forgives his child, friend his friend and as a lov beloved. I have seen Your V roopa, never witnessed by other fore. I am overcome by terror. appear to me in benign form. I not bear this magnificent sigh longer." The Lord was pleased him and said, "Being pleased you, I have shown you by My power my effulgent shape witho ginning and without end, which never been seen by any one. T a unique vision for you and no had been able to see it before. not be afraid. I am assuming usual shape."

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...e Viswaroopa darsana shown to ...a was by far superior to that ...n unto Duryodhana and Yasoda. ...oda was too much attracted by ... affection and dotage, regarding ...n as an ordinary child. To dis... He had shown His Cosmic Form ... a short glimpse, and then covered ... with Maaya. Duryodhana was ...ped in Ego and became very proud ... headstrong. To curb it, Krish... gave him a glimpse of what He ... But in the case of Arjuna, it ... different. Arjuna became per... ...ed. He did not know his dhar... He was undecided as to what ... do. It became the bounden duty ... the Lord to put him in the right ...h by wiping out his ignorance and ...s egotistic feelings. He prepared ...a first by telling him about the ...ferent yogas, about His *vibhuti*, ...e him the occult eye to perceive ... Cosmic Form to the full, asked ...n to see it carefully, convinced him, ...d then on his request withdrew the ...ion. While the revelation of His ...vine form to Yasoda and Duryo...na was accidental and on the spur ... the moment, the revelation to Ar...na was intentional and made with ... firm purpose of convincing him ...out his duty and finally do as bid...n by the Lord. Besides these, the ...rd was known in His true form to ...shma, who made Yudhishthira ...ship Him at the Rajasuya sacri...

...It is evident, therefore, that Lord ...rishna was recognised as an incarna...n of Parabrahma during His life...me and those that opposed Him were ...suitably dealt with. Narakasura was

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killed by Him. Kalayavana was turned to ashes through the yogic fire of Muchikunda, who was made the instrument for that purpose by the Lord. Jarasandha was killed by Bhima of the Pandavas. The Kauravas were put an end to with their circle of vile rulers and chieftains through the agency of Arjuna, to whom the Lord told: *Nimitthamaathram Bhava Savyasaachin* !—You are only a tool. These are already killed by the Time spirit. Follow the Kshaatra dharma and do your duty.

By using Arjuna as a medium for the edification of the world, the Lord gave out the *Bhagavadgeetha,* the song celestial, which descrbies His Majesty and gives out the philosophy and of life in all its perspective, with recipes for getting over this ocea Samsara. The Lord said, "Be of mind; be My devotee; worship salute Me; concentrate on Me." also said:

Ananyaaschintayantomaam ye nah paryupaasathe,
teshaam nityaabhiyuktaanaam gakshemam vahaamyaham.

—I will look after all those who ship Me and think of Me with divided attention.

What more do you want? Le pray to Lord Krishna who said will appear to all in the way and they think of Me."

OUR POET-SAINTS SERIES—A NOTE TO OUR READERS

THE Poet-Saints Series was started with a view to bringing to the notice of our readers the great poet-saints of India who had propagated the cause of Dharma.

The self-effacing character of these saints, so true to their own professions, make them speak very little of themselves. So historians are at a loss often to fix the correct location and names of these with absolute cetainty.

It is against this background we wish our readers to go to the accounts given under this Series. All care is taken to see that reliable statements are made. But many statements about the Poet-Saints are likely to be tentative. A case in point is our Jayadeva. There is a controversy about the location of Kindu Billva, the birth place of Sri Jayadeva. The writer of the article, Sri R.P.N. Sinha, stated that the poet was born in Kindu Billva in Bhirbhum Dt. Bengal.

We have received a number of ters particularly from Orissa con dicting this. It is not our inten to give our readers in this series s larly discussions and debates on disputed dates, authorship and geog phical location. While these details very pertinent and worth the atten of devoted historians, *Bhavan's Jo nal* contents itself with the teachi of these great men.

Sri Kedarnath Mahapatra has his article entitled, "Location of K dubilva, the birth place of Sri Kav Jayadeva, the Author of Gita Go dam" published by the Jayade Sanskrutik Parishad, Bhuvaneshw Orissa, in the Souvenir of Jayade edited by Dr. N. K. Sahu, adduce many proofs to show that the au belongs to Orissa and not to Beng Anyway, for us he belongs to In nay to the whole world—*Ed.*

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BHAJA GOVINDA STOTRAS OF SRI SANKARA CHARYA

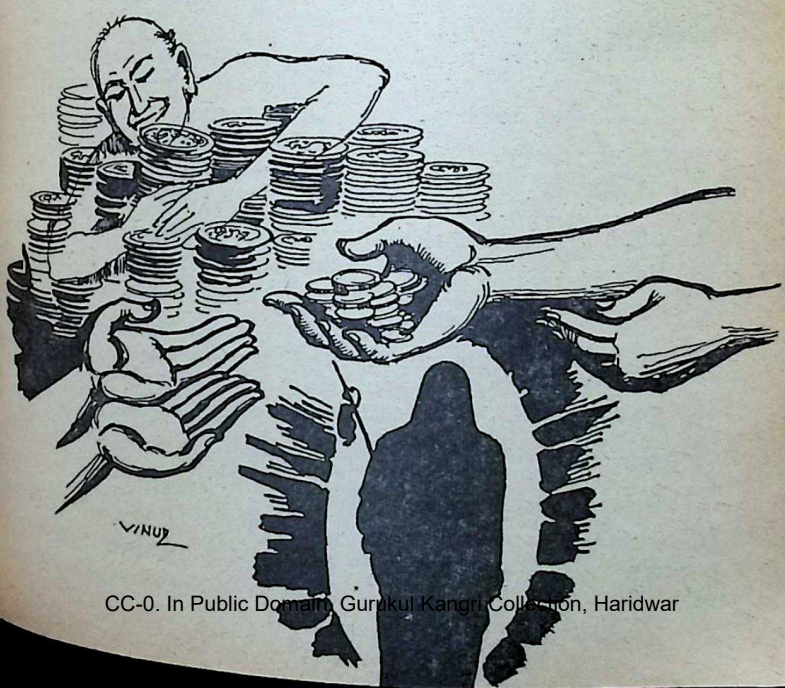
C. RAJAGOPALACHARI

VERSE 11

The next song says:

Do not be proud of your youth and health. Do not be vain and say: "I have wealth, kinsmen, friends and also servants to do my bidding. What more do I need?" When fortune begins to frown on you, all these disappear in a trice. All your arrogance will change in a moment into shame. Realise the instability of things and lead your days with due humility. Give up desires and attachments, do your duties and then seek knowledge of the self. A wise man will tread the path of renunciation as a result of his wisdom.

The pleasure and riches of worldly life are delusive appearances. Realising that they are a passing show, prepare for the way of renunciation. The wise have



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warned that it requires maturity of mind to take the path of renunciation. The renunciation of the immature will only make them objects of ridicule.

मा कुरु धनजनयौवनगर्वं
हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वा
ब्रम्हपदं त्वं प्रविश विदित्वा ।।

What is meant by maturity? It is the state of mind which looks on wealth and fame as mere trivialities. One must not look upon strangers differently from kinsmen and friends. Sexual pleasures must be completely avoided. *Sanyaasa* by itself does not help to get rid of one's failings. The failings must be got rid of before adopting *sanyaasa*. One should not deceive oneself that by merely uttering the mantras of renunciation and donning the ochre robe, one can easily pursue the way of renunciation and self-knowledge. To do so would be like eating over much to stimulate digestion. The result will be only dyspepsia. It is he who has no flaws left in his character that can think of taking *sanyaasa*. Renunciation is the top rung of the ladder of life and the earlier steps have to be ascended before one sets foot on the last step.

VERSE 12

Let worldly life be an appearance or a reality. Sri Sankara does not object to our enjoying life, using our talents in approved ways adhering to Dharma. If one seeks pleasure in wrong ways, the joy that one may get will be far outweighed by the sorrows one must suffer. If a man leads dharmic life, he must submit to sorrows as willingly as he accepts pleasures. Both must be borne with equanimity. If we lay to heart what Sri Sankara tells us, we shall acquire the courage to bear the sorrows of life unperturbed. A man may escape all other hardships, but death and the parting which it imposes are inevitable. Either the wife loses her husband or the husband suffers the grief of separation from his wife. Other sorrows too we cannot escape. To bear these with fortitude, one must acquire the true knowledge that Sri Sankara urges us to acquire.

Numerous are the calamities we have thus to bear. There are those who say: Why bother about all this *Vedanta*? Let us go through life somehow. But when calamities and difficulties assail them, they succumb to uncontrollable grief. Therefore, it is good to realize the truth that life is a mixture of joy and sorrow. Sorrow is the obverse of joy. You cannot have the one without the other in the world. Sorrow cannot be eliminated outright. Only, we must acquire the strength of mind to bear it. To be able to do it, one must acquire true knowledge. Therefore, the knowledge which Sri Sankara the Sanyaasin insists on is indispensable even for an ordinary householder's comfortable life.

Day and night, morn and eve,
Winter and spring come and dance and go.
Thus while Time sports, life fleets unobserved.
Yet desire does not leave us but holds us in its grip.

दिनमपि रजनी सायं प्रातः
शिशिरवसन्तौ पुनरायातः ।

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MINIQUIZ RETURNS * PRIZES UP TO 4 ERRORS

MAKE SINCERE EFFORT TO WIN!

16 CLUES

(1) Easy money can, in fact, sap initiative and **AMBITION/IMAGINATION**, and reduces the incentive to improve yourself by training and learning all you can about the business you are in.

(2) It is, of course, impossible to **APPEASE/PLEASE** all the people all the time.

(3) We live in a state of noise, turmoil and **BRASH/SELFISH** pursuit of pleasure.

(4) Man is the only creature who lives mainly by **CHARACTER/CHOICE**.

(5) **CHARTERS/CLICHES** of freedom are linked with ruthless boasts of power and the promise of power to come.

(6) **COURAGE/LANGUAGE** is outward expression of our inner self.

(7) Theory **DIES/DREAMS**; practice lives.

(8) Infants certainly think, but generally in the form of mental images and **EMOTIONAL/VISUAL** impressions.

(9) A sense of **HONESTY/HUMOUR** is one of those desirable human qualities that everyone prides himself on having.

(10) **HUMANITY/VANITY** has already carried the Cross of Crisis too far.

(11) Certainly life in the past seems to have been more **LEISURELY/ORDERLY** than it is now.

(12) Hypocrisy and tyranny—two vultures have fed upon the **LIBERTIES/VANITIES** of man.

(13) Without **ORGANISATION/REVOLUTION** the socialist idea is a mere idea.

(14) Democracy is a vision of good living; it is not an easy idea; it requires **SACRIFICE/TOLERANCE** to achieve and to maintain it.

(15) The way men have invented deities of human origin and worshipped heroes of history or of legend is one of the **SADDEST/STRANGEST** facts of religion.

(16) To the great **THIRST/THRUST** of the human spirit there is no limit.

NOTE: *These are quotations. Author's words are correct solutions. Official solution in the city edition (News Section) of Sunday Standard dated 10-5-70. Prize-list in Litquiz Weekly Advance 17-5-70. Complete 24-5-70. Ask for a* ***FREE SPECIMEN COPY.***

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1	CHARACTER	CHOICE	1	CHARACTER	CHOICE	1	CHARACTER	CHOICE	1	CHARACTER	CHOICE
2	CHARTERS	CLICHES	2	CHARTERS	CLICHES	2	CHARTERS	CLICHES	2	CHARTERS	CLICHES
3	COURAGE	LANGUAGE	3	COURAGE	LANGUAGE	3	COURAGE	LANGUAGE	3	COURAGE	LANGUAGE
4	DIES	DREAMS	4	DIES	DREAMS	4	DIES	DREAMS	4	DIES	DREAMS

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5	CHARTERS	CLICHES
6	COURAGE	LANGUAGE
7	DIES	DREAMS
8	EMOTIONAL	VISUAL
9	HONESTY	HUMOUR
10	HUMANITY	VANITY
11	LEISURELY	ORDERLY
12	LIBERTIES	VANITIES
13	ORGANISATION	REVOLUTION
14	SACRIFICE	TOLERANCE
15	SADDEST	STRANGEST
16	THIRST	THRUST

5	CHARTERS	CLICHES
6	COURAGE	LANGUAGE
7	DIES	DREAMS
8	EMOTIONAL	VISUAL
9	HONESTY	HUMOUR
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11	LEISURELY	ORDERLY
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12	LIBERTIES	VANITIES
13	ORGANISATION	REVOLUTION
14	SACRIFICE	TOLERANCE
15	SADDEST	STRANGEST
16	THIRST	THRUST

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CHARACTER	CHOICE	EMOTIONAL	VISUAL

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बालः क्रीडति गच्छत्यायुः
तदपि न मुञ्चत्याशावायुः ॥

Like a beautiful damsel, Time ...ces on the stage of life. Every step ...bers, night and day, summer and ...ter, every clap of her lovely palms, ...ly cuts off the days of your life. ...the Kural has it, every day is but ...e sawing off of a slice from your ...e it is nothing but that, though it ...y beautiful.

While speaking about the *Maayaa* ...the world, Sri Sankara also por-...ys its beauty. Is there a more en-...anting scene in the world than ...wn and evening? The star-spangled ...y at mid-night is a splendour the ...of which there is nothing else. ...beauty of the seasons is a delight. ...t what are all these? They are just ...relentless sawing off of your life-...n. We know this; yet we do not ...e up the desires of the flesh. What ...ly?

VERSE 13

Is there none to advise you? Even ...en death is imminent, why do you ...n your thoughts to your wife and ...your possessions? Won't you strive ...wisdom at least in your last days? ...A little effort that way even for a ...ief moment will bring great gain.

Crazy man! Why do you bother about your wife and your wealth? Know you not that in all the three worlds the company of the good is the only boat which will take you across the sea of life?

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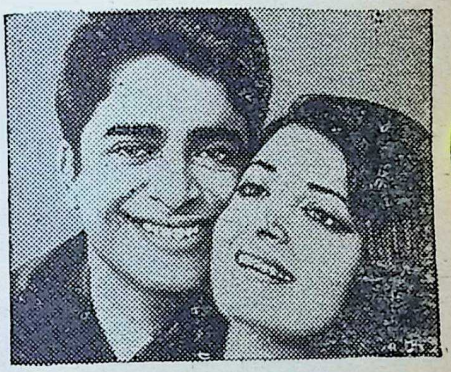

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का ते कान्ता धनगतचिन्ता
वातुल किं तव नास्ति नियन्ता।
क्षणमपि सज्जनसंगतिरेका
भवति भवार्णवतरणे नौका ॥

We must reflect on the attachments that bind us to the world and examine them carefully. Take the case of the wife. What is the connection between her soul and mine? Why should one depend on the other? What is the connection between her whom I call my wife in the present life and my past or future lives? Do souls have kinship? Why this limitless bother about a transitory connection of a single life? What is the measure of a single life in endless eternity? Is it not a trifling moment? Once you are dead, what is the connection betw your wife and yourself? Why bo about it? Should you not cease e gaging in profitless thoughts?

When this is the case with the w what needs be said about wealth? is something inanimate. What is t relation between you and this wea once you have given up the bo Why do you worry about it?

Even if the truth is seen, delu persists and works havoc on the mi It is to banish that delusion that S Sankara sang the 'Moha Mudgar The traditional name for the song Bhaja Govindam is Moha Mudg i.e. the heavy hammer that cru and destroys *moha* or delusion.

[To be Contin

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Mahavir Jayanthi is on April 19, 1970

Profile of a Jain Classic:

Muni Nathmal's

Wisdom of Mahavira

R. A. KASHYAP

IN the Vindhya forests there lived an elephant-lord, *Meruprabha* by name. Lord as he was over several thousand elephants, he bade them pull out all the trees and grass and other plants over a stretch of eight miles of land so that a platform—a refuge against forest fire—may be created. This was done.

Very soon, there was a forest conflagration and all the wild and timid beasts of the forest came thither in panic, seeking shelter from the forest fire that was scorching and the smoke that was stifling. Like ants in one anthill, these wild animals lived in peace. In a short while, the whole area was filled with all kinds of beasts that there was hardly room for even a small hare.

Meruprabha once raised his leg just to scratch his body and the emptied space was soon filled by a hare that had come there for shelter. After he had scratched his body he tried to put it back, but as he was always a thoughtful beast, *Meruprabha* looked and espied the small hare which otherwise would have been trampled underneath its heavy foot. Out of compassion, he held up the foot though it meant a great deal of pain. *Meruprabha* did this as he was fully acquainted with the tenets of *Ahimsa*.

After two and a half days the fire subsided. The beasts, one by one, left for their own lairs. The hare too departed. The elephant-lord was now free to place his uplifted leg on the ground. But it had become almost frozen, which prevented the elephant from lowering it. In this state, he fell down and hurt himself. Very soon *Meruprabha* realised that his period of life should be reduced and earthly life put an end to.

Suffering pain of an excruciating type for three days *Meruprabha* gave up the ghost.

* * *

Maharaja Shrenik's son, Megha, had taken to the order of monks established by Mahavira. The first night was unbearable for him; monks passing to and fro in the passage where he lay on the bare earth let not the poor prince have a wink of sleep. So in the morning, almost resolving to return to the worldly life, he met Mahavira, who recalled to his mind the story of his former life—the story of *Meruprabha*, well-established in *Ahimsa*. Such was the disciple to whom Mahavira taught and Sambodhi or the Wisdom of Mahavira, a modern classic written in the form of the *Bhagavadgita*, by Muni Nathmal, presents the teachings of Mahavira to this blessed

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disciple.

In the first chapter entitled, *Stabilisation* in *Monkhood*, the story of Megha in his previous birth is narrated: it is only the *Jatismaras*, those who can recollect their past lives by a process of Iha and Apoha, Reasoning and arriving at a conclusion, that can proceed on their set path. That is what the *Bhagavadgita* also says:

> *athava yoginameva kule bhavati dhimatam.....*
> *tatra tam buddhisamyogam labhate paurvadehikam.*

A yogin who has not yet completed his disciplines and attained perfection does not get lost; on the other hand, he takes birth in a great family of pure souls and there, by virtue of his past actions, he obtains that connection with his former disciplines which is so necessary for furtherance of his quest.

Megha has now got that *buddhisamyoga* with *Meruprabha*, the elephant-lord, established in Ahimsa. With this knowledge he is stabilised in monkhood and no more thoughts of return to the former princely state perturb him.

The second chapter naturally takes up the question of Happiness and the Karmic Theory. As a prince he has shunned pleasures and chosen a life of voluntary suffering. Why is this to be done?

Mahavira enlightens the disciple: the happiness that is related to *Pudgala*, matter, is really unhappiness. Man attaches himself to wrong perceptions and character owing to *Darshana* and *Charitra* Moha. Delusion and desire are generated each by the other as the egg from the bird. Mahavira says:

> **यथा च अण्ड प्रभवा बलाका । अण्डं बलाका प्रभवं यथा च ।**
> **एवञ्च मोहायतनं हि तृष्णा मोहञ्च तृष्णा यतनं वदन्ति ॥**

After answering the doubts of the disciple regarding his question Mahavira answers one more question: Megha: How comes it that the wicked sometimes enjoy the good things of earth while the good ones are lacked in misery? We quote in answer:

> **द्रव्यंक्षेत्रं तथा कालः व्यवस्था मति पोषणम् ।**
> **एतानि हेतुतां यान्ति पुण्यपापोदयेष्वृणाम् ॥**
> **धार्मिको नार्थ संपन्नः धनाढ्यः स्यादधार्मिकः ।**
> **नेति धर्मस्य वैफल्यं फलं तस्यात्मनिस्थितम् ॥**

Therefore to lay the blame at the door of Dharma because a virtuous soul is not wealthy or a wicked one is wealthy is inconsistent. The fruits of Dharma relate only to the soul. The results are the following:

> **अनावृभवेद्ज्ञानं दर्शनं स्यादनावृतम् ।**
> **प्रस्फुरेत् सहजानन्दः वीर्यं स्यादपराजितम् ॥**
> **प्रवर्धते परा शान्तिः धृतिः सन्तुलनं क्षमा ।**
> **फलान्यमूनि धर्मस्य फलं तस्यास्ति नो धनम् ॥**

Unobscured knowledge, unveiled perception, habitual bliss, invincible valour, supreme peace, steadfastness, equipoise, and patience—these are the qualities resulting from Dharma. Mahavira goes on to make a distinction between happiness and misery caused by social system and those caused by Karma. This is of great significance

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because Mahavira does not accept the relative view that our social conditions are a resultant of Karma, thus absolving his tenets from the charge of fatalism.

He concludes this chapter by saying that, when anger, self-importance, deceit and avarice all get becalmed, a benevolent social system will operate and unfettered freedom will prevail.

उपशान्तो भवेत्क्रोधः मानं मायाप्रलोभनम् ।
समीचीना व्यवस्थास्यात् स्वातन्त्र्यं स्याद-
बाधितम् ॥

The third chapter naturally takes us to the question of human endeavour. The path of emancipation is not for one who runs away from troubles but for one who invites them and endures them. For the path acquired easily is likely to get lost while that which is obtained after great struggle will stand by a person under all circumstances.

He then explains how the soul goes through three stages of *sakarma, satkarma* and *nishkarma*; how these result in various endowments such as *shubha nama, shubha gotra, shubha ayushya* and *shubha vedaniya* (physical beauty, worldly renown, respect, longevity and the enjoyment of prosperiy.) But Karma is bondage, be it *shubha* or *ashubha* and the endeavour of man should be to cut at the root of *samsara* by *nishkarma* which will put an end to the eternal flow of the Pudgalas.

What is the result of this *nishkarma*? Natural Bliss. So the next chapter takes us on to the nature of Natural Bliss.

Megha is intrigued: how can there be bliss when there is an end to the *Pudgalas*? when the soul becomes disembodied?

Megha's knowledge of bliss or happiness is based on worldly experience only. He has no knowledge of the transcendent one. This chapter explains to him that such Bliss is the very essence of the soul and that no bodily accompaniments are needed for it. Since this concept involves the acceptance of something beyond reason, Mahavira points out that logic holds sway over *bhavas* which are *tarkagamya*; but there are those that are beyond the sphere of logic. These are directly perceived and *Anubhuti* is the only pramana or proof for these. This is what he says:

यथा मूकः सितास्वादं काममनु भवन्नपि ।
साधना भावमापन्नो न वाचावक्तुमर्हति ॥

The fifth chapter takes us on to the Means of attaining such Bliss. The two wings of Dharma which ultimately leads man to this state are Ahimsa and Titiksha, Non-violence and Forbearance. For the achievement of Ahimsa, fearlessness is enjoined. Abhaya or fearlessness results from the recognition of truth in the soul and its eternal nature.

Dharma is one, two, three, four and five pillard according to the means adopted. One who delights in the self is established in the *Akaanga Dharma*. The others are:

Two pillared Dharma—Sruta (Knowledge) and Charitra (Character).

Three pillared Dharma—Sruta Charitra and Darshana (Right Perception).

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Four pillared Dharma—Sruta, Charitra, Darshana and Tapas (Penance). *Five pillared Dharma*—Sruta, Charitra, Darshana, Tapas and Veerya (strength of will to exert in the right direction).

The sixth leads us on to the stages of enlightenment in keeping with the differences in the nature and attainments of individuals. Some are endowed with right perception, some are Vratins and some even as they lead householders' lives are engaged in religious practices. We have an account of the five anuvratas, three Gunavratas, four shikshavratas and eleven pratimas, meant for the laymen.

Other chapters develop the tenets of Mahavira further; we have the importance of Commandments developed in the seventh chapter. The keynote of these commandments is the giving up of attachment and hatred. For, as Mahavira earlier points out, we cannot do anything with the senses; they do record the impressions. As for attachments for these, they lie entirely in our hands, for we can either direct the mind to get attached or not. The eighth follows this with a discussion of Bondage and Liberation. The acceptance of the Pudgalas is bondage, while their rejection or non-acceptance constitutes Moksha. After Mahavira's exhortations in this chapter Megha exclaims in words that distinctly echo the Gita. He says:

नष्टो मोहो गतः क्लैब्यं शुद्धा बुद्धिः स्थिरं मनः।
प्रमाणं तथाभ्यर्णं स्वीचिकीर्षामि सांप्रतम् ॥

Throughout the work this echoing of the Gita verses is very clear. From a stylistic and content point of view there appears to be a great deal of similarity between the two. That the work is based and modelled on the Gita is evident even on a superficial analysis.

The other chapters are entitled: Right and wrong knowledge, Restraint in Conduct, the Seer, Knowledge of Discrimination, Ends and Means, Path to Liberation, Teachings of Akarma and finally Mental Tranqpillity. There is a useful glossary at the end of the work which enables the reader to understand the meaning of technical words used in the book.

Attempts in modern times like this Sambhodhi and the Basava Gita clearly prove even to this day the popularity of the Gita-category of writing. The Gita effected a happy compromise between Theory and Practice and brought the wisdom of the Lord to the common man so that he may apply the wisdom and lead a life worthy here and hereafter. The echo of the Gita is heard everywhere. The Anushtubh verses which are fairly well constructed make unhindered reading, though there are here and there some defects. In one place the fourth pada of the verse has more syllables than are usually found. But these small defects and a couple of printing errors of not much consequence fade completely away in the flooding light of the wisdom of Mahavira that pervades every part of the work.

While the wisdom proclaimed is of the highest order, it is at the same time most realistic as it touches the day-to-day problems and perplexities of the human being and lays down a way of life and discipline that can meet the needs of all. □ □ □

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Give us, oh! God

GIRISH K. MUNSHI

SATYA and Ahimsa were the guiding concepts of the Gandhian age. That age has withered and vanished. While professing to follow Gandhiji, we have, by now, discarded Truth from our public life like a worn-out garment and conspired to consign non-violence to oblivion. Their value, as representing a desirable way of life and their utility as slogans, has dwindled to zero. The only corner which our representative governments have reserved for Truth is high up on public buildings and official stationery, both of which bear the inscription *Satyameva Jayate.*

Words like 'democracy', 'socialism' and 'secularism' are the slogans of today and assail our eyes and ears again and again and everywhere. They made their appearance as cliches of the Post-Gandhian era and have by now established themselves as passwords to political respectability. Most of our public men, in their preoccupation with popularity and power, have adopted them as part of their vocabulary and repeat them parrot-like and ad-nauseam in platform speeches and at newspaper interviews. These words appear to have become, along with secret deals, political black-mail, double-think, double-talk, double-do, sensation-mongering, false election promises and floor-crossing, an important stock-in-trade of the contemporary power-seeker in India.

Do not the empty sloganeering and political postures of men and women in public life remind one of the antics of road-side hawkers who peddle along crowded and noisy market streets and vociferously try to outshout each other to attract attention of passing customers to the inviting wares they offer?

An average citizen of India wants performance of promises given at election times or at least an honest attempt at their performance, and not mere slogans. Empty slogans do not create jobs, do not fill stomachs and do not bring prosperity. Instead of seriously directing their wills and energies to the fulfilment of these promises, political parties in India seem to have embarked upon a career of empty sloganeering, sensational views-hawking, irresponsible criticism of official measures, indiscriminate mud-slinging, witch-hunting, character-assassination, fomenting strikes, gheraos and toppling ministries. Their primary concern is to sow discord in rival parties and to take political advantages for themselves and benefits for their members who not only help themselves but also their own relatives. To achieve this, they have not shown themselves averse to adopting unconstitutional and, quite often, questionable tactics.

Our countrymen have, ever, welcomed, with interest, hope and faith,

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rise of new political parties and emergence of fresh personalities on the public firmament. At the moment, not one of these parties measures upto expectations. None seems dynamic yet mature enough to be able to squarely meet challenges posed by these changing times. Have not all parties been playing the same game of exciting irresponsible public opinion and of exploiting communal, linguistic, regional and class sentiments to capture power?

No leader seems to fill the bill. None appears to be able to inspire and sustain confidence of the people as a whole, which genuine leadership does.

How can any government remain unbattered by assaults mounted upon it by uniformed and, at times, irresponsible public opinion. Let us honestly ask ourselves whether our Central and State governments have always been able to resist these onslaughts? Have they not succumbed to pressures and made unwise concessions? Have they not been found quite anxious to enter into unprincipled alliances to ensure their own survival? And what is one to say of Governments which themselves create law and order situations to subvert parliamentary democracy which we have accepted?

What safety is there then for the country and the nation over which our political parties and leaders wax eloquent? Who cares for public standards and norms, the loss of which they bewail but which they set at naught themselves when it suits them? No wonder, then, that, in the prevailing conditions, public standards have fallen, hatred, and distrust are mounting, class, linguistic, regional and communal conflicts have gathered momentum and a sense of general insecurity has begun to prevail.

The common man, who wishes to pursue his avocation unhindered, is disappointed. His hopes are shattered. His patience is coming to an end. He has become restive with accumulated tensions. His frustrations have already shown their ugly heads all over the country. Such frustration has already begun to shake the ship of our state. She has begun to encounter rough weather. She is about to enter stormy seas. Her crew is disgruntled. Her passengers are nervous.

And where is the captain, the leader who can command the allegiance of

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the crew and the confidence of all
ssengers. There is none in sight
ly. The country is leaderless.

Is the prevailing pandemonium in
s country the *Rama Rajya*, of
ich we fondly dreamed of during
r struggle for independence? Was
s the 'tryst with destiny', of which
ndit Jawaharlal Nehru spoke to us
th fervour in glowing terms? Are
e destined to wallow only in the
ack of confused public opinion,
hich our politicians have created out
f conflicting ideologies and slogans?
re we going to permit the Trustees
f power, whom we elected, time and
gain, with hopes that they would take
e ship of our state to the coast of
rosperity, to run it without compe-
ence? And are we going to permit
remendous energies of our peoples
go waste?

No, a thousand times No, a million
mes No.

There is not only enough but abun-
nt human energy in this country
iting to be directed and utilised.
r want of leadership, it is spilling
er into obstructive and destructive
annels.

Let us, therefore, first set up our
mpass and seek the direction in
ich we wish t oproceed.

We want unity and not internecine
arrels based on religious, communal,
gional or linguistic grounds. To
hieve this unity, we should be pre-
ed to put away from ourselves
alism, which has become the basis
f our States and which will inevitab-
y drag us down to doom. Let us be
illing to be bound by a uniform
ivil code which we promised to our-
selves under the Constitution.

We want security, both internal and external, political as well as social, which a strong, honest government alone can provide.

We want discipline, not the discipline imposed by the slave-drivers with whip lashes, but discipline following out of commitment to our cherished ideals, so that the vast energies of our people can flow into fruitful channels.

We want strength born of this unity, security and discipline, so that India can find her rightful place in the comity of nations, respected, and when necessary, feared.

We want character so that all this could be accomplished, and more.

We want, above all, a leader, a man of the people whose heart is stout, whose character is pure, whose motives are above suspicion, whose mind is steady, whose vision is clear and whose hands are firmly planted on the helm of the ship of our state. He must be at once a visionary and a practical and dedicated man, whose feet are firmly planted on Truth and love of his people and who knows, above all, the alchemy of the Indian heart so that he can with a sure, healing touch bring back to us mutual trust, respect and cooperation which have fled away and weld the quarrelling peoples of India into a well-knit nation.

To the clarion call of such a one, people will surely hearken and respond.

Where is he, Oh God? Give him to us.

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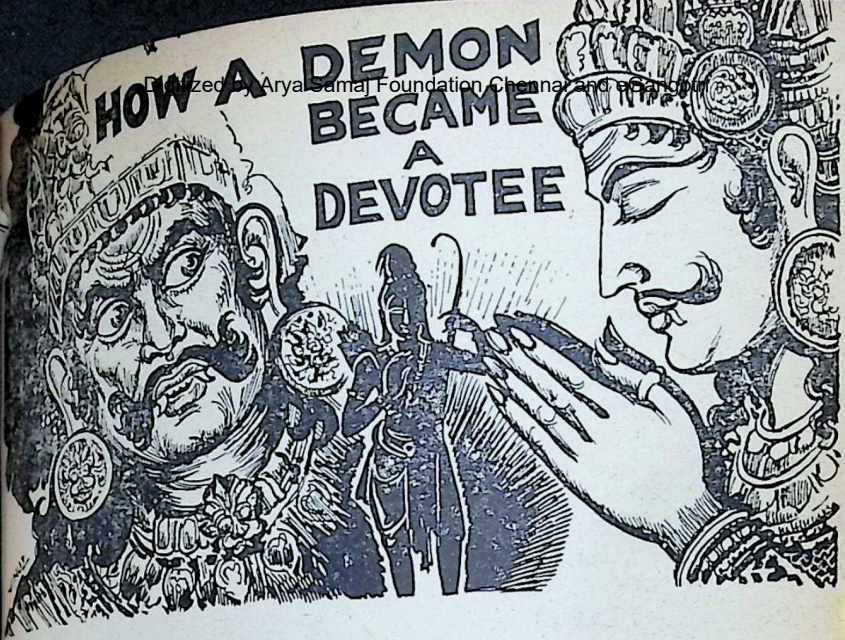
HOW A DEMON BECAME A DEVOTEE



DR. T. M. P. MAHADEVAN

Director, Centre of Advanced Philosophy, University of Madras.

WHEN one thinks of a demon-devotee in the *Ramayana*, Vibhishana would readily come to one's mind. But Vibhishana, although a demon, being a brother of Ravana's, was pious by nature. He disapproved from the bottom of his heart, of Ravana's abduction of Sita, his refusal to send her back to Rama and his preparation for a war with Rama. When Ravana ordered the punishment of Hanuman, who had gone to Lanka as Rama's emissary, Vibhishana told his brother that that was not proper and right, that it was contrary to the rule set for kings, nay, contrary even to ordinary worldly usage.

In Ravana's war-council, Vibhishana counselled against the very idea of war with Rama: he spoke words, which were good and meaningful. He said emphatically that if Lanka and the race were to be saved from utter destruction, Sita should be sent back to her lord. He praised the prowess of Rama, and told Ravana point-blank, "No one has the power to withstand Rama's attack. Not even you will be able to find escape if you get embroiled with Rama. Neither I, nor you, nor the other *rakshasas* could quell Rama in battle, even as the one without a boat cannot cross the seas."

Vibhishana described Rama as one to whom dharma was paramount (*dharma-pradhana*), and as one who was a great warrior (*maharatha*). When he found that his advice was not heeded, that he was even insulted and disgraced, that motives were attributed to him, he had no option but to leave his brother and seek refuge in Rama.

Crossing the sea, and reaching Rama's camp, Vibhishana asked Sugriva to announce his arrival to Rama. He said that he had been ill-treated by his brother, that his place was no

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longer in Ravana's court, and the
had now come to join Rama, the
fuge of all the worlds (*sarva-*
saranya). Hanuman gave his
mony in regard to Vibhishana's
nate goodness, and advocated the
ter's being admitted into Rama's
He said that Vibhishana had
after realizing how evil by nature
brother was, and seeing how
nimous a hero Rama was. There
not the least trace of evil, obse
Hanuman, in Vibhishana; his
was clear and innocent; his
were free from guile. Rama had
hesitation in accepting Vibhish
and he gave no thought to prag
considerations, for his rule was
he should grant refuge to anyone
sought it—even to the bitterest ene
"To one who had surrendered him
to me even once, saying 'I am Thi
I grant fearlessness from all bein
this is my vow." "Bring him
me," said Rama to Sugriva, "whe
he be Vibhishana or even Ravana
self." Vibhishana is referred to
the Epic as supremely virtuous (*d*
matma), wise (*Mahamatih, maha*
nah), as one who is equal to Br
pati in wisdom and speech, as
pert in speaking (*vakya-visaradak*)
one who says what is in accord
reason (*nyayavadi*). Vibhishana,
was a devotee by nature, inhere
virtuous. Surpanakha, his own si
the equal of Ravana in wicked
says of Vibhishana that he was de
ed to *dharma*, and was not given
demoniacal ways.

Ravana, the arch-demon in
Epic-story, was a sworn enemy
Rama. In contrast to Vibhish

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rt, and th
Rama, th
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Vibhish

ana was evil by nature (*duratma*), evil conduct (*durvrttah*). Many le to him of the greatness of ama; but he was not in the least vinced. To Ravana, Rama was a e man, a frail person; he abducted a out of infatuation, and was not amed of it. He had to pay the hest penalty for this. And, not he fell on the battle-field did he ize the greatness of Rama. He ed the grace of God through in- e hatred, and not through devo-

n.

There is a character in the *Rama-*, Maricha, who was unique in t he was not a devotee like Vibhi- ma, nor a life-long enemy like Ra- na. He was a demon who became devotee. He became a devotee by hard way; but it redounds to his dit that he did become a devotee. aricha had his first encounter with ma in Viswamitra's Siddhasrama. e two brothers, Rama and Laksh- na, were guarding Viswamitra's rifice for six days and nights. On e last day, Maricha appeared in the along with Subahu to disturb the rifice by pouring blood into the red fire. Rama shot at them. While hu perished, Maricha was driven , and thrown into the sea in an conscious state. His life was spar- because he had to play a crucial later on in Rama's mission to Ravana. The suffering inflicted Maricha, however, left its indeli- mark on his character, and he was longer the fool-hardy demon that he had hitherto been. One more es- pade he dared to indulge in, im- lled, it is clear, by the inherited demoniacal tendencies. This happened much later than the Siddhasrama incident. Rama had entered the Dandaka forest along with Sita and Lakshmana, with a view to protect the pious ascetics from the *Rakshasas*. Maricha went to Dandaka along with two other demons. They put on the guise of deer, and roamed about teasing the ascetics, and wanting to drink their blood. Maricha espied Rama, himself in the form of an ascetic; he recalled the old grudge, and went for him along with his comrades. Rama shot them with his arrows. The other two *Rakshasas* were killed; Maricha narrowly escaped again, for the second time. The lesson had now been completely learnt. Maricha resolved firmly to leave off his diabolical ways. He set up an *asrama*, retired to it, and started practising austerities in seclusion. Mortal fear of Rama gained through hard experience had made Maricha a *Rama-bhakta*. The entire forest reflected the heroic image of Rama. He saw nothing but Rama everywhere. As he was to confess later to Ravana, even the words beginning with 'R' aroused fear in him.

It was to Maricha who was in this condition of utter prostration that Ravana came, seeking help in his plot against Rama. A great debacle of the *Rakshasas* had taken place at Janasthana in the Dandaka forest. The large army stationed at that place by Ravana had been destroyed by Rama, thus rendering the great forest free of the elements that were disturbing the peaceful life of the ascetics. Khara and Dhushana, valiant leaders of the army and younger brothers of Ra-

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vana, had also perished in this holocaust. One Akampana, who escaped from Janasthana, brought the first tidings to Ravana. He told the demon-king of Lanka how the entire army had been obliterated by the peerless prowess of Rama. Akampana was naturally afraid of conveying the bad news to his master. Being assured that no harm would be done to him, he related in detail what had happened. He spoke about Rama's matchless valour and incomparable strength, and described how the missiles issued by him had devoured the *Rakshasas* without the least difficulty. With only his brother Lakshmana to assist him, Rama had sent the *Rakshasa* host to sure death. He was like fire that reduces water to vapour. Hearing Akampana's report, Ravana got angry and declared that he would go to Janasthana immediately and kill Rama and Lakshmana. Akampana made it clear to Ravana that it was not possible to defeat Rama in battle, even if the gods and the demons should combine and oppose him. There was only one way, said he, of destroying him—and that was to take away Sita from him. "By hook or crook, abduct Sita, Rama's wife: without Sita, Rama will not live." Being told thus by Akampana, Ravana went straight to the Asrama of Maricha, seeking his help. Maricha received Ravana with all courtesies due to a royal guest. But when Ravana disclosed his abduction-plan, Maricha told him that he who had suggested this ruse was the greatest enemy of Lanka, for if Ravana attempted to implement his plan, he would be des- troyed along with his clan. "Go b to Lanka," said Maricha, "and live peace with your wives; and let R be happy with Sita in the fore Ravana had the good sense to c he was bidden by Maricha: he back to his palace in Lanka.

But, he was not to be left in p for long. There rushed into his p sence his sister, Surpanakha, with figured face, and writhing with ger. She gave her own account of Janasthana incident. She spoke words, taking advantage of her p tion as Ravana's sister. She sc him for revelling in his palace e after being informed that his a stationed in Janasthana had peri Almost single-handed, Rama had troyed the entire *Rakshasa* host; in Lanka, Ravana was indulging sense-pleasures, utterly unmindful what had happened. Surpanakha careful not to refer to her own behaviour to Rama and Lakshm She said that her life had been sp because she was a woman. Laksh na had disfigured her face, at Ra bidding. She had run for her life had come to her brother to tell that he should bring Sita, the p gon of beauty, and make her his w Ravana had only to look at her, he would immediately fall for he

Ravana went again to Mari *Asrama*, this time with a firm res to get his aid by force if necess Ravana began in a very low key said, "I am in dire distress. You my sole refuge." He spoke ill of R described him as a despicable wi human being who had caused i to Surpanakha, and dwelt agai

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had happened to his large army at
shthana. If Maricha would only be
his side, Ravana would surely quell
pride of Rama. Ravana outlined
at he expected Maricha to do. He
uld assume the form of a golden
, and gambol in the vicinity of
ma's camp in the Dandaka forest.
would want to have the deer for
. She would ask Rama and
kshmana to go for the deer. When
were away, Ravana would carry
off to Lanka. This was Ravana's

Maricha—the great soul that he had
become—shuddered even to think
doing what Ravana wanted him to
. His mouth dried up; a tremor
ertook his limbs; he forgot even
o wink; he became as if dead. Re-
ing a little of mental balance, he
d Ravana what he had already said
ce. Rama was unequalled in valour
d supremely virtuous; he was the
y incarnation of *dharma*. He was
flaming fire, and Ravana should not
y with it. Ravana should leave off
idle dreams, go back to Lanka, and
e himself and his race.

Ravana was not in a mood to listen
Maricha's advice: infatuation and
ger were driving him to his doom.
e refused to accept Maricha's wise
nsel even as one who wants to die
uld refuse to take medicine. He
ke harsh words to Maricha. After
ing abuse on Rama once more,
ana said firmly to Maricha "I
e not come to ask your advice.
You have to do what I have ordered
you to do." Ravana added the fol-
lowing to what was required of Mari-
cha: after luring Rama away from
Sita, Maricha should cry out simulat-
ing Rama's voice, "O Sita! O Laksh-
mana!" As a reward for Maricha's
help, he would give him half his
kingdom. But if Maricha refused to
give the help that was demanded of
him, he would perish there itself at
Ravana's hands.

Now that death was certain, the
choice before Maricha was whether
he should allow himself to be killed
by Ravana or go to Rama's *Asrama*
and meet death at his hands. He
came to the only conclusion possible
—to meet Rama in his last moments
and die in his holy presence. Mari-
cha admonished Ravana once more,
and gave his last warning, saying that
the wages of sin was gruesome death:
"After killing me, Rama will surely
kill you soon. My task has been
fulfilled, and I shall gladly die, being
hit by Rama. My very sight of him
will mean my death: you may be
certain of this. But, you should know
this also that by taking away Sita, you
will be dead along with your kith and
kin."

The two, then, Ravana and Mari-
cha, went to the Dandaka forest. It
all happened as Ravana had planned;
in fact, it was not his plan, it was
Doom's design for bringing about his
end. Maricha in the guise of a very
attractive golden deer went to the
neighbourhood of Rama's *asrama*.
Sita was fascinated, and asked Rama
to fetch the deer either alive or dead.
Lakshmana was asked by Rama to
remain in the *asrama* for protecting
Sita. The magic deer ran a long dis-
tance, hotly pursued by Rama. Rama
shot an arrow at it, since it could not

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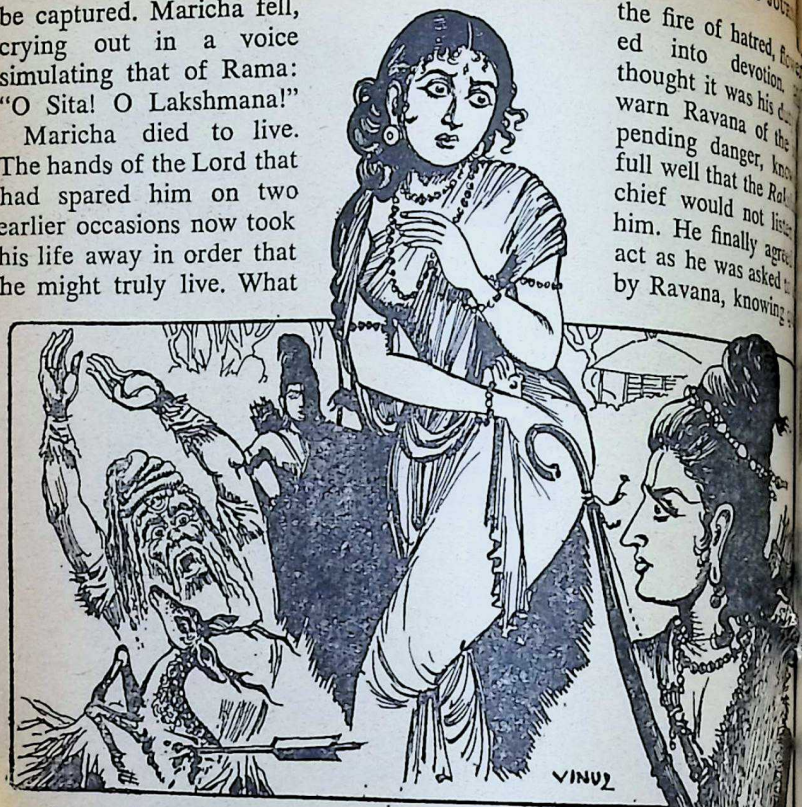
be captured. Maricha fell, crying out in a voice simulating that of Rama: "O Sita! O Lakshmana!"

Maricha died to live. The hands of the Lord that had spared him on two earlier occasions now took his life away in order that he might truly live. What



a difference between the Maricha-deer that had gone to Dandaka on a previous occasion, along with two other Rakshasa-companions, wanting to despoil the forest and eat the holy flesh of ascetics, and the golden-deer that was felled by Rama now, and was to re-assume the native Maricha form! It was a Maricha that had passed through the dark night of the soul—a new Maricha that had become a *bhakta*. It is true that what effected the inner revolution in Maricha was fear—mortal fear of Rama. But, fear, instead of fanning the fire of hatred, fo ed into devotion. thought it was his d warn Ravana of the pending danger, kno full well that the Ra chief would not listen him. He finally agre act as he was asked by Ravana, knowing well that no harm would be done to Rama and Sita, and that Ravana was digging his own death-pit. As for his own impending end, he did not care; on contrary, he welcomed it bec it was Rama that would his life—Rama the lord of life. Thus, Maricha starting his life a hating and fighting demon, got verted into a loving and slaving votee, making the supreme sacrifice self-naughting and thereby getting filled in the Godhead that was R

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With Lord Russell in London-I

KUMAR ROY

YEARS ago—in 1927—I had the privilege of having long talks with Lord Russell in Cornwall, which, I published a few years later with his approval in my book, *Among the Great,* along with similar reports of my conversations with Romain Rolland, Mahatma Gandhi, Rabindranath Tagore and Sri Aurobindo. Twenty-seven years had to go by before I could have the joy of meeting again the great thinker and humanist whom I only grew to admire the more with time. It happened like this: In 1953 the Indian Government sent me out, with my daughter-disciple Indira Devi, on a cultural mission. We toured round the world—I singing and she dancing to my songs. In June, I wrote to him from New York telling him about the kind welcome we had received everywhere and asked him whether we might visit him early in July in London. He wrote back, kindly as usual (July 1):

> Dear Mr. Roy,
>
> It would be a great pleasure to see you and your daughter here to tea about four on Saturday, the fourth, or, if that does not suit you, on Wednesday, the eighth or any subsequent day. Would you mind ringing me up to let me know what day you would prefer? It would be delightful if you were to sing and your daughter to dance.
>
> Yours sincerely,
> Bertrand Russell.

My heart beat fast as I saw Lord Russell smiling down at us at the head of the staircase. I was reminded once more how much I had gained from him—how deeply his thoughts had influenced me day by day. True, we—following the mystic path under the

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guidance of Sri Aurobindo—could not possibly see eye to eye with him on all matters. But his radiant intellect, deep tolerance, marvellous vitality, brilliant wit—not to mention his innate love of truth—have been an abiding inspiration in my life ever since 1921 when I first came to be fascinated by his personality and vision. Indira too was charmed by the cordiality of his reception and told me later that she had been profoundly moved by his spontaneous affection and warm interest in us.

Lord Russell poured us tea and Lady Russell handed us the cakes and sandwiches. As we talked on of this and that, I asked myself once again why, precisely, I found his influence so irresistible. For although I was conscious of my deep debt to the West, this also I knew that I was a mystic seeker at heart, vowed irrevocably to a great Guru and a Yogi of profound wisdom who had taught me that "A mutual debt binds man to the Supreme: We are sons of God and must be even as He ; His human portion, we must grow divine," because "The ascent to the Divine Life is the human journey, the work of works, the acceptable sacrifice. This alone is man's real business in the world and the justification of his existence, without which he would be only an insect crawling among other ephemeral insects on a speck of surface mud and water which has managed to form itself amid the appalling immensities of the physical universe." (Sri Aurobindo)

Furthermore, I was persuaded that although reason helped at a certain stage, beyond it one had to seek a higher aid. I knew also that Russell would dub all faith in higher aid "a pleasant illusion" which realist reason could hardly any truck. For all that, he appe to me as powerfully today as he thirty years ago. As Indira was ing with him and Lady Russ caught myself wondering whe there in this great atheist-rati that I bowed to even after havin lowed the mystic path for well three decades when, suddenly, answer flashed upon me: I w minded of what Sri Aurobindo once written to me; "The ul value of a man is not to be mea by what he says, nor even by wh does but by what he becomes." P sely: it was because Lord Russel striven all his life to stay loyal to one ideal—the Free Man's Worship that he had achieved the inner freed "In action, in desire." he wrote years ago, "we must submit perpe ly to the tyranny of outside fo but in thought, in aspiration, we free, free from our fellow-men, from the petty planet on which bodies impotently crawl, free while we live, from the tyranny death. Let us learn, then, that e of faith which enables us to live stantly in the vision of the good: let us descend, in action, into the of fact, with that vision always be us." And it is because he had p sed what he preached that he flower into what he is today: a house of clarity and probity, a ch ion of loving-kindness and u standing tolerance, a dispassio seeker of knowledge for its own lover of huma

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has discovered that "a new vision with him always, shedding over daily task the light of love." is why we all feel so instinctively n towards him and look up to him true guidance—at least in the re of thought where he has aspired along to be free. It is only when a has become a priest of Truth that can inspire others by his vision and ship of Truth. And such a priest s never more urgently needed than is today when our world bids fair succumb to a false gospel of force ded by the organised fanaticism totalitarian powers out to reverse moral and spiritual values cheri- d by large-hearted wisdom and inous love. I was reminded of a sage in one of his recent books—*ct of Science on Society*—in ich, after having brilliantly diag- ed the chronic maladies of the rld growing hot and cruel day by y, he prescribes a simple remedy h his characteristic and incisive ny: "The root of the matter is a mple and old-fashioned thing, a ing so simple that I am almost amed to mention it, for fear of e derisive smile with which wise nics will greet my words. The ng I mean—please forgive me for ntioning it—is love, Christian love, compassion. If you feel this, you ve a motive for existence, a guide r action, a reason for courage, an perative necessity for intellectual ncesty."

Yes, I mused as I appraised his kindly face, thousands find his words so inspiring because they stem from a Christian love and genuine compassion even though he does not go to no Church.

None can write movingly about a cure for human suffering who has not felt for suffering humanity with the native sympathy of a feeling heart and warm imagination. No wonder he stands today as a bulwark of light against the dark onslaughts of a giant intolerance masquerading as fellow-feeling for the proletariat. I bowed to him once more silently, thrilled that time had only given a full maturity to my heart's admiration of one who may be best defined by the Gita's expressive phrase; *daivim sampadam abhijātah*, that is, an aristocrat who owned wealth divine.

At this point I came out of my reverie and noted that Lord and Lady Russell were listening interestedly to Indira's account of our American friends and their reactions to our spiritual lore, throwing in a few comments here and there. Then, as Indira spoke admiringly of Aldous Huxley, Lord Russell turned towards me and asked me if I too had found him sympathetic. I answered in the affirmative.

Indira resumed the thread again.

"Mr. Huxley was kindness itself," she said. "He was, indeed, so responsive to Dada's (indicating me) songs that he insisted that Dada should sing for the long records in New York, and wrote a personal letter to the Director of the Gramophone Company introducing him as one of the greatest musicians of modern India."

"But though Mr. Huxley was very kind," I cut in, "I did not sing for the Gramophone in New York."

"Oh! Why?"

"Because they wanted me to sing

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only popular songs in catchy tunes which would sell well. But I can't sing any but the best songs of India. Cheap songs may sell better but I didn't go to America to prove myself a good salesman."

Lord Russell laughed, when I, to divert the conversation, asked him whether he didn't find Mr. Huxley a brilliant writer.

An ironic smile flickered round his lips.

"I do. But...well...you know my views. He has chosen a way that is not my own." His smile broadened as he added: "But then I had always had my misgivings that he would, some day, turn a Roman Catholic."

I could not smile whole-heartedly as I genuinely admired Mr. Huxley, too. I was about to say something vindicating his courage of conviction which had led him to align himself with mysticism and write boldly:

> "'Well, what of it?' it may be asked. 'Why shouldn't it (mysticism) die? What use is it when it's alive?' The answer to these questions is that where there is no vision, the people perish; and that, if those who are the salt of the earth lose their savour, there is nothing to keep that earth disinfected, nothing to prevent it from falling into complete decay. The mystics are channels through which a little knowledge filters down into our human universe of ignorance and illusion. A totally unmystical world would be a world totally blind and insane."

But I thought better of it as I knew Lord Russell's deep disapproval of the mystic view of life as against the entific, and changed the subject.

"You do look happy as ever, Russell," I said, as he filled his pipe, "or shall I say, happier ever?"

As he met my gaze, I said, pating his question: "I happen recall just now a delightful o notice of yourself at the end of *Unpopular Essays*. If my me serves me, there occurs in it like this: 'He (Russell), stra enough, grew happier with years'."

He laughed, emitting a clou blue smoke.

"I am glad you still love the Lord Russell," I said. "For I have, of late, become its votary."

"Yes," Indira laughed. "Dada never tired of defending his poet diction when non-smokers decry He says: 'But the pipe is great! L at Einstein and Lord Russell adore it!'"

They laughed. Lady Russell ed towards me.

"But then, Mr. Roy, why don't bring out your pipe and join him"

I felt slightly embarrassed.

"Because...in India we hold t one should never smoke before superiors."

"But then," chimed in Lord R sell solemnly, looking hard at me must stop smoking here and now."

We all laughed out in chorus.

[*To be Continued*]

Although God is inherent in every being, many do not realise "His Inherent Presence." God is sugar-candy to those who have experienced Him and He is a stone to those who have not.

—Sri La Sri Panrimalai Swamigal

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UMA'S PENANCE

y dear Chiranjeevis,

am very happy to find you evin- a lot of interest in the Problems. ave received a large number of wers for Problem No. 5, but I am a little dissatisfied because they not as many as for the third pro- m. The third problem was simple his meant a little trouble. But of you, I distinctly remember ing read in your numerous letters, e said that you wanted more diffi- problems.

Another of your requests is that the *van's Journal* should start Sans- Lessons. In a way, this has been e also. Did you not see the new ure—Adhyayana Sloka? Use that the purpose of learning. Get by t this and the other verses which ue course will follow. Go through word-for-word meaning and the lysis. If you follow this series, will learn without your knowing you have learnt Sanskrit. But if are more eager and wish to learn nskrit soon, there are other methods. ll suggest one to you in this letter, the work will have to be done by

In this letter, I shall tell you some- ing of Uma's Penance. Uma is the other name of Parvati, the consort of Lord Siva. In fact, she is called Uma because she was asked by her mother Mena not to resort to penance. So Uma's penance, the title that I have given, appears a paradox—the penance of the one who was asked not to resort to penance. Kalidasa, who has written one of the finest Kavyas, namely *Kumarasambhavam*, says in it: *Umeti matra tapaso nishiddha pashchad umakhyam sumukhi jagama.* 'Please do not resort to tapas'. Thus dissuaded from resorting to tapas by her mother, the sweet-faced one (Parvati) later came to be known as Uma.

In *Kumarasambhavam*, Kalidasa often uses such words as *Sukeshi, Sumukhi, Suvadana* and so on, to speak of Parvati. He does not use the word Parvati when he is referring to her. Do you know why? Kalidasa was also a great philosopher, though he wrote no books on philosophy. Like modern poets—Eliot and so on, he was steeped in the wisdom of Indian philosophy. So he did not want to give us the impression that Parvati could be so easily named by a substantive or noun with a limited meaning. His intention was to let us know that Parvati is beyond names

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and it would be incorrect to call her by any fixed name. So he prefers the adjectivals like *Suvadana*—one who has a charming face, *Sukeshi*—one who has beautiful tresses, and so on.

Why did Uma resort to Tapas? In fact, this question Siva himself asked Parvati when he came in disguise at the end of a period of severe penance undertaken by her. He says: You are born in the most honoured family of the first of Brahmas; your beauty is not to be rivalled by any in all the three worlds; wealth unsought lies at thy feet, and youth in its blossom has come upon you. With such acquisitions as these, what else is it that you are seeking?

Nor did Parvati have the problem of overcoming some evil influence or undesirable or untoward event in her life. She was born in the most auspicious hour and was not fated to suffer at all. If so, why did she resort to Tapas?

The answer you will get in *Kumarasambhavam*. In the first and the second Cantos of this book, Kalidasa tells us that Parvati was born to Himavat, she was brought up well and grew like a beautiful flower and became the cynosure of the world. The problem of finding a suitable husband came up and the father was informed by Devarshi Narada that she would be the consort of the Lord of the worlds, Siva Himself.

Parvati went to serve Siva in Mount Kailas; Indra and others had planned to offer the assistance of Madana and Spring for this purpose. Siva, though he knew that his Tapas would be disturbed by the presence of a beautiful girl, permitted her bec he was indeed a Dhira who could ov come passions and temptations e when they confronted him. His control and mastery were not of negative sort.

Manmatha shot the arrow at right moment. Siva woke up fr tapas and opening the third eye anger reduced poor Manmatha ashes. Parvati saw this and was sh ed. She realised that her beauty form by itself was not the right me of getting Siva for a husband.

Parvati was greatly hurt and pai She realised that mere beauty of fo a physical and hence a tran thing, a thing that does not live l was not enough for the attainment a goal which was Eternal or Dhr In the *Upanishads* we have the st ment: *na hyadhruvaih prapyate dhruvam tat*—You cannot certai obtain the Eternal by means of t non-eternal.

Parvati was a daughter of a noble family. She had been well educ and brought up. She had read heard of the great sages and seers the prolonged tapas of these peop Naturally, it occurred to her you mind that tapas was the only answ So she made up her mind to und take penance and achieve her obj

In the fifth canto of *Kumara bhavam*, you have a description the great tapas undertaken by Parv The poet tells us that Parvati beg to curse her beauteous form becau it did not accomplish for her w she wanted, namely the love of S

So she made up her mind to obt Siva as her husband and as the me

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...his end she wanted to resort to ... The mother was worried; she ... tapas was not for a tender girl ... Parvati. She came to her and ...g her affectionately to her ..., asked her to give up this quest. ...ggested alternatives. "There are ...ests and the learned men and ...ve the household deities to wor... We shall do all that is neces... by way of worship and puja. ...pas for you is out of question. ... the tender *sirisha* flower, which ...t a small bee sit on it and not a ... perch, you cannot bear the ...t of tapas."

...arvati's mind was set firmly on ... She was not to be dissuaded ...sily. But as a dutiful and obe... daughter, how could she go ...her task. So she sent her maid ... obtained necessary permission ...m the father who understood her ... recognised the rightness of her ...proach.

Himavat naturally felt pleased notic... that his daughter was determined ...undertake tapas for a worthy pur... He permitted her to proceed ...the top of the mountain and resort ...tapas.

Parvati chose a convenient place for ...r tapas, a place well supplied with ...e necessary *samit* and *kusha* grass ...r worship and clear water for ablu...ns and use. The mountain peak ...t she chose came later on to be ...lled by the name *Gowrishikhara* ...er her.

Kalidasa then describes to us how Parvati put on dress that was appro...priate for the task she had undertaken. She wore bark garments, and a three-strand waist band made of *munja* grass for purposes of ritualistic observances. Her lovely hair now wore a matted look; yet, with all these transformations she remained the lovely and beautiful girl that she was before. A lotus remains beautiful whether it is surrounded by a cluster of bees or even when it is in a mossy lake.

In the first place, Kalidasa describes how Parvati resorted to tapas and how she carried out the various tasks in her tapovana. She watered the tender plants with such motherly affection that later on when she gave birth to Guha, the latter could not entirely take away from her the first affection she had developed for these plants.

Parvati's life in this tapovana attracted the attention of even the older hermits and ascetics. They paid a visit to her, recognising merit. Age did not weigh with them.

Her tapas was so great that the tapovana became hallowed by it. The beasts gave up their inborn enmity and lived in peace. Patanjali, the great *Yoga* exponent, says: *Ahimsa pratishthayam tatsannidhau vairatyagah*. When the Yogi is established in Ahimsa, in his presence there is the giving up of *Vaira* or hatred. The trees around began to bear abundant fruits; new hermitages came up and people in it began to undertake worship and austerity.

In spite of all these, Parvati was not blessed with the end for which she was doing penance. So she decided to undertake more arduous and difficult tapas.

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It was a year-long torturous tapas; heat and cold she defied and subjected herself to the scorching five-fire tapas and stood freezed in cold waters during the wintry months.

Kalidasa gives us a touching picture; Parvati stood immersed in these cold waters with just her face above. The lake, which wore a bleak look because the falling snows had destroyed the lotuses, now appeared to have a lotus adorning it.

With such tapas she actually outdid the penances of all other reputed hermits and ascetics.

As if all this by itself was not enough, Parvati was subjected to another test before Siva could accept her finally.

He came as a Brahmachari, shining with the lustre born of a controlled life. It appeared that Brahmacharya itself had taken the form of the ascetic.

Parvati received this guest with ceremonious courtesy and honoured him. The young ascetic rested himself awhile and spoke. Then Kalidasa gives us a beautiful dialogue between the two: Siva in the disguise of a brahmacharin and Parvati. I will not give you the whole dialogue here as the letter is getting long already. I shall do this in my next letter.

The brahmacharin goes on telling Parvati that her desire to seek the hand of Siva in marriage is wholly unbecoming of a great lady like her and lists all the repelling qualities such as the garland of skulls, the snake, the ash-smeared body, and so on. After calmly and attentively listening to these accusations, she answers each one of them and points out that it is the ignorant ones who consider t as one given to inauspicious acti Her reply gives us a fine accou Siva, the Supreme lord. Kali conception here is of the hig order.

Parvati know that the attitud has towards divinity is a matte personal choice and taste. So concludes with the remark: "W let us put an end to this controve let Siva be such to you. As for my mind is wholly absorbed in H this attitude of total absorption in cannot be shattered by deroga comments."

Parvati notices that Siva (in disguise of an ascetic) is inte speaking again. Parvati mildly very firmly tells her *sakhi* to get this brahmacharin. A later *thou* makes her feel that it would be be for her to move away to some o place and avoid this person. So just steps aside only to find her loved Siva preventing her from move and holding her by the hand.

At last, the tapas of Parvati borne fruit. She beheld her Lord front of her. Like a river obstru in its course, Parvati neither co stay nor move; her whole fr shook and dewlets of perspiration peared on her body, indicating manifestation of love. Even as fruition of her desires occurred, felt fresh and completely relieved all the exertions of tapas.

I have given you a fairly long analysis of Kalidasa's poem, *Kum sambhavam*. Those of you w wrote to me asking me to sug some ways of engaging yours

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...ably during summer may do this ...k. Buy a copy of the Fifth canto ...*Kumarasambhavam*, with English ...lation or translation in any other ...guage known to you. Go through ...whole canto—it has 86 verses in ...during the summer holidays. Study ...rses a day and you will finish the ...e in about a month.

After studying the text, carefully do following exercises.

Make a list of all the words that the verses contain and put down their meaning and in bracket write in which verses they occur. This must be arranged in alphabetical order beginning with, अ.

Write down all the comparisons that Kalidasa has used. You know Kalidasa is reputed for his Upama.

You may also write down your impressions of the poem. I think this will engage you for quite a good part of the day and it is worth doing.

If you have more time and conveniences, read something about Kalidasa and the Kumarasambhavam and other works of his in *Histories of Sanskrit Literature*.

Anyway, after doing this you must ...e to me what you did and whether ...liked doing it and what difficul... you experienced and other things. The rest of the day you may spend ...ing the holidays, meeting rela... and friends and making others ...yourselves happy.

With best wishes for an enjoyable ...profitable summer vacation.

Yours affectionately,

MAMA

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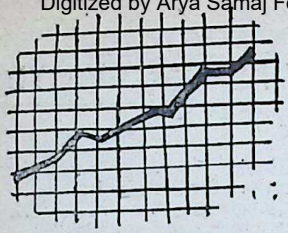

KNOW YOUR ECONOMY

INDIA has experimented with a novel tax known as Expenditure Tax. It was advocated by Prof. Nicholas Kaldor of the U.K. The idea was to curb expenditure by taxing it beyond a certain level. However, the tax has not proved successful both with regard to administration and collections which not even touched a crore of rupees in a year. ****

Since the number of assessees who pay direct taxes like income-tax are less than 3 million, i.e., less than half per cent of the population, the general public in our country is taxed indirectly. **

One of these indirect levies is excise duty, i.e., a tax collected at the point of manufacture, and passed on to the consumer, without his knowledge, with the price of the product. For instance, on every match box, about 3½ paise are collected by way of excise. Items of common use like tea, cotton, kerosene, petrol, vanaspati, cloth, electric fans, cement, radio, paper etc. are taxed in this manner.

In the Mauryan period, there was an excise duty on liquor and salt. In modern times, excise levy was first introduced in India in 1894. It was a levy on cotton yarn of finer counts.

* *

Some 50 years ago, the number commodities taxed was only two the revenue less than Rs. 3 cr When planning was introduced years ago, excise duty collection the Union Government were Rs crores. Today, about 90 items covered, and collections are Rs. 1,500 crores. In the 1970-71 B get, they are expected to be Rs. 1 crores.

The excise duty collections on so common articles of consumption 1969-70 amounted to:

Kerosene: Rs. 92 crores.
Matches: Rs. 27 crores.
Cotton Fabric and Yarn: Rs. 73 crores.
Tea: Rs. 24 crores.
Sugar: Rs. 85 crores.
Soap: Rs. 8 crores.
Rayon & Synthetic Fibres & Yarns: Rs. 80 crores

Another lucrative indirect tax sales tax. It is a tax on transactio The collections on this count various State Governments and Union Territories in 1969-70 amou ed to about Rs. 600 crores.

Sales tax is not liked by traders b cause of numerous complications difficulties. So, additional excise on those items collected by Un

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...ment and passed on to State ...ments in lieu of sales tax, is ...ted. However, State Govern-...s are generally opposed to this ...d because it deprives them of ...able tax.

...tertainment is also a source of ...ct tax to the Government. ...ggers and others contributed to ... Exchequer no less than Rs. 84 ...s in 1969-70.

...ustoms duties on imported items, ... on exports, are another important ...ce of indirectly collected revenue ... the Government. Over Rs. 415 ...s were collected in 1969-70 by the ...on Government.

Among the persons heavily taxed ... users of road transport. About ...00 crores were collected by State ...ments in last budget and an-...t Rs. 150 crores by way of ex-...e on petrol by the Central Govern-...ent.

Some economists are of the view ...t indirect taxes have added to the ...t of living of the common man. ...ir argument is that such taxation ... passed on to the public instead of ...g absorbed by the manufacturer ...use of the general inflationary ...ditions in our economy. ***

If indirect taxes become too heavy, ...n consumer resistance develops and ...e of the product declines.

France has successfully experiment-... with what is called the Value Add-...d Tax. It means, at each stage of ...ufacture, the value added to the ...duct is taken into account for taxa-...n purposes. This method is said ... be a more rational method of taxa-...tion.

□ □ □

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CULTURAL TRENDS & EVENTS

GERMANY did not lag behind in celebrating Guru Nanak's 500th birthday. German-India Society at Bonn took the initiative and its President, Adalbert Seifriz, described Guru Nanak as "another great son of India, who preached tolerance, love and brotherhood."

Prof. Hamm and Dr. Tilak Raj Chopra paid tributes to the achievements of the great Guru. Among the characteristics of Indian traditional life was the ability to foster new ideas and yet preserve the old culture, said Prof. Hamm. Dr. Chopra's observation was that Guru Nanak brought to the then anarchic and chaotic society a message of love, social service, and respect for basic values of life.

* * *

THE German Post Office issued a Gandhi stamp in pleasing green shade for 20 Pf. to mark the Gandhi Year 1969. Over 200 events were dedicated to Gandhiji during the year including seminars, exhibitions, lectures and radio and television broadcasts. Indian politicians and scholars were invited to Germany to lecture on Gandhism. The Evangelical Academy had convened a meeting on "Gandhi's Political Humanism in Present-Day Disputes." Research into Peace and Conflict with special reference to Gandhi's legacy is being intensified at the South Asia Institute at Heidelberg.

* * *

UNESCO has assisted a project of Marathi short stories being available in German. *The Tired Moon & Other Stories* is the title of the book, ... gulkar, Chorghade, Joshi and o... are represented in this German ... sion of Indian contemporary litera...

* * *

BOMBAY and Leningrad are ... cities; but another sister this ... from Germany has claimed to be ... lated to Bombay. It is Stuttgart, ... Bombay's Mayor, Sri J.K. Joshi, ... heartily cheered when he paid ... visit, accompanied by his wife. T... preceding Mayors, Dr. Leon D'S... and Dr. R.N. Kulkarni had paid ... to Stuttgart during their respe... terms of Mayoralty.

* * *

SANTA DARSHAN is an illustrat... book with multi-coloured portraits ... selected saints of India published ... Smt Sarala Shah, 15th Road, Bom... 54 (Price Rs. 5). It is indeed a tr... sure of the people of India, and ... woven round Mahatma Gandhi's ... vourite *bhajan* of Narsi Mehta, *Va... nava jana to tene kahiye.* Interlea... with the colour-portaits of saints ... Gandhiji's pictures in different po... On interleaved slips are words of w... dom in bold type, simple Hindi, ... even children to understand.

Here you meet Kabir, Meera, D... neshwar, Tukaram, Ramdas, ... above all, the great Shankarach... For devotion-minded persons, this ... an attractive gift to be always kep... at hand, for morning and even... prayers.

* * *

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...Without Comment

E Government has come to the conclusion that the *Padma Shri* award n to Sri Ritvik Ghatak need not be cancelled, as he had explained that d spoken irreverently about Mahatma Gandhi in a state of mental illness.

—*Y. B. Chavan,* Union Home Minister.

NSKRIT is the soul of India and should have its rightful place if it is to die out. With social and economic progress, we should pay equal ntion to our cultural progress also, and this is possible only if we accord Sanskrit the status it deserves.

—*Dr. Karan Singh,* Union Minister for Tourism and Civil Aviation.

E estimated expenditure on India's participation in the Expo '70 in Japan Rs. 195 lakhs. Taking into account the importance of the Expo, its matic concept and pattern of our display and the present level of ruling ces in Japan, the expenditure cannot be regarded as high.

—*Sri Chowdhary Ram Sewak,* Union Deputy Minister of Foreign Trade.

THERE has been a steep rise in the number of unemployed engineers during last four years. At the end of 1968, there were about 56,700 engineers employed, of whom 10,000 were graduates and 46,700 diploma holders. bout 53% of this unemployed number is attributable to the effects of reces- n and 47% to the increase in student admissions.

—*Institute of Applied Manpower Research,* New Delhi.

HE Union Government had to spend about Rs. 4.54 lakhs to defend writ ctions in the Supreme Court against the Bank Nationalisation Act.

—*News item.*

AM like Bharata of the *Ramayana* in my role as a "caretaker" during sident's Rule in the State. I am today reminded of the situation which s created when Sri Rama went into exile and his brother, Bharata, failed persuade him to return to Ayodhya. Thereupon, in one of the most ving passages in the *Ramayana,* Bharata said to Rama: "Please give me r sandals, which I shall place on the throne of Ayodhya and govern as a etaker in your name". —*Sri S. S. Dhavan,* Governor of West Bengal.

O modern country can solve its problems without investing more in people n in plants and guns. Higher education is a gateway to the success of onal development. Expenditure on education is therefore an important rm of investment. —*Lord Butler,* Master of Trinity College, Cambridge.

BOMBAY'S skyscrapers, like their prototypes in the West, are part of a monotonous architectural development.

—*Benjamin Schlanger,* American architect.

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Stories of King Vikramaditya

* * * * * * * * * * * * *

24. YAGYA SHARMA'S SON

The ghoul said:

"Your majesty! in the country of Kalinga there was a Brahman named Yagya Sharma, whose wife was Somadatta. She was very beautiful.

The Brahman began offering sacrifices, whereupon his wife gave birth to a beautiful boy. When he attained the age of five years, his father began teaching him the Shastras. At the age of twelve years he had finished the study of all the Shastras, and became a great scholar; and he began to be in constant attendance upon his father to help him.

After the lapse of some time the boy died, and in their sorrow for him his parents uttered loud cries of lamentation and wailing.

On receiving this new, all his kins-folk hastened thither, and fa the boy upon a bier, took him to the burning-ground; and there, began repeatedly gazing at and said to one another, "See! in death he appears beautiful."

They were uttering words these, and arranging the pyre, an ascetic was also seated there gaged in religious austerity. He, ing these words began to think to self, "My body has become very if I enter this boy's body, I can tise religious meditation with ease comfort."

Having thought thus, he entered body of the child, turned round, pronouncing the names of Ram (R ram) and Krishna, sat up as one up from sleep.

When the people witnessed they all returned to their homes astonishment; his father lost all sires for the world on witnessing marvel; first he laughed, then wept.

After relating so much of the the ghoul asked. "Say, your ma why he laughed, and why he we

Thereupon the king replied, ing the ascetic enter his body, and learning the art of changing own body for another he laug and through regret at having to his own body he wept, think "Thus shall I too some day have abandon my own body."

Hearing this, the ghoul went and suspended himself on that tre and the king, too, arriving clos his heels, bound him, put him on shoulder, and carried him away.

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Bhavan's Workers' Annual Meeting

FEBRUARY 22, 1970

PURPOSE

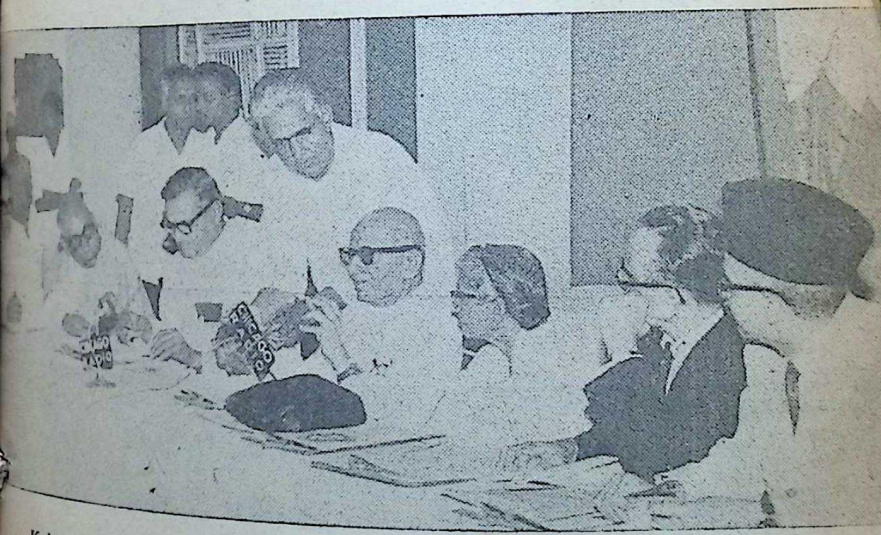
THE day following the Bhavan's 22nd Convocation, all the honorary and senior stipendiary workers of the Bhavan, both at the Centre and in the Kendras, met at 10 a.m. on Sunday, the 22nd February, 1970, at the Bhavan's Gita Mandir, in order to report, review, and take stock of the present position and then to plan for the future.

TWO SESSIONS

There were two sessions—in the morning from 10 to 12.30 a.m. with lunch at Kulapatiji's residence and in the afternoon from 3.30 to 5.30 p.m. Both the sessions were presided over by Kulapati Munshiji.

The meeting was attended by the Chairmen, Vice-Chairmen and Honorary Secretaries of the Bhavan's Kendras, Principals of the Colleges, Public Schools (Vidyashram) and other institutions of the Bhavan, and officers in charge of the constituent institutions in the Headquarters and in the Kendras, totalling about 100.

Kulapatiji expressed his great happiness at seeing congregated at the meeting, the large number of devoted workers of the Bhavan and expressed his hope that they would carry the torch of the Bhavan to every nook and



Kulapati Munshiji presiding at the Bhavan's Workers Annual Meeting. Sitting to the right of Munshiji are Sri Jaisukhlal Hathi, Chairman of Bhavan's Delhi Kendra and to the left Smt. Lilavati Munshi, Justice Sri P. N. Bhagwati and Justice Sri K. R. Gopiyallabhadas Dangar.

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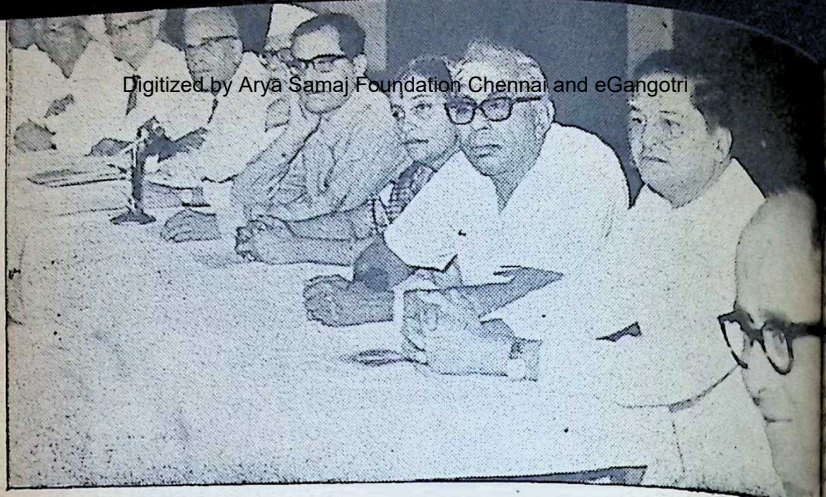

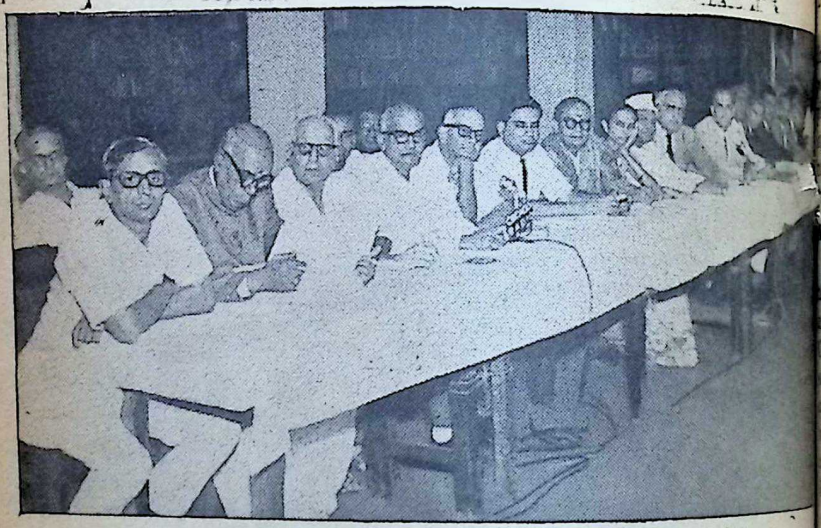

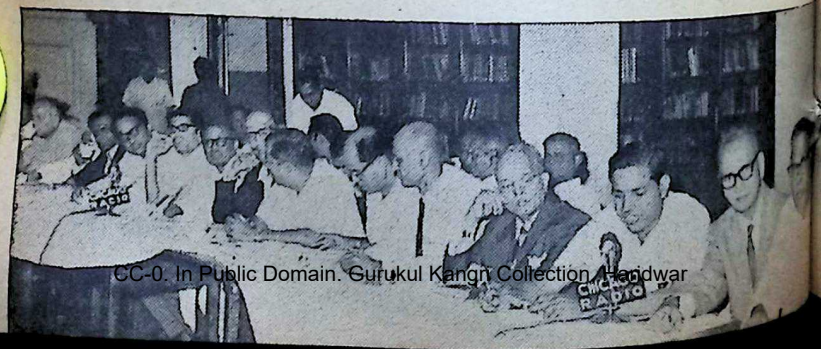

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...22, 1970

...of the motherland, and also ...de India.

...apatiji's benedictory welcome ...followed by self-introduction by ...of the participants.

...ENTATION OF REPORTS

Thereafter commenced the presenta... of the reports of the activities of ...various Kendras and institutions, ...ch indicated that it was a year of ...factory work and progress, though ...e Kendras, like the one at Hydera... could not make headway owing ...the unsettled political situation. The review of work followed the ...s of the printed and published re... and almost every Kendra em...sised the importance of conduct... Sanskrit and Gita Classes, which ...throughout the year proved to be ...popular everywhere.

...E TRIPLE PLAN

Before discussion on the reports was ...en up, for the sake of convenience ...effectiveness, Sri Jaisukhlal Hathi, ...irman of Bhavan's Delhi Kendra, ...gested that the participants should ...fine themselves to the four points ...ferred to by Kulapatiji in his wel...e speech at the Convocation. (*See ...avan's Journal of March* 22, 1970—...es 14 to 17.) Of these, since the ...k was well on hand with regard ...the third, namely translation and ...lication of the *History and Cul...e of the Indian People*, the sugges...s and discussions were restricted ...the other three points, viz:

1. *Building up a cadre of young ...en and women, who would become ...ambassadors of Indian Culture.*
2. *Furthering the cause of Saral Sanskrit and Gita studies.*
3. *Preparing Text books for Indian Culture Courses.*

Most of the suggestions put forward reflected careful study of problems based on experience and there was unanimity amongst members on many of them.

The suggestions and the results of discussion may be conveniently summed up under the three heads under which they were discussed.

1. *Building up a cadre of young men and women*:

Since the building up of a cadre of young men and women was the rock on which the edifice of Bharatiya Vidya could be securely built, much serious thought was given to the subject. It was noted that a beginning in this direction had already been made in the Headquarters where students studying for B.A. and M.A. in the Bhavan's Colleges are simultaneously given facilities to take up the Acharya Course in Sanskrit in the Bhavan's Mumbadevi Sanskrit Mahavidyalaya and *vice versa*. It was thought that a beginning for specialised intensive training of such students, even with a dozen or two, should be made and the training of a hundred persons of the right calibre in two or three years would be a great achievement.

The training of such a cadre presents many problems. Firstly, the right type of teachers who would give them the necessary know-how in Indian Culture and inspire them to undertake the work has to be found. Since the services of such able men and women could not always be had throughout the year, it would be advantageous to have Summer Camps where the trainees could live with

...— *Views of Bhavan's Workers' Annual Meeting in session.*

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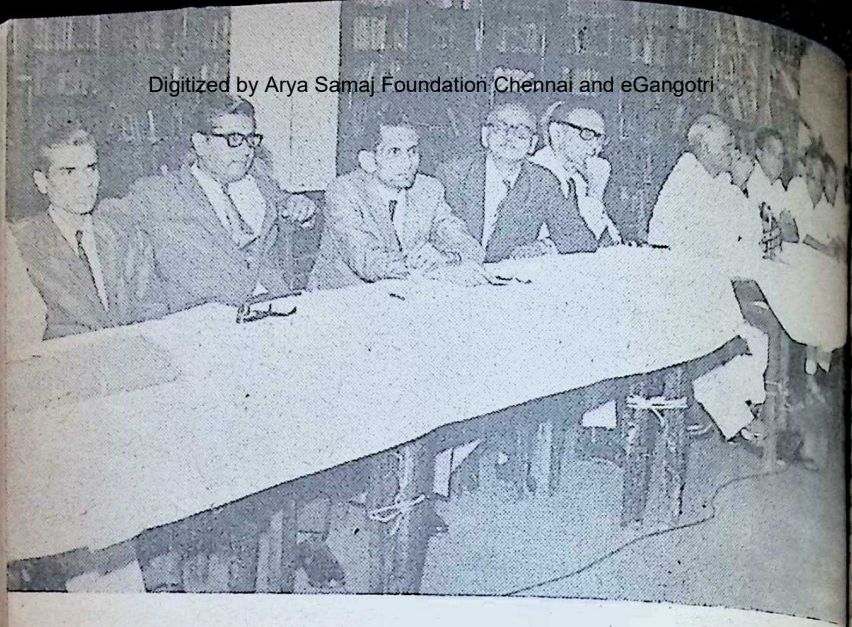

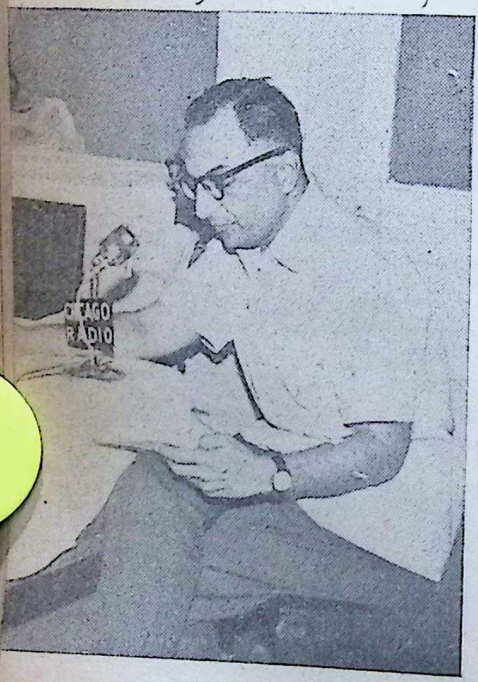

on. Justice Sri B. J. Divan, Vice-hairman of Bhavan's Gujarat Kendra, dressing.

Sri M. P. L. Sastry, Hon. Secre Bhavan's Bangalore Kendra, pr Vote of Thanks.

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..teachers for a stipulated period ..receive intensive training and in..tion for their future work. The ..adopted some years ago by ..Ramakrishna Mission in Mysore ..Bombay had proved successful ..it was suggested that such a course ..be followed by the Bhavan with ..le adaptations. Such a training ..proposed the preparation of a ..l of Instruction, the mapping ..of areas of study in Indian Cul..and the sort of accent that has ..given to these.

..mming up the discussion, Srimati ..vati Munshi suggested that greater ..ght be given to the matter and ..prints drawn up for making ..Summer Camps a practical pro..ion. It was suggested that the ..ras could conduct Summer ..ools of Indian Culture and this ..ld attract many interested in In..n Culture and thus serve as a base ..further exploration, for intensive ..k. The *Shibir* plan, which Kula..ji had implemented in Bombay, ..commended for adoption in other ..dras as well.

..*Propagation of Sanskrit and ..Studies*:

..eryone was agreed that there was ..d for the promotion and propa..on of Saral Sanskrit, Shastraic ..skrit and Gita studies. Every Ken..officer pointed out with convin..proof that there was a growing ..d for such work as the residents ..the place were constantly making ..uiries. Wherever classes had been ..rted, the response was heartening ..d good and it was therefore neces..y that steps to make the most of ..the situation should be taken.

The suggestions that emerged were very practical and timely. It was suggested that the text-books prepared should be revised and re-edited, wherever necessary, so that the student would, after a period of study, feel confident that he or she had learnt something and also feel inclined to pursue the studies. A step in this direction would be the preparation of *Teacher's Manuals* for these texts so that in all the hundreds of centres throughout the country there may be at least the teaching of something that is a minimum with respect to these texts. Secondly, a drive to establish more centres for the study of Sanskrit must be made and every locality should be looked into for its potential in this direction. It was also felt that this in itself would not be adequate, for there still would remain a large section who cannot, though they are anxious to, attend regular classes. For them the answer was a well-organised postal tuition.

Side by side with these activities of organising classes, other activities which give a fillip to Sanskrit studies should be undertaken. Inter-School or Collegiate Sanskrit dramatic contests, elocution and other contests would certainly make people aware of the possibilities of Sanskrit and encourage its study. These should also be taken up as activities for the work of propagation of Sanskrit.

3. *Text-books on Indian Culture*:

The last of the objectives to be discussed was the preparation of text-books on Indian Culture. There was unanimity of opinion regarding the need for the preparation of such text-books. They had to be prepared not

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only in English but also in the regional languages. Some members felt that these should be prepared by persons who are intimately acquainted with the students for whom such graded texts are being prepared, lest these should turn out to be unsuitable. Another suggestion was that a Cultural Manual for Teachers should be prepared so that the teachers may derive needed material for their own use. Such a Manual would enable these teachers to elaborate on the contents of the text-books. It was also suggested that a special orientation course for these teachers be held during the summer vacation.

OTHER SUGGESTIONS

After discussing the three objectives at great length, some time was also devoted to other points not covered under these but felt to be important for the cause of the Bhavan. The following suggestions were made regarding these topics:—

1. Provision of a metallic badge to all Life Members of the Bhavan, bearing the Kulapati's facsimile signature, on the model of the Rotary and the Lions Clubs.

2. Periodical meetings, in each Kendra, of its Life Members so as to provide occasion for them to take a sustained and continuous interest in the Bhavan.

3. Creation of an inter-national wing of the Bhavan, which should frequently invite foreigners, especially students from foreign countries, to the Bhavan.

4. A familistic bond among the members of the Bhavan, to be created and strengthened by their collectively devising means to provide for one another in times of sickness and debility.

5. Methods to recognise and claim the basic goodness of the members to promote amity and fe feeling.

6. Organisation of an inter-c giate elocution competition comp ing all the Bhavan's Colleges in ral Kendras.

7. Establishment in the Ke of a Bhakti Sangeet wing of the Kendra on the model of those Bombay and the Madras Kendra building up of a Library of Gra phone Records relating to it.

8. Steps to obtain recognition f Government and Press establishm for the Bhavan's Diploma in Journ ism.

9. Creation of facilities in all B van's educational institutions to the youth in good behaviour.

REFERENCE TO RECEPTION KULAPATIJI AT DELHI

Towards the end, Shri Hathi referred to the Reception accorded Kulapati Munshiji last year in D which was hosted by a cross sec of all the cultural and political in ligentsia of India, testifying to the u versal esteem in which Munshiji held. At that function, the Presi of the Union honoured him with *Tamra patra* signifying the nation's cognition of his services for Indi Culture.

VOTE OF THANKS

The meeting terminated with a vo of thanks to all the participants, pro posed by Sri M.P.L. Sastry, Hon Secretary of Bhavan's Bangalore Ke dra and devout prayers for Kulapati long life, health and strength to guide all the workers of Bhavan.

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Notes & News

BHAVAN'S COLLEGE OF ARTS & COMMERCE, AHMEDABAD.

In the Inter-Collegiate Competition, Ahmedabad, in which 26 colleges in the city participated, the folk dance item presented by Bhavan's Ranchhodlal Acharatlal College of Arts and Commerce won the first prize. This dance item also won the first prize in the Inter-Zonal Competition organised by the Gujarat University. The dance group has therefore been selected to repeat their performance at the Udaipur University, Rjasthan to represent the Gujarat University under the Inter-University Cultural Exchange Progamme.

In the English Elocution Competition of 26 colleges in Ahmedabad, the Bhavan's College of Arts and Commerce also won the fist prize.

DR. JAN FILIPSKY:

DR. JAN FILIPSKY of the Oriental Institute, Czech Academy of Sciences, Prague, paid a visit to Bhavan's Mungalal Goenka Institute of Post-Graduate Studies and Research, on 4th March, 1970. The distinguished visitor discussed the progress of Indological studies in India, and in particular, about Mohen-jo-daro and Harappa civilisations. Dr. Filipsky expressed his appreciation of the sustained efforts of the Bhavan in the field of Indology and suggested that the Bhavan would do well to extend its activities in this field outside India.

SAMSKRITIK VIKAS YATRA

ON February 23, 1970, Bhavan's Samskritik Vikas Yatra to Kathmandu (Nepal) for darshan and worship of Lord Pasupatinath on the holy Mahasivaratri Day on March 6, 1970, commenced with a party of 15 yatriks. This is the fourteenth yatra—pilgrimage tour to famous places of historical and cultural interest—conducted by the Bhavan since the year 1964.

The itinerary of this yatra included visits to the Tristhali Kshetras of Prayag, Kasi and Gaya, the famous centres of Buddhist pilgrimage at Saranath, Bodh Gaya, Nalanda and Rajghir, religious centres at Ayodhya, Mathura Brindavan, Hardwar and Rishikesh and several other places of national importance like Delhi and Agra.

The fifteen yatriks forming the party, hailed from all parts of India, including seven ladies. There were four from Bombay—Sri Manilal T. Shah, Smt. Laxmi H. Shah, Smt. Sobhana Ramesh Shah and Smt. Sharda O. Gheevala; three from Poona—Sri D. H. Parekh, Smt. K. H. Parekh and Smt. Sunderbai Padwal; one from Jodhpur—Sri Bhopal Chand Lodha; three from Mysore—Sri P. Vittoba Setty, Sri P. Virupanna Setty and Smt. P. Ramakka; two from Udipi—Sri K. Raghavendra Baliga and Smt. Girijabai R. Baliga; one from Mithapur—Sri P. D. Trivedi and one from Tiruchirappalli—Sri C. P. Ramaswamy.

Before departure on their pilgrimage to Kathmandu, the yatriks were accorded a farewell at the Bharatiya Vidya Bhavan on 23rd February, 1970, when Kulapati Munshiji and Smt. Lilavati Munshi wished them all bon voyage and conferred their blessings. Prof. J. H. Dave, Hon. Director of the Bhavan bidding them farewell, said that they should derive benefit by their holy pilgrimage to all the places covered by the yatra, which were embodiments of the cultural heritage of India.

On their reaching Varanasi on 26th February, 1970, the Yatra party was accorded a Reception by Sri Prabhat Ranjan Sah, Secretary, Jijnasu Mandal. Padma Bhushan Dr. B. L. Atreya, eminent philosopher, who presided at the function, told the pilgrims of the great cultural spiritual value of Indian

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Culture, which distinguishes it from the other cultures in the world, and said that throughout the history of Indian civilisation, Varanasi (Kashi) was spoken of highly. The pilgrims were then entertained with a programme of music by well-known musicians of the Music College of Banaras Hindu University.

DR. DANIEL LERNER:

DR. DANIEL LERNER, Ford Professor of Sociology and Specialist in Communication, addressed the students of the Delhi unit of Bhavan's Rajendra Prasad College of Mass Communication on 5th February, 1970.

The topic of his lecture was "Communication and Public Oponion". Making a historical survey of the subject, Dr. Lerner dealt at length with the evolution of communication media like Printing, Radio and T.V. He pointed out how because of these various media there was increased individual participation in the affairs of the society. He remarked that the modern communication media had an important role to play in the formation of sound enlightened public opinion in India.

GITA JAYANTHI

THE Mysore Education Society, Bangalore, celebrated Gita Jayanti as a part of their Annual Gita Yagna. Justice Sri A. R. Somanath Iyer. Former Chief Justice of Mysore High Court, presided over the celebrations and gave away the prizes. Inter-Collegiate Gita recitation and essay writing competitions, both in English and Kannada, were conducted as part of the celebrations, besides discourses on *Bhagavadgita*. The competitions were open to all students of Bangalore University.

SREE RAMA SAHASRANAMA KOTI ARCHANA

In connection with their 52nd Rama Navami Celebrations, scheduled to be held from 6th April to 11th May, 1970. the Sree Seetha Rama Bhakta Sabha, Trivandrum, will perform Koti Archana of Sree Rama Sahasranama. Devotees wishing to have the archana performed on their behalf may send specified donations, which will go towards the construction of a Sree Seetha Rama Kalyanamandapam in Trivandrum for the benefit of the public.

Details of donations fixed for the Archana are:

One Sahasranama Archana	Rs. 1[illegible]
Family Archana (five) ..	Rs. [illegible]
Dasa Sahasrarchana (Ten)	Rs. 1[illegible]
Avaruthi Archana (one round)	Rs. [illegible]
Avaruthi Dwaya Archana (Two rounds)	Rs. [illegible]
Laksharchana	Rs. [illegible]
Udayasthamana	Rs. 10[illegible]
	Rs. 15[illegible]

Devotees may send their donations to the Treasurer, Sree Seetha Rama Bhakta Sabha, 1st Puthen Street, Trivandrum-[illegible]

SRI BHAILALBHAI PATEL

WE regret to record the death, in Ahmedabad, on March 31, 1970, of Sri Bhailalbhai Patel, an ardent patriot and an outstanding statesman. He was 82.

Sri Bhailalbhai would be remembered for his valuable services not only in upholding democratic traditions in political life, but also for his work in

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the field of education and for his devo-
on to the cause of the agriculturists and
the poor people. He was the moving
spirit behind the building up of the Ru-
al University at Vallabh Vidyanagar,
the first of its kind, in 1952. He became
the first Vice-Chancellor of the Sardar
Patel University, established in 1955.

Paying his homage to this noble patriot, Kulapati Munshiji said:

"In the sudden demise of Sri Bhailal-bhai D. Patel, popularly known as 'Bhaikaka', not only Gujarat but the entire nation has lost a courageous, in-defatigable and dedicated leader of great vision and organising ability. He had made a name for himself as an Execu-tive Engineer of exceptional ability in the service of the old Bombay Govern-ment. The Sukkur Barrage and other ir-rigational developments in the then Pro-vince of Sind owed their success largely to his brilliant work as the Engineer-in-charge.

"After retirement, he settled down at home and gave shape to the vision of Sardar Patel to have a composite Uni-versity in those then backward regions of Central Gujarat. It was chiefly due to his dynamic energy, untiring drive and selfless service and organising genius that the University, christened *Sardar Patel University*, and the township of Vallabh Vidyanagar came into existence.

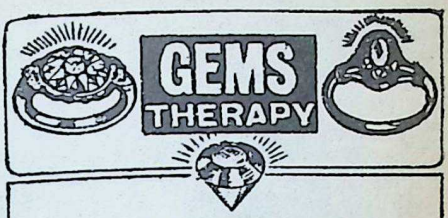
"Sri Bhailalbhai's role as a politician was equally noteworthy. To him goes the credit of providing a real and con-structive opposition in the Legislature, so essential for the successful functio-ning of the democratic apparatus."

In the death of Sri Bhailalbhai Patel, Gujarat has lost its most distinguished son after Sardar Vallabhbhai Patel.

SRI NANIK G. MOTWANE

WE regret to record the death, in Bom-bay on 12th March 1970, of Sri Nanik Gulanchand Motwane, veteran freedom fighter, selfless patriot and social worker. He was 68.

It was the spirit of the freedom fighter in him that made Nanik plunge into the Congress Movement. A humble volun-



All these Gems from mines, besides their charming appearance, are considered to have remarkable influence through "COSMIC-RAYS" and attract prosperity in life to a particular person, by wearing a suitable Gem and big literature is written on the "GEMS-THERAPY" by big professors praising these Gems.

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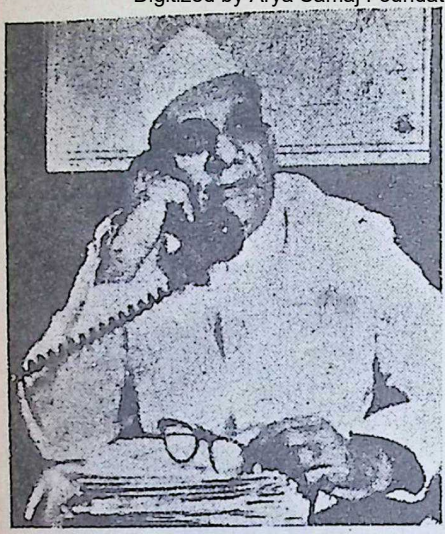

teer in the Congress, Motwane saw Mahatma Gandhi moving from platform to platform to address meetings in one and the same place to enable his weak voice to be heard by record gatherings. This touched the heart of young Motwane, who devoted himself to devising and developing the "Chicago Radio" loudspeaker system, which later became part and parcel of the country's freedom movement.

A selfless, silent and devoted worker, who never wished to gain any prominence or position, he moved along with Gandhiji, Nehru, Sardar Patel, Netaji Bose and other national leaders and played a vital part in helping them spread their message through the indigenously developed sound system. He was jailed and persecuted by the British during the "Quit India" movement.

Born at Larkhana, Sind, he had his early education at Karachi and came to Bombay in 1919 along with his father, the late Sri G. C. Motwane. After Partition, he was responsible for receiving and rehabilitating refugees and devoted himself to the uplift of the needy. He took over at the helm of affairs of Motwane Private Ltd. during the post-independence period—the most difficult one for industry in a country which was striving hard to surge forwad towards progress and growth. He steered the Company through all tribulations to achieve national status.

He was a Rotarian, a Justice of the Peace and an active member of many social welfare and service organisations. In his outlook on life, his philosophy and in all practical affairs, Nanik was interested only in service, never in self. All that he did was for the Nation and for those who needed his help, guidance and cooperation. For himself he wanted nothing and asked for nothing.

RAMAKRISHNA VEDANTA SOCIETY, JOHANNESBURG (SOUTH AFRICA)

THE Ramakrishna Vedanta Society which has been formed by Indian residents at Johannesburg in South Africa with the object of preserving Indian Culture, has taken up the construction of a Lakshmi Narayan Temple in the Indian township of Lenesi, about 20 miles from the City of Johannesburg. The building, besides housing the temple will also have a Hall and a Library to cater books in Gujarati, Hindi and English.

The Society also runs a Children's Club and a Youth League for instilling in the younger generation of Indians in that part of the world the greatness of Indian Culture and heritage.

HAVERO INDUSTRIES

FOR the first time in India, two different types of Leak-Proof Hearing Aid Batteries will be available in the near future. Manufactured by Havero Industries Ltd. under their brand name of *Tudor*, these batteries are expected to arn some foreign exchange. This information was given at a function in Bombay, by Sri R. V. Kodikal, Chief Executive of the Company. Sri S.L. Kirloskar was the Chief Guest and Sri M.L. Apte, Chairman of the Company presided over the function.

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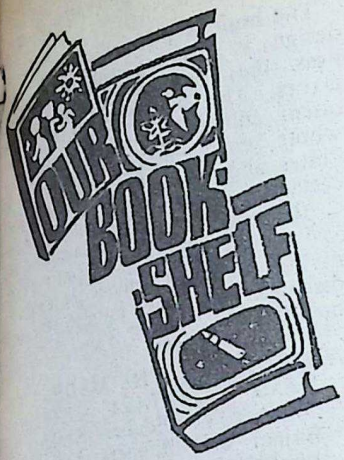

INDIAN MARKET LAYOUT (Marketing Guide) Vol. I, Maharashtra—A Unique statistical guide for the Pharmaceutical and Cosmetic industries. Editor: C.K. Sitaram. Publisher The Indian Market Surveyors, 106, Modi Street, Fort, Bombay-1, 1970. Price: Rs. 30.

COMMENTING on the discomfiture of the Red Indian who found that his baskets were no longer bought, Henry David Thoreau in his *Walden* observes shrewdly: "it is not enough for the Red Indian to make baskets but to make such things which the other would think worth his while to buy."

These words apply with great significance to our Indian situation; and the *Indian Market Layout*, a most timely publication, will help the Indian manufacturer out of the difficulty by showing him 'markets' where people do feel that it is worth their while to buy these goods. Recently, there has been a spate in these studies and market surveys and researches have been carried out and are being carried out with great enthusiasm. Their value and importance may be gauged from the fact that Market Research as a subject has found its way into academic fields too

Sri Sitaram has brought out a unique book dealing with the Layout of the Market as it is in Maharashtra. Of course, the Market Survey and Layout under review is restricted to the Pharmaceutical and Cosmetic Industries only. Even with this delimitation, it is a book of respectable dimensions and intrinsic value. It is the first of its kind in India and something which has been long awaited.

It begins by a district-wise enumeration of the data with respect to geographical extent, demographical details such as places with a population over one thousand and so on, the number of Banks, medical facilities in the form of dispensaries, hospitals etc., practising doctors of various categories—integrated, Allopathic, homeopathic, Ayurvedic and Unani—and whether postal and transport facilities are available. The author then moves on to the more detailed enumeration, village by village, in every taluka of every district in a consolidated form.

The data has been based on first hand sources like the Census Report, 1961 etc. and as such they are trustworthy. Further, as the editor himself says, the Layout has been prepared from first-hand and reliable sources and from a survey conducted by The Indian Market Surveyors.

Abbreviations used have been earlier explained and the statistical information can be very easily read, understood and used by the persons to whom it is meant and it does not presuppose any technical knowledge or training on the part of the reader.

In passing, we may also mention that the numerous blanks under such columns as Medical facilities, Hospitals, dispensaries and P.H.C. make us ruminate over the fates of our countrymen in far-off villages where no facilities are available. We are sure that with a proper explanation made possible by this Layout, these conditions will disappear and sweet relief will come also to those in remote villages.

Dr. S. Chandrasekhar, Union Minister of State for Health and Family Planning has, in his Foreword, pointed out that the Layout should be useful, now that health services have been introduced in villages and that the concerned industries could make the most of the information presented here.

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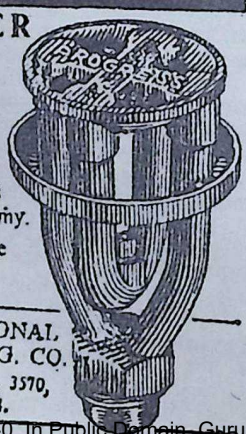

The book is well got-up and the cover design is arresting with its suggestiveness, the printing clear and free from errors. The Publishers promise subsequent editions for other States; and a whole complement of books on all States and on many more aspects would certainly be of great help. The indices at the end are well prepared and they assist the reader in getting at the information he needs without the need for a disconcerting look through the entire book.

JOURNAL OF THE MADHYA PRADESH ITIHASA PARISHAD Number V. Editors: Krishna Datta Bajpai and Birendra Kumar Singh. Published annually by the Madhya Pradesh Itihasa Parishad. Price Rs. 15.

THE Managing Editor's Bowsprit explaining dispassionately the five year delay in bringing out the fifth number after the fourth is a sad reflection on the lack of historical sense among the Indians. In the past, this has wrought sufficient damage to the country because its citizens have had to content themselves with traditional accounts of her great heroes and master minds. But what is surprising is that, when a band of selfless scholars are doing their best to place before the public interesting details of India's past, there is little encouragement to such Journals.

The *Madhya Pradesh Itihasa Parishad Journal* deserves careful reading. In general, it might be stated that most of the articles bring the glorious past of India into a meaningful relationship with the present. Hence, they escape the common reader's censure that specialist Journals of this sort are more for the initiated and the devoted student of the subject than for him.

Sri J.P. Joshi in his *Late Phase of the Harappa Culture* shows by an analysis that the so-called Indus Valley Civilisation is no longer a culture delimited to a few geographical regions and it lends full support to the prophetic remark, "under the jejune archaeological accumulations of the Harappa Culture lies concealed one of the greatest name-

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...s cultures of the Western Asia."

Sri R.N. Misra's *The Dynamic Mandala* deals with the theory of balance of Power as it is found enunciated in the earlier texts on Polity in Ancient India. Making an analysis of the various texts such as the *Arthasastra* of *Kautilya, Vishnudharmottara* and the *Agnipurana, Kamandaka* and others, the author still valid the Mandala theory remains still valid if we re-interpret it to exclude geographical propinquity and consider the *Vijigishu* in a slightly altered sense. The article is interesting reading to everyone, for it applies the Mandala theory to the Indo-Pakistan conflict and categorise the various states that were involved in this by the terms used: *Vijigishu, ari, arimitra, udasina Madhyamana, Parshnigraha* and so on. It is a very admirable analysis of the political situation arising out of this conflict, and the ancient Rajaniti referents used are quite in keeping with the genius of our land. More such studies should enable the common man and the leaders in India to understand better the mind and character of the Indian nation and to devise polices in tune with them. Incidentally, the article makes interesting commentary on our so-called non-alignment policy by exposing the inevitable alignment in all statecraft, and subjection to fire dreamy utopian idealism behind some of our moves.

In Search of Three Cities by Prof. H.D. Sankalia discusses the question of *Tripura*, which in mythology Shiva is supposed to have destroyed. In the West, the Biblical references have all been studied in great detail and the earlier remains of civilisations, like the Trojan, have engaged the attention of scholars. It is heartening to note that our scholars are devoting their energies to unravelling the old mythological references and giving them credible historical status.

Sri S.R. Sharma's *Impact of Islam on the Saints of Maharashtra* reveals the inherent greatness of the Maharashtra leaders who devised necessary instruments to meet the threat from Islam. The fort was not just a military device but protected the life, liberty, honour and culture of India. Further, the Maharashtra saints were truly beyond all narrowness for they came from every section of society, high and low, and preached a religion and way of life which was neither sectarian nor provincial.

There are many other interesting articles: *Betel Chewing among early Indian Muslims, Early Antecedents of Home Rule in India, Recent discoveries in Afghanistan* and others which are mentioned here as a reminder to the reader that every article is worth a careful perusal as in a short review no justice can be done to every one of them. The comments have been on randomly selected pieces and hence no charge of invidiousness.

A short bio-data enlightens the readers about the contributors: Jagat Pati Joshi, Krishna Datta Bajpai, Udai Vir Singh, V.V. Rao, R.C. Agrawal, Ram Kumar Dixit, B.N. Mishra, Radhey Sharan, Hasmukh Dhirajlal, Sankalia, Sripada Ram Sharma, Syed Hasan Askari, Mrs. Shobhana Laxman Gokhale, Gopinath, Raj Kumar Lal and Agarchand Nahta. A Select List of Research Papers published in the previous numbers of the Journal, a List of the Members of the Madhya Pradesh Itihasa Parishad, and a Directory of Research work in the various universities of Madhya Pradesh, Foot-notes and Bibliographical material at the end of each article and uniform practices in text-editing give the Journal the scholarly bearing that such Journals need besides being very useful to the initiated readers of such subjects. Printing and the get-up are satisfactory and the plates illustrating the Archaeological articles printed on art paper are good.

MANORAMA YEAR BOOK (English) 1970. Fifth Year Publication. Published by Manorama Publishing House, P.B. No. 26, Kottayam-1, Kerala, Price Rs. 10.00, pp. 720.

THE ... has made such rapid progress in the realm of know-

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ledge makes an exacting demand on the compilers of a Year Book. The various categories of readers seeking enlightenment in it look for information from the invisible microbes to the million-million-light-year distant stars and nebulae. Between these two extremes lies information hardly capable of being encompassed within the two covers of any respectable-sized book. The difficulty is further increased by the fact that ideas, facts, theories and assessments undergo such a rapid metamorphosis that one finds almost being outrun by these.

The Year Book, particularly the ones published in India have always made a compromise between an Encyclopaedia and the Year Book concerning itself with the facts of the day. This compromise is both healthy and desirable as the ordinary reader hardly has time to go to a scholarly encyclopaedia for his needs. Further situations often arise in the lives of people which force them to seek out some knowledge easily, with less expense both of money and time. Naturally for such readers who are in abundance the Year Book of the sort that Manorama Publishing house has brought out is the ideal one.

Divided into four sections, as the Year Book is, it covers the above vast range. The listed contents run to 21 pages and approximately contain 2400 items on which information is provided

The first section provides the reader with information regarding the World, the earth, evolution of life, Milestones of History, Religions, Languages, Population, Mineral Wealth, Agriculture and Food, International Organs, Continental Organs, Military Alliances, Nations of the World, Colonies and Dependencies, Heads of States, and a Gazeteer of the World. The Milestones of History deserve comment: unlike the old Histories where the world was more or less synonymous with the Western world and all references to Asian countries were generally overlooked, such is not the case here. Great care appears to have been taken to make these statements quite up to date with the recent discoveries and advancement of knowledge in each field.

The Second section gives us a glimpse of the Outer World. It provides useful information concerning the Universe, mostly astronomical and astrophysical and a great deal about the conquest of space which is the talk of the day. Landmarks of Astronomy gives a historical account of the subject of Astronomy.

The third section dealing with India is very exhaustive, every aspect geographic, geological, social, religious, political and economic, the law and the constitution, the government, State and Central, the various Administrative and other machinery, Landmarks of India, History, Commerce, Business, Exchange, Banking, Labour, Health, Welfare, the Railways, the other modes of transport, Education and Research and almost everything that one or the other needs sometime in his day-to-day encounter is found listed and explained. This section is likely to be the most useful one for the great majority of readers and it is well written, authentic and quite engaging and readable. As the Editor affirms each article is written with an outline followed by critical comments for the benefit of the general reader. The expert and the initiated reader are not totally ignored for the latest statistical data is also given in each case.

Although these three sections as they have been planned would have left no scope for a fourth, yet the fourth section under the title General Information gives items which are generally more often consulted. In passing we may mention one sub-head under this—Administrative personnel.

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—R. A. Kathpal

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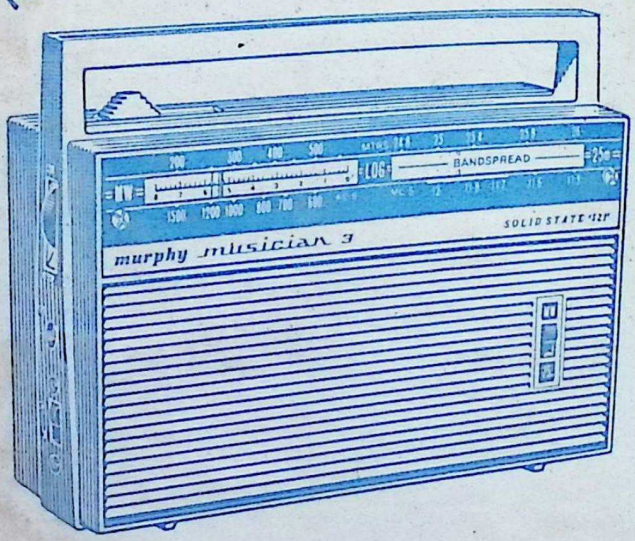

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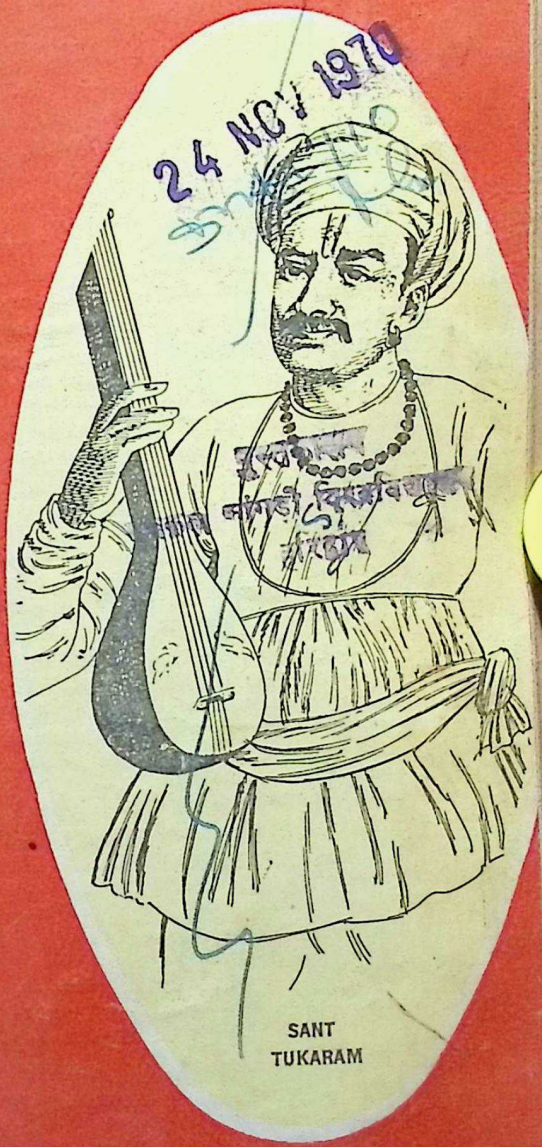

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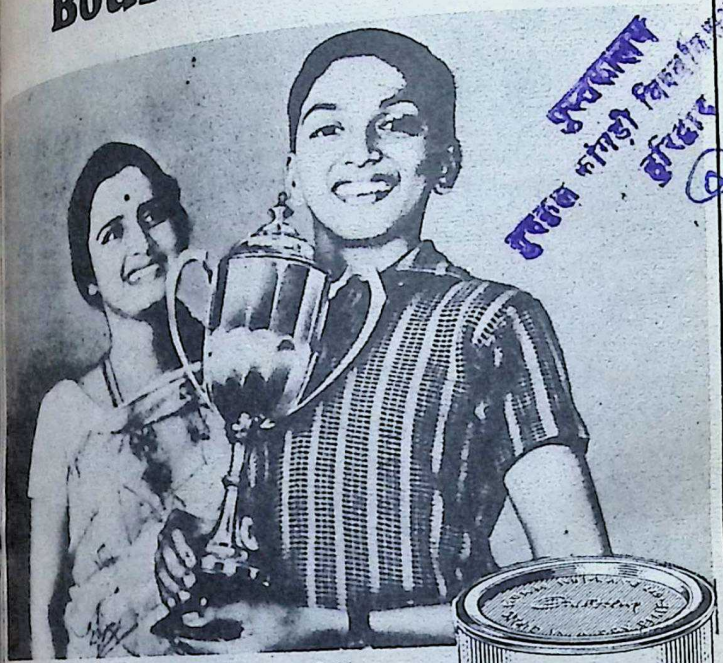

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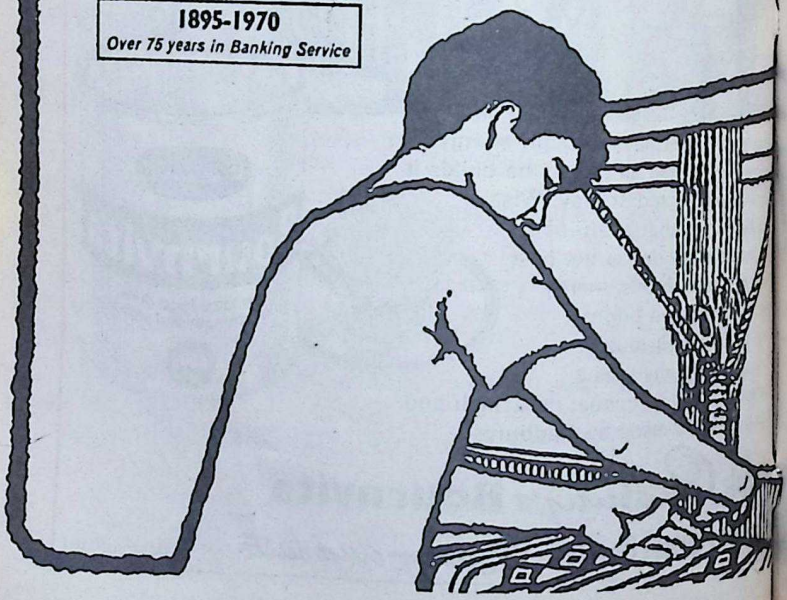

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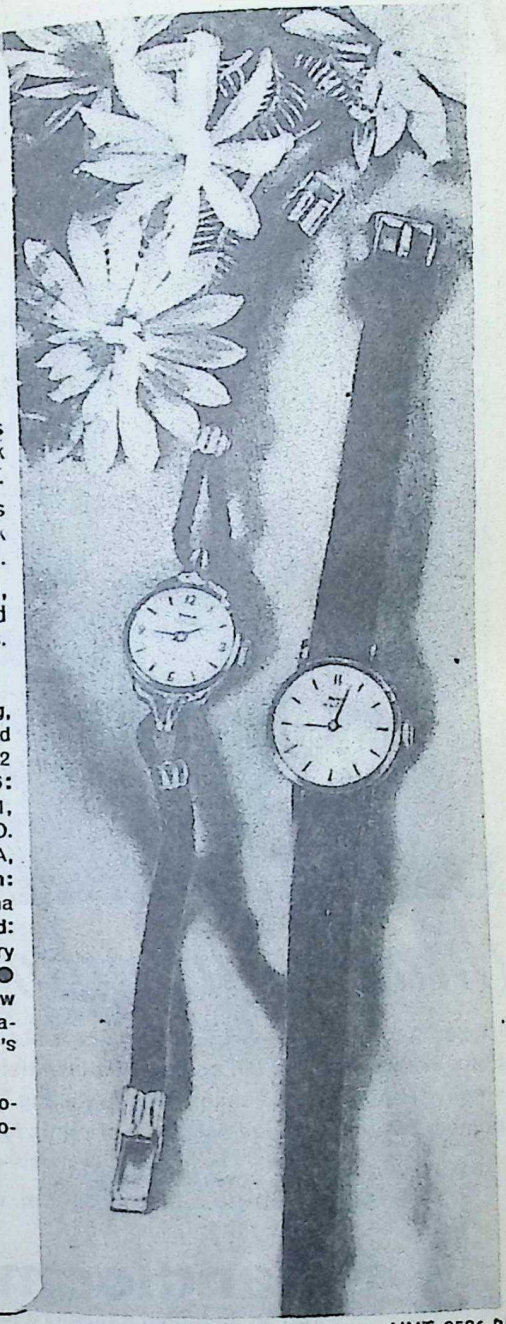

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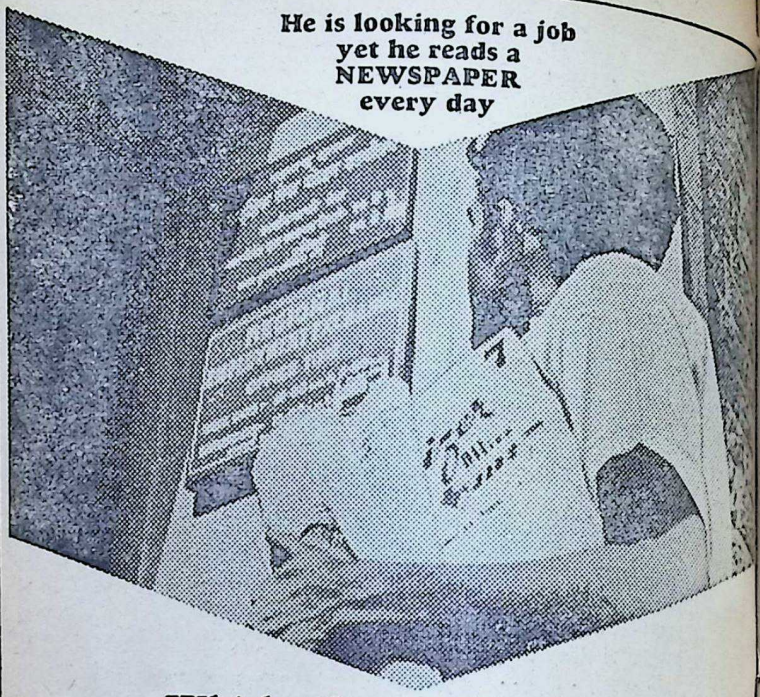

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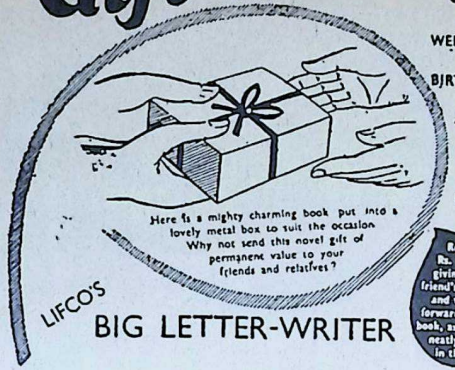

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side

—Rigveda I-89-1.

BHAVAN'S JOURNAL

PRAYER TO LORD SOMANATHA

हृदि स्थितं चिन्मयमात्मवेदिनः
समाधिमास्थाय विलोकयन्ति यम् ।
स चित्तसन्तापमपाकरोतु वः
स्तनन्धयः श्वेतमयूख भूषणः ॥

"Those who have realised the Atma after attaining the Samadhi see Lord Siva as All-Consciousness seated in their heart. May this Lord who has the ornament of the crescent moon remove all your worries afflicting the mind !"

—*Cintra Prasasti of Tripurantaka, Verse I.*

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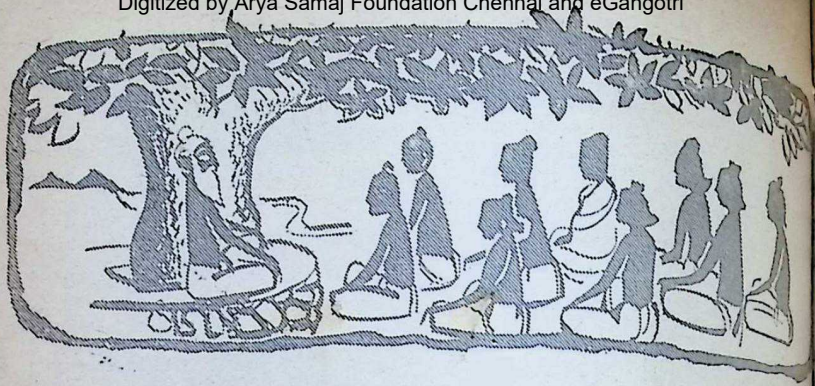

सहनाववतु। सह नौ भुनक्तु। सह वीर्यं करवावहै।
तेजस्विनावधीतमस्तु मा विद्विषावहै। ॐ शान्तिः शान्तिः शान्तिः।

ADHYAYANA SLOKA—3

TEXT

निन्दन्तु नीतिनिपुणाः यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम्।
अद्यैव वा मरणमस्तु युगान्तरे वा
न्याय्यात् पथः प्रविचलन्ति पदं न धीराः॥

TRANSLITERATION

nindantu neetinipunah yadi va stuvantu
lakshmeeh samaavishatu gacchatu va yatheshtam
adyaiva va maranamastu yugantare va
nyayyat pathah pravichalanti padam na dheerah.

WORD-FOR-WORD MEANING

nindantu=let (them) blame, *neetinipunah*=adepts in the science of ethics or polity, *yadi vaa*=or (even if), *stuvantu*=let blame, *lakshmeeh*=wealth, *samaavishatu*=let it enter in abundance, *gacchatu*=let it go away, *vaa*=or, *yatheshtam*=according to its whims, *adya eva*=even today, *maran*=death, *astu*=let there be, *yugantare*=at the end of a cycle of life or age, *va*=or, *nyaayyaat*=of justice, *pa*=from the path, *pravichalanti*=not swerve, *padam*=a foot, *na*=, *dheerah*=the courageous men.

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TRANSLATION

masters of ethics or polity cen- or, if they so desire, shower : let wealth enter the coffers in ance or according to its whims go away ; let death occur even this very day or ages hence ; the Wise and courageous ones do not swerve from the path of justice even by a single step.

ANALYSIS

the Adhyayana sloka-2 we came the word, *Dhairya*. *Dhairya* was ated as courage. *Dhairya* in Sans- is made from the word—*Dheera*. ans the quality of a *Dheera* or geous person. Courage is not physical courage built on bodily gth, it is mental and moral cour- *Dheera* is formed from *Dhee* ing intelligence and so *Dheera* naturally mean one whose ac- ns are dictated and directed by ligence and careful thought. The rage that is built on careful thought wisdom is the right sort of cour- e and not a mere display of phy- l prowess. In this stanza the poet cribes such a *Dheera* ; one whose vities in life proceed from reasoned viction.

The *Dheera* has a chosen path and is the path of justice. As he moves this path there are various forces t try to make him swerve to this side or that. But the *Dheera* does not swerve a jot. He does not put a single wrong step. Look at the beautiful balanced structure of this verse. The chosen strait path of the Wise one is to be imagined as running straight in the centre. On either side of this there are by-paths, leading the unwary somewhere else. These paths exert their own influence. The less courageous man will easily become a prey to these or succumb to them. But the *Dheera* goes on unmindful of these. Here again you have six items put in three sets, each one in the set balancing the other. *Ninda* and *stuti* ; censure and praise ; *aishvarya* or *daridrya*, riches or poverty ; *marana* or *jeevana* ; death immediate or long life. The *Dheera* moves on and on. He is a *sthitaprajna ;* one whose intellect has been rightly stabilised in the well-chosen path. The *Bhagavadgeeta* has a number of verses in which you find the qualities of the *Dheera* enunciated.

ASSIGNMENTS

Take a word like '*sindhoh*' which came across in the first Sloka. ou will not find it in that form in e dictionary. You will find a word ndhu' with the meaning given as der. Similarly, if you try to get the word '*yashasi*', you will only 'yashas'. This is so because Sans- it is a language in which the base words undergo changes by the addition of '*pratyayas*' or terminations. Various *pratyayas* are added to give the word different relationships and senses. Remembering this in your mind, will you write down the base words for as many words as you have come across in these three verses?

□ □ □

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KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Linguistic States: Fate of National U

BHARATIYA VIDYA BH
BOMBAY,
MAY 3, 1970.

MY YOUNG FRIEND,

ON this occasion, when both Maharashtra and Gujarat are celebrating the tenth year of their Statehood, the warnings of history should not be forgotten. Tha leaders of both these States—as indeed of all States—should rise to the occasion and realise the limits of Statehood and the function of such Statehood in the context of an Indian Union, wedded to Democracy and Freedom—freedom of occupation, freedom of life, worship, property, avocation, residence, etc.

I am not tired of recollecting the soul-stirring incident about sixtyfive years ago, when I was a student in Baroda under Sri Aurobindo, the Prophet of Indian Nationalism. One day, the Master pointed to a map of India hanging on the wall and said: "That is your Mother. Worship her." Those words still ring in my ears. It was the most patriotic message that has bee my privilege to raceive in my life. I hope the message will find a receptive place in the hearts of all men and women throughout I particularly in Maharashtra Gujarat.

Till 1947, we were united in s ing freedom. On August 15, 1 we looked forward to a glorious d tiny by welding ourselves int powerful nation. In 1948, S Vallabhbhai Patel scotched sepa tendencies, coaxed the Princes Princelings of Indian States vol rily to give up their sovereignty united the country into a homog ous unit as never before. On No ber 26, 1949, when the people of country gave unto themselves a C stitution, we were all one in uni purpose and mission to build a g democratic Republic, strong united.

No doubt, India as a nation mixture of races, creeds, and langu groups. In the interests of nati solidarity, the component S should retain this pattern as f possible.

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...ism, which we once thought ... a transient and harmless pheno- ... has since emerged as the ... powerful group sentiment, at ... a weapon and protecting cover ...-chauvinism, creating serious pro- ... in all the States of the Union. ... of the results of this has been ... creation of a large number of ... groups of minorities which, in ... pre-freedom era, were just two or ... in number. Further, an aggres- ... possessive attitude is being ...ped by the linguistic majorities; ... have bagun to look upon the ...ured States as their exclusive ...ry.

...ost all States have been deve- ... an attitude of mutual distrust ... against neighbouring States and ... behaving like hostile "nation- ...". Instead of functioning as ...inistrative units of the same ...al Union, they are engaging in ...ld war, which frequently erupts ... a hot conflict.

...ch an attitude as this has had its ...cussion on education and re- ...ch and the mutual exchange of ...ed personnel in the various ... of constructive work. The in- ...tion of regional languages for ...er administrative and educational ...oses has weakened the institu- ...l unity of the country, fostered ...g our struggle for freedom.

...n matters of planning, too, each ...e is developing an insular, regional ...—autarchic. Discarding all ...ites of feasibility, they are urg- ... the creation of industrial units, ... mills, refineries and even atomic ...tors, on a Statewise basis.

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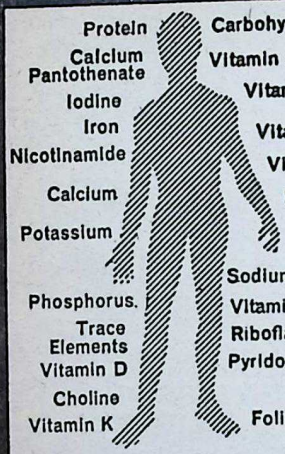

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The process just does not ... there. The States seem to be ... on pursuing matters to almost ... absurd finale. The memories ... national heroes are subordinated ... those of heroes of mediaeval ti... some of whose thought and ac... is almost an anachronism in ... modern context.

Not only is there rivalry and ... ousy among some States, but even ... Centre is being looked upon ... suspicion when it tries to take step... strengthen national unity. We ... not forget the fate that befell co... tries with a weak Centre in ... parts of the world.

Despite our harping on secular... and the classless nature of our socie... communalism has again reared ... ugly head. It is not realised that ... free countries, while religious comm... nities are allowed to organise them... selves for religious and social p... poses, any attempt on the part ... these groups to enter politics ... looked upon as a threat to their ... existence. If any such religious co... munity attempts to develop a separ... political consciousness, it will ... preclude its members from the ... portunity of being absorbed into ... body politic as common citizens. ... realist can ignore the possible reac... to such an attempt. It is a pity ... some of the all-India parties are ... couraging this nefarious tendency ... temporary political gains.

We must think afresh on these p... blems. Otherwise, the lamp of ... liberty will be blown out. We ... bitter experience of such action ... reaction which it evoked in pre-p...

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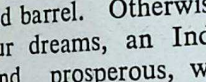
days and we should never forget heavy price we have had to pay that folly. We must avoid it at costs. The national stakes are very high.

Diversity there is and there will always be. It is an inescapable aspect of national life. But it is suicidal to exaggerate and aggravate diversity to the point where it destroys basic national unity.

Let cultures and languages flourish by all means, but not at the expense of the unity of the nation. Let every State, linguistic group or cultural unit ever remember that Bharat is One and Indivisible.

Linguistic aggrandisement—if not linguistic States themselves—should go lock, stock and barrel. Otherwise, the India of our dreams, an India united, strong and prosperous, will never remain a mirage.

Yours sincerely,



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—Ed.

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S. RAMAKRISHNAN

ndians First, Last and Always

* * * \

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a severed limb, the glow of life of the States will ebb away. This
an immutable law of physiology and politics alike.

All people in the Ruling Parties and the Opposition should
upon India as One and Indivisible. They should propagate
Mother India is the mother of us all; that the good of India is
good of all its regions; that the glory of India is the glory of all
constituent States. Which State will live in freedom, peace, prosp
and dignity if the Union of India disintegrates?

Even from the point of view of enlightened self-interest, the S
should develop an all-India outlook and, with open arms, invite tale
people from everywhere and persuade them permanently to settle
in the host State.

Whence did the U.S.A., starting from a scratch and wit
foreign aid generate and build up her unprecedented economic p
perity, unsurpassed scientific strides and unparalleled military stre
within a short span of 200 years, outstripping many old and advan
European countries? The secret is the composition of its populat
the happy mingling of people of varied racial and linguistic stocks
from Europe, Asia and Africa—with their God-given special aptitud
and talents, harnessed to their own and at the same time to the comm
good.

What accounts for the amazing vitality and constructive dynami
of the City of Bombay? The genesis of the strength of the *Urbs Pri
in Indis* is that it was—and is—a microcosm of India; a confluenc
sangam—of people from all over India. In Bombay, the Andhras,
Assamese, the Bengalis, the Biharis, the Goanese, the Gujaratis,
Kannadigas, the Kashmiris, the Keralites, the Maharashtrians,
Oriyas, the Punjabis, the Pathans, the Rajasthanis, the Sindhis,
Tamils, the Uttar and Madhya Bharatiyas—all have in amity
and worked shoulder to shoulder for generations, retaining their p
liar characteristics and distinctive features; yet, at the same time, poo
their typical attributes and gifts for the benefit of themselves and
city of their adoption.

It is a tribute to the sanity of outlook and tolerant attitude of
leaders and people of Maharashtra and Gujarat that, *by and la*
both the States have, barring occasional bouts of frenzy, retained
national and catholic approach.

Maharashtra and Gujarat are twins, brothers, inseparables.
gether they constitute the chest of India. They are the lungs, as
were, of Mother India.

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These two States should remain healthy of body and mind. They ld set a shining example for others to emulate. They have a icant role to play in ensuring the smooth and purposeful func- ing of the Indian Union. This role is a complex one and not easily ssible or recognised. It needs great care and subtle understand- g a dispassionate attitude and a clear vision.

This naturally hinges upon the quality of leadership in the States d at the Centre.

Leadership is at once a cross and a prize; and it needs the highest ities of impeccable character, unalloyed patriotism, and above all, ome moral courage to steadfastly stand for and, if need be, forsake ything in the cause of the whole of India rather than mere parts of it.

The mantle of such constructive and dynamic leadership can be ned only by men and women of wisdom, imagination, far-sighted- ss, fortitude, courage, selfless and total dedication.

The people of all the States, particularly the "leaders", should k upon themselves as Indians first, Indians last and Indians always.

We should all *live* the gospel which the great Patriot-Saint Swami ma Tirtha placed before us when we were struggling to break the cles of slavery:

I am India
The land of India is my own body
The Cape Comorin is my feet, the Himalayas my head
From my hair flows the Ganga, from my head comes the Brahmaputra
The Vindhyachalas are girt round my loins
The Coromandel is my left and the Malabar my right leg.

I am the whole of India
And its east and west are my arms
And I spread them in a straight line to embrace humanity

I am universal in my love
Ah! such is the picture of my body
It is standing and gazing at infinite space;
but my inner spirit is the soul of all.

When I walk, I feel it is India walking
When I speak, I feel it is India speaking
When I breathe, I feel it is India breathing
I am India.

JAI HIND!

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Sri Sankaracharya's

Hymn to Panduranga

पांडुरंगाष्टकम्

महायोगपीठे तटे भीमरथ्यां वरं पुंडरीकाय दातुं मुनीद्रैः ।
समागत्य तिष्ठन्तमानंदकंदं परब्रह्मलिङ्गम् भजे पाण्डुरंगम् ॥१॥
तडिद्वाससं नीलमेघावभासं रमामंदिरं सुंदरं चित्प्रकाशम् ।
वरं त्विष्टिकायां समन्यस्तपादं परब्रह्मलिङ्गम् भजे पाण्डुरंगम् ॥२॥
प्रमाणं भवाब्धेरिदं मामकानां नितंबः कराभ्यां धृतो येन तस्मात् ।
विधातुवसत्यै धृतोनाभिकोशः परब्रह्मलिङ्गम् भजे पाण्डुरंगम् ॥३॥
स्फुरत्कौस्तुभालंकृतं कंठदेशे श्रिया जुष्टकेयूरकं श्रीनिवासम् ।
शिवं शान्तमीड्यं वरं लोकपालं परब्रम्हलिङ्गम् भजे पाण्डुरंगम् ॥४॥
शरच्चंद्रबिंबाननं चारुहासं लसत्कुण्डलक्रान्तगंडस्थलांगम् ।
जपारागबिंबाधरं कंजनेत्रं परब्रह्मलिङ्गम् भजे पाण्डुरंगम् ॥५॥
किरीटोज्ज्वलत्सर्वदिग्प्रान्तभागं सुरैरर्चितं दिव्यरत्नैरनर्घैः ।
त्रिभंगाकृतिं बर्हमाल्यावतंसं परब्रह्मलिङ्गम् भजे पाण्डुरंगम् ॥६॥
विभुं वेणुनादं चरन्तं दुरन्तं स्वयं लीलया गोपवेषं दधानम् ।
गवां वृंदकानंदनम् चारुहासं परब्रह्मलिङ्गम् भजे पाण्डुरंगम् ॥७॥
अजं रुक्मिणीप्राणसंजीवनं तं परं धाम कैवल्यमेकं तुरीयम् ।
प्रसन्नं प्रसन्नार्तिहं देवदेवं परब्रह्मलिङ्गम् भजे पाण्डुरंगम् ॥८॥
स्तवं पांडुरंगस्य वै पुण्यदं ये पठन्त्येकचित्तेन भक्त्या च नित्यम् ।
भवांभोनिधिम् तेऽपि तीर्त्वान्तकाले हरेरालयं शाश्वतं प्राप्नुवन्ति ॥९॥

1.

Wast it at those unceasing calls
Thou camest here with a saintly host?
To bless thy child, Pundarika of yore?
Thou camest, blest but conquered lay
Here on the hallowed Bhima's shore
The ground of mighty yogic deeds.
I pray to Thee, O Panduranga
Supreme Thou art, none other than Thee!

2.

Rama abides on Thy resting la
Enchanting Thy form, bew
divine!

Art Thou a dark celestial cloud
Mantled with folds of lig
streaks?

Hast Thou in mercy deigned to pl
Thy sacred feet on mortal brick

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Thou fame the world with knowledge
Divine?
I pray to Thee, O Panduranga
Supreme Thou art, none other than
Thee!

3.

What riddle is that? Thy palms on the
hips?
Dost Thou not say: verily, I declare
Lo now, my devotees dear, Why that
benighted look?
Ocean's but a shoal, its depth here I
know
Why dost Thou fear? Brahma's world
doth lie
Lovely emwombed in this navel
region here.
I pray to Thee, O Panduranga
Supreme Thou art, none other than
Thee!

4.

Auspicious, benign, worthy of praise
World's Protector, Brahman Supreme
The blessed abode of Splendour
Divine!
Kaustubha gem adorns Thy neck,
A brighter bracelet have I not seen
Than sits engirdled on Thy lovely
form!
I pray to Thee, O Panduranga
Supreme Thou art, none other than
Thee!

5.

Thy witching face with that beaming
smile
My autumn's moon ever shed such
lustre;
Those sporting rings pendants from
Thine ears
That nether lip *bimba* fruit in shape
Shining more ruddy than a red *japa*
flower!
Those eyes black painted! What Form
enchancing Form?
I pray to Thee, O Panduranga
Supreme Thou art, none other than
Thee!

6.

What grace Supreme as Thou dost
hold
Thy lovely frame in a triple-bend?
What peacock wove that garland of
feathers?
What celestial ones have strewn those
gems?
What crown that lights up the
quarter's ends?
I pray to Thee, O Panduranga
Supreme Thou art, none other than
Thee!

7.

What made Thee don these cowherd's
robes?
How pleased that herd with Thy flute
intoned?
Dost Thou bid these to graze our sins
All-pervasive unfathomable Lord,
devourer of our sins!
I pray to Thee, O Panduranga
Supreme Thou art, none other than
Thee!

8.

God of all gods, the Ever-pleased!
The willing consoler, of grief-tossed
men,
The one goal of all, transcendant
Lord,
Unborn and free, Rukmini's life of
life!
I pray to Thee, O Panduranga
Supreme Thou art, none other than
Thee!

9.

Read these aloud, sing praises of the
Lord,
With steadfast faith, ever unfaltering;
Virtue-engendering, this Panduranga's
hymn
Shall carry thee ashore on the ocean
of *Sansar*
And lead you to the Lord's eternal
abode
As content you cast away your frame.

(A Free-verse rendering by
Sri R. A. Kashyap)

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Somanatha temple stands as the symbol of resurgent India. Time and ... it has been sacked by fanatic conquerors and freebooters who scarcely paid ... to the great things of mankind. But the devoted zeal of the Bhaktas has ... risen to the occasion and rebuilt the temple. On 11th May, 1951, Dr. Raj... Prasad, our First President, installed the Jyotirlinga of the Bhagawan Sri S... nath at Prabhas Patan. These verses here reproduced were composed by Sri ... Dave on this occasion. A few of the total of 41 verses are here given.

Somanatha—(sa-uma-natha)—the Lord who is inseparately united with ... reminds us that the glory of India depends always on its unswerving fa... Divinity. May this prayer give us the strength to keep this Divinity ever ... front of us!—Ed.

Hymn to Somanatha

यत्तत्वं समुपासते सुकृतिनः स्वात्मावबोधप्रभं ।
यत्कारुण्यनिषेकगाङ्ग जलतो हृद्ग्रन्थिविद्रावणम् ।।
सान्द्रानन्दमभङ्गुरं त्रिभुवनव्याप्तं च मृत्युञ्जयम् ।
तं सोमं स्ववपुर्विभूतिविभवं हृद्गोचरं कुमहे ।।१।।

That supreme spirit which the blessed worship as identical with ... enlightenment of the individual Self, on account of the Gangetic flow ... whose mercy, all kinds of prides and prejudices of the heart melt aw... who is the solid mass of bliss unbreakable and pervading all the th... worlds, the conqueror of death, that Lord Somanath, whose glory is i... cated by His eight-fold body (or the ashes of whose Linga only dem... strate His increased glory)—Him we contemplate in our heart.

न्युक्कृत्यारुणमन्दहासमुशसः सानौ हिमाद्रेः सिते ।
कल्पान् प्रत्यव भासयत्यभिनवान् भास्वत् यदीयं स्मितम् ।
मन्दं गर्जन हास्यमाकलयति श्रुत्वा भवानी वचः ।
यो विश्वं वृजिनापहाऽवतु सदा तस्येन्दुमौलेः कृपा ।।२।।

Making the soft rosy smile of the dawn on the white summits of H... layas feel far inferior, one whose lustrous smile illumines in advance ... endless ages to come, who on being asked by Goddess Bhavani roars ... sonorous laughter (or laughs at Garjan), may the grace of that Moon... crested Lord, destroying all sins or obstacles, protect the universe.

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जातौ विमृशन्ति विष्णुरथ यं वेधा विपश्चिद्गणः ।
[illegible] मतारयत् सकरुणः सोमं क्षयार्थं च यः ।
[illegible]वक्षमत्वमदिताऽस्मै स्यन्दिनेऽद्यावधि ।
[illegible] देव महेश्वरो भुवि स नोऽयं कालवैश्वानरः ।।३।।

At the birth of the universe, Vishnu, Brahma, and the sages contem-[illegible] on Him, who full of mercy saved the Moon cursed and afflicted with [illegible]ption and gave him the ability to shower nectar, which function [illegible] Moon continues to do even till this day,—may that God of Gods, also [illegible] as the fire of death, protect us.

[illegible]द् यमनेकधा दशमुखः स्थाणुं वरेण्यैर्हुतैः ।
[illegible] दशमं चिकर्तिषति यः प्रासीदद् एकान्ततः ।
[illegible] तान् उदजीवयद् दृढमतिं भक्तौ परायां ददौ ।
[illegible] नः परमेश्वरः स नितरां भक्तेषु यो वत्सलः ।।४।।

The ten-headed Ravana worshipped him in numerous ways offering [illegible] best of oblations. When he was ready to cut off the tenth head as [illegible]ffering, the Lord was exceedingly pleased. He revived the heads which [illegible] cut off and established him firmly in the highest devotion. May that [illegible]reme Divinity, pouring great affection on devotees, offer His protection.

[illegible] नेतुं तरङ्ग भङ्गिभिः सरित्पतिर्दास्य चिकीर्षयाऽनिशम् ।
[illegible]: पिता पापनिषूदनक्षमे । पदारविन्दे तव वारुणार्णवः ।।५।।

With a desire to serve, the Lord of rivers, the father of Goddess [illegible]kshmi—the ocean from its western side, approaches You and always [illegible]ches Your lotus feet, capable of destroying sins, with the breaking of [illegible] waves.

[illegible]वक्रन्दितुमिद्धमन्यवः सशस्त्रवीराः प्रधनं प्रापित्सवः ।
[illegible]घोषं 'जय सोमनाथ' इत्यदभ्रसिंह स्तनितेन सस्वनुः ।।६।।

Warriors, equipped with arms and desirous of going to the forefront [illegible] the battle-field, inflamed with anger to destroy the enemy, shouted with [illegible]usiastic resonance and with the thunder of a mighty lion: "Victory to [illegible]d Somanath !"

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Ever since Arjuna in sheer desperation sat at the back of the chariot and vowed not to wield the bow again in a fratricidal war, the problem of 'Action and Inaction' has been baffling the minds of scholars. Some have gone to the extent of asserting that the ultimate end is a state of actionlessness; others would want us to be engaged in actions. The Gita has dealt with this exhaustively: Kim karma kimakarmeti kavayopyatra mohitah—what is action and what is non-action?—the wise ones even are deluded.

The answer is not so easy to seek. It takes us to the very fundamentals of philosophy and metaphysics, to the question of the Purusha and Prakrit, the Witness and doer of things. No amount of theorising can solve this, for Tarka is apratishta; logic can never be conclusive.

Where then shall we seek an answer? Only in the Anubhuti of the sages and saints that have blessed this land of ours. In this article, which H.H. Sri-La-Sri Pandrimalai Swamigal materialised for the Bhavan's Journal on April 8, 1970, at Bombay, we have the exposition. The echoes of the Gita and the profundity of its wisdom are reverberant in this small yet invaluable article.

Karmanyakarma yah pashyed akarmani
ca karma yah
sa buddhiman manushyeshu sa yuktah
kritsna karma krit.

He who can discern non-action in action and action in non-action is indeed the wise one among men, he is the yogi and he verily knows in entirety karma.

—Ed.

KRIYA YOGA

H. H. Sri-La-Sri
Pandrimalai Swamigal

THERE are two factors for gaining Self Knowledge. The first one is the *Sadhanavastha,* as described by Sri Krishna, the Divine Teacher, to his disciple, Arjuna, in the *Gita* of the *Mahabharata,* written by Vyasa. The second aspect is the *Siddhavastha,* described by Vasista to the prince, Sri Rama, in *Yoga Vasistha,* the *Maharamayana* compiled by Valmiki.

The *Mahabharata* and the *Ramayana* are the two great epics because they contain the theory and practice of the Vidya for achieving Self Knowledge. Both the epics are significant in the sense that a Guru is inevitable for the disciple, to realise the truth. Both Nara (Man) and Narayana (God) have become the Guru and disciple in turns, which indicates the unique relationship between the Guru and the disciple.

The Sadhana of living an active life of achievement, as described in the *Gita* and simultaneously living a passive life of renunciation and retirement, as described in *Yoga Vasistha,* called *Kriya Yoga.* "Kri" means w

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...and "Ya" means no work. In other words, the Yoga of seeing work in no work, and no work in work, is called *Kriya Yoga.*

The true meaning of work becomes difficult to understand unless we distinguish it from no work and miswork. By work, we mean a life representing fulfil of duties consistent with one's status in society and of active achievement. A man is said to do no work when he leads a life of renunciation and retirement. The word miswork represents that kind of work which is wrongly chosen and performed. Miswork has to be avoided at all costs, as it does not contribute to the evolution of the soul. Therefore, to prevent work from becoming miswork, one has to firstly choose his duties appropriately and secondly do those duties with ability and cleverness. In other words, work means that kind of activity which is rightly chosen and well carried out. Work carried out in this way binds the man to the *Samsara*, but to attain freedom from the bondage, we have to learn to distinguish work from no work also. No work does not mean absence of work or the very opposite of work. The *Yoga Vasishta* describes that under certain given conditions, it is possible to experience work as equivalent to no work, and no work equivalent to work. Thus, work and no work are compatible with each other. That truly ethical work which possesses the characteristic of no work and that no work which possesses the characteristic of work, is called *Kriya,* which leads to self realisation and God attainment.

Hence arises the need for the practice of *Kriya Yoga* by combining work and no work in daily life. Indeed, it looks like a riddle when a householder is called upon to see work in no work and no work in work and it naturally requires intelligence to solve the riddle. A *Kriya Yogi* is one who possesses intelligence and is therefore an appropriate doer of all "Work". It is only such a person that can live a life of duty aright. In *Kriya Yoga,* we find a harmony of work and wisdom, of achievement and renunciation. Work can be converted into no work by abandoning all selfish motives with respect to that work. But the resultant no work is not passive and inert because it has really active work performed under certain conditions for its equivalent. That condition is the worker's freedom from selfish motives and deserves fruits of those actions and therefore the person is perfectly satisfied. The contentment and freedom do not interfere in his work and achievement. In fact, work will not cling to such a Yogi but help him as a means of liberating the soul from bondage of work leading to salvation.

Kriya Yoga exhorts the man to be a great actor, to be a great renouncer and be a great enjoyer. All said and done, the mind of the disciple has to dwell on the lotus feet of the Guru and has to abide in the spoken word of the Guru for earning the wisdom, to live a life of duty aright. Otherwise, Kriya will bind the aspirant to delusion (Moha) again, instead of freeing him from Karma and *Moha+Kshaya* (Moksha) will not be experienced by the disciple. □ □ □

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SANT JNANESHVAR
(13th Century A.D.)

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POET SAINTS—9

Prof. C. M. Kulkarni, who writes under the pen-name "Chidambara", is the Head of the Department of History & Politics of Bhavan's College of Arts & Science, Andheri, Bombay. He has been awarded the Ph.D. degree by the Karnatak University for his thesis on "Vedic Foundations of Indian Culture". Dr. Kulkarni has also been awarded the Khadi and Village Industries Commission Research Fellowship on Gandhian Thought, by the University of Bombay, to carry on research on the Gandhian Concept of Rama Rajya—Ed.

Sant Jnaneshvar

CHIDAMBARA

SANT JNANESHVAR (or Jnanoba as he is popularly called) occupies a place of distinction in the galaxy of the great saint-poets of India. He was a *jeevanmukta*, as few others were; his commentary on the *Bhagavad-Gita* is still counted among the finest expositions of the Divine Song; his Abhangas and numerous other works are the finest records of his spiritual experiences; he was the founder of the Bhagavata Dharma in Maharashtra. Bahinabai, who lived about 350 years later, declared: "Jnanadeva laid the foundation on which Namadeva erected the temple of Bhagavatadharma; Eka-Janardana raised the standard and Tukaram became its pinnacle."

Jnaneshvar has been the fountain of inspiration for generations of saints, poets, mystics and scholars. In addition to the literary and spiritual legacy of incomparable magnitude, he also bequeathed to the succeeding generations his great love and concern for the suffering humanity. He travelled far and near in those troubled days to give solace and strength to the oppressed men and women by carrying to them the message of God and true religion. No wonder his devotees call him *Mauli* (mother).

Though separated from each other by centuries, Jnanadev and Tukaram are often invoked together by the devotees of the Varakavi tradition in their joyous incantation—'Jnanoba-Tukaram'. It is quite interesting to recall that Jnaneshvar's Alandi and Tukaram's Dehu are situated within a compass of ten miles on the banks of the Indrayani. Both these saints became 'stout', as Vinoba Bhave points out, by drinking the sweet water of the Indrayani. Alandi is the place of Jnaneshvar's *samadhi*. His place of birth is Apegaon, a village situated on the bank of the Godavari, a few miles away from Paithan. The circumstances of Jnaneshvar's birth and education are worthy of special mention.

Vithalapant was the Kulkarni of Apegaon. He married Rakhumabai, daughter of Sidhopant Kulkarni of Alandi. Vithalapant was a person of spiritual inclinations and did not take much interest in life. Sidhopant took his daughter and son-in-law to his place so that he could create in him some interest in life. Sidhopant advised that Vithalapant could give up worldly life only after he got progeny.

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But Vithalapant, with the consent of his wife, went on a pilgrimage and lived in Varanasi for some time. There he came under the influence of the saints of the Ramananda school and was initiated into the brotherhood. According to a tradition, it is believed that he became a *Sanyasin*. However, his guru advised him that he should go back to the stage of the householder. Accordingly, he came back to Alandi and had four children: Nivrithinath, Jnaneshvar, Sopanadeva and Muktabai. It is generally believed that Jnaneshvar composed his great work *Jnaneshvari* in 1290, and he was just nineteen at that time. He took *samadhi* in 1293 at the age of 22 only. According to another tradition, he lived from 1275 to 1296. In both traditions, it is accepted that he lived only for 22 years. It is really astonishing that during a short span of 22 years, he was able to accomplish so much which has made him immortal.

Vithalapant's return to family life and getting the progeny was probably resented by the orthodox section of the society at Alandi. The children came to be censured as the progeny of a renegade *sanyasin*. So Vithalapant migrated to Nasik, where he lived for some time and gave education as well as spiritual training to his children. When once the father and his four children were making a tour of Brahmagiri near Tryambakeshvar, a tiger appeared suddenly and all of them ran away. The father and the three children returned home while Nivrithinath, the eldest son, was missing. He found shelter in a cave where he met Gahininath, a saint of the tradition of the Natha School. Gahininath initiated Nivrithinath in the brotherhood and sent him back to his house.

The incidents that followed this episode are not fully available. It is not known whether Vithalapant died or simply deserted his children and went away. What is on record is that the children went to Paithan, which was a great centre of religion and learning. There they were able to demonstrate their extraordinary learning and spiritual powers and to win from the learned Brahmans recognition and certificate. Nivrithinath had already initiated his brother and sister to the spiritual path. It is significant that these were the children of Vithalapant and Rakhumabai and the eldest was Nivrithinath followed by Jnaneshvar, Sopanadeva and Muktabai. It is sometimes felt that these names which represent the successive stages of an advancing mystic, are perhaps more allegorical than real. Whatever is the case, all of them reached great spiritual heights in their childhood and left behind them a rich legacy. Of these, again, Jnaneshvar was the greatest mystic and a profound scholar who further reveals, in his works, much of worldly wisdom.

On their way back from Paithan these children met at Nevase an elderly, pious brahman, Sachchidananda Baba, who was suffering from a serious illness. Jnaneshvar cured the Baba by his yogic powers. The Baba gratefully volunteered to act as a scribe to Jnaneshvar who composed there his greatest work, *Bhavartha Dipika*, popularly known as Jnanadevi or Jnaneshvari. His another work equally great and perhaps more valuable as a record of his spiritual

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...ences—*Anubhavamrita*, sometimes ...ed *Amritanubhava*—was also com...ed here at the insistence of Nivri...ath. Later on, this was abridged ...y Jnaneshvar himself for the benefit ...f Changadeva, *hatayogi*, who was ...iated into the spiritual path by ...Muktabai. The abridged version has ...ly 65 *ovis*—as against the 800 of ...e original—and is aptly called *Chan...dev Pasashti*. In course of time, ...e wrote about 20 more works, out ...f which *Haripatha* is very popular ...nd the *Gatha*, the collection of his ...bhangas, is to be found in every ...s home in Maharashtra.

From Nevase, this group of young ...ints came to Pandharpur where ...another eminent saint, Namdev, join...d them. All of them set out on an ...extensive pilgrimage visiting Delhi, ...Kasi and several other places. In...deed, this tour was an important event ...in the history of mediaeval India. These saints, under the leadership of ...Jnaneshvar, propagated the message of ...love, devotion, harmony and social ...solidarity to thousands all over the ...North, which was then groaning under ...the oppressive despotism of the Sul...tans. Jnaneshvar and Namdev were ...experts at *Bhajanas* and *Kirtanas* and ...through these, they educated millions ...on the problems of life and culture. ...A large number of persons were also ...initiated into the Bhagavata fold. ...Thus, these saints of Maharashtra ...greatly strengthened the Bhakti move...ment, the significance of which can ...hardly be exaggerated. No student of ...history can ignore its vital contribu...tion towards the preservation and ...renaissance of Indian culture during ...the period of external aggression and violence.

They returned to Pandharpur after about three years. Soon they went to Alandi, where Jnaneshvar desired to renounce his physical frame. A special *Samadhi* was constructed for him. He entered it and sat singing and meditating on God. He passed away in that state. Naturally, the end of this god-realised saint was quite commensurate with his sublime life. Nivrithinath, Sopanadeva and Muktabai also followed him within a few years. But the light of their spiritual lamp is still shining brightly and illumining the hearts of millions.

Acclaimed as the greatest among the existing commentaries on the *Bhagavadgita*, the *Jnaneshvari* is a literary master-piece of the highest order. In it are mingled philosophy and poetry, reason and emotion, head and heart. It sends its readers into "veritable raptures on account of its melody, homely style, wealth of illustrations, depth of feeling, flights of fancy and the most lucid exposition of the *Bhagavadgita*." It was indeed a marvel that a mere boy of nineteen was able to compose such a work of incomparable dimensions. Jnaneshvar's deep concern for the suffering humanity is expressed in the concluding portion of this great work:

> "Let the Lord of the Universe be pleased with this literary sacrifice of mine, and being pleased, let Him give me the grace! May the wicked leave their crookedness and have increasing love for good! Let universal friendship reign among all beings. Let the darkness of evil disappear. Let the sun of True Religion rise in the world. Let all beings obtain what they desire. May the company of the devotees of God, who shower down incessantly,

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meet the beings on earth! They are moving mines of wish-jewels; they are speaking oceans of nectar; they are moons without any distracting mark; they are suns without tormenting heat. May all beings be endowed with all happiness, and have incessant devotion to the Primary Being. Let all those, who live upon this work, have victory in the seen as well as the unseen! God said: Amen! this shall come to pass! and Jnaneshvar became happy hearing those words."

Jnaneshvar believed in the unity of the life and spirit of all things, animate and inanimate, in the universe. He declared: This Universe is my house! My conviction is that all movables and immovables are my own manifestations. (*He vishvache majhe ghar*: *yesi mati jyachi sthira*: *kimbahuna charachara meech jhalo*).

Again, he declares: "I shall make all life happy; I shall fill all the three worlds with bliss!" Essentially a god-realised man and a philosopher, he expresses his universal love through stirring lines of poetry and appeals to the hearts of his readers. His emphasis on affection for one and all is the basis for his spiritual instruction. He believes that strict moral life and complete surrender to God and Guru alone can lead one to eternal bliss. Service of God, according to him, is the service rendered to the needy and the suffering.

He refuses to be involved in typical metaphysical discussions when he sings of the glory and grace of Vithala, though he tackles such problems with insight, vigour and learning, in his *Jnaneshvari* and *Amritanubhava*. He declares to the devotees: "Both Saguna and Nirguna are strange! Vithala is the only eternal Brahman." (*Saguna Nirguna donhi vilakh*... *Brahma sanatana vithala ha*). The di... cussion in the *Amritanubhava* is qu... abstruse. There he declares that ... the realm of mystic experience ... speech is unavailing, understand... unhelpful, and even experience fa... to get embodied. The *sadhaka* ... to merge his individuality in the Uni... versal self. This is true of the di... ciple who must be one with his Gu... Says Jnaneshvar:

> "Just as giving up identity as a... the lump gains by dissolving itself ... the sea, so too I have dissolved ... individuality by merging myself in ... Supreme Identity of God and Guru."

Jnaneshvar's approach is essentia... human even when he deals with subt... metaphysical or mystic subjects. He employs apt similes and poetic ex... pressions. As S. R. Sharma puts it, "his elucidation through direct or in... direct reference to common experi... ences makes his treatment at once homely and suggestive, even to those who are not conversant with philoso... phical abstractions."

Jnaneshvar's exposition of philoso... phical problems or his instructions ... spiritual progress are of great va... not only to the aspirants but also f... all those who care to lead a good life in this world. His insistence ... strict moral life, compassion for ... creatures and plea for selfless ser... vice are meant to inspire all good persons to rise higher and lead a bet... ter life, ultimately leading to the Su... reme Identity. In these days of stress and strain, jealousy and hatred, the study of the wise sayings of Jnane... shvar are bound to bring peace and solace to one and all. □□□

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Mysticism in Maharashtra & Gujarat

Saint Jnaneshvar

Four great representativas of the Mystic movement in India are Samkara, Ramanuja, Madhva and Vallabha. Samkaracharya's system is supposed to be antagonistic to the Bhakti movement, and, to that extent, unmystical. But it must be remembered that Samkara did not neglect Bhakti, but absorbed it into his absolutistic scheme. If Samkara's movement is not mystical in its aim, we do not understand what it is. Ramanuja, Madhva, and Vallabha, who founded three great schools of philosophic thought, wielded a great influence even up to the end of the fifteenth century, and may all be said to have gone against the Maya doctrine of Samkara. They made Bhakti the essential element in the Vedantic scheme, and although Vallabha preached a philosophical monism, Ramanuja and Madhva could not understand how theism and pantheism could be reconciled in mysticism. It is just this reconciling tendency of mysticism which has been lost sight of by all dogmatic theorisers about theism and pantheism. From the schools of Ramanuja, Madhva, and Vallabha, sprang forth great Bhakti movements from the 13th century onwards in the various parts of India. It is interesting to note how Ramanuja's influence dwindled in his birth-land to reappear with greater force in Upper India. Ramananda, who was a philosophical descendant of Ramanuja, quarrelled with his spiritual teacher, and came and settled at Benares. From him, three great mystical schools started up: the first, the school of Tulsidas; the second, the school of Kabir; and the third, the school of Nabhaji. Kabir was also influenced by Sufism. Tulsidas was greatly influenced

Saint Tukaram

Saint Narsi Mehta

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Saint Mirabai

by the historico-mythical story of Rama, Na-
made it his business to chronicle the doings of
great Saints in the Hindi language. From the s
of Madhva, arose the great Bengali saint Chait
who was also influenced by his predecessor saints
Bengal, Chandidasa and Vidyapati. Vallabha exer
a great influence in Gujarat, and Mirabai and N
Mehta sprang up under the influence of his teachi
We thus see how from the Philosophical Schools, th
arose a Democratical Mysticism which laid stress u
the vernaculars as the media of mystical teaching, as opposed to the Cl
cal Mysticism of ancient times, which had Sanskrit as its language of co
munication. It was also a democratisation not merely in language, b
also in the spirit of teaching, and we see how mysticism became the prope
of all. It is thus evident how the mystical literature in Hindi, Bengali, a
Gujarati was influenced by the three great schools of Ramanuja, Madh
and Vallabha respectively.

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THE ROYAL PROCESSION—*Jnaneshvar*

IN a curious passage, Plotinus, Jnanesvara and the Upanishads speak the same language about what might be called the Royal Procession. God is here considered as King; and Intelligence, or the Virtues, or the Elements, are considered as his vassals. In the Upanishads we are told how "on the approach of a great king the policemen, magistrates, charioteers, and governors of towns wait upon him with food, and drink, and tents, saying he comes, he approaches, similarly, do all these Elements wait on the conscious Self, saying this Brahman comes, this Brahman approaches; and again, as at the time of the king's departure, the policemen, magistrates, charioteers, and governors of towns gather round him, similarly, do all vital airs gather round the Self at the time of death" (Brihadaranyaka, IV. 3.37-38). Plotinus wi
his favourite theory of the emanation
of the Nous from God, of the So
from the Nous, of Matter from th
Soul, tells us how "Intelligence
Nous is a Second God, who sho
himself before we can behold t
First. The First sits above on Inte
gence as on a glorious throne. F
it was right that He should be mo
ed, and that there should be an i
effable beauty to go before Him;
when some great King appears i
state, first come those of less deg
then those who are greater and m
dignified, then his bodyguard who h
somewhat of royalty in their sh
then those who are honoured next
himself. After all these, the great Kin
himself appears suddenly, and all p
and do obeisance" (Enneads, V.5.
Jnanesvara tells us about the m

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"Yam labdhva naaparam labham manyate naadhikam tatah" The Yogi aims at something—the summum bonum of life. Having realised this he lives perpetually in the conviction that no greater profit than this can ever exist. In that state he is free from all grief; that is the highest Yoga. These words paraphrase what the Gita has to say on the subject of the ideal of the Yogi, the Mystic, the Jnani, the Bhakta and the Karma-Yogi.

Mystics all over the world have had a glimpse of this great vision and when they have returned to the normal place of consciousness from the plane of mystic union, they have curiously spoken the same language. In the first selection we give herebelow, entitled the Royal Procession, *we notice the common idiom of the Enneads of Plotinus, the Upanishads and Jnaanadeva.*

---

ward of a Mystic who is entering the kingdom of God: "By putting on himself the armour of dispassion, the mystic mounts the steed of Rajayoga, and by holding the weapon of concentration in the firm grip of his discrimination, he wards off small and great obstacles before him. He goes into the battlefield of life, as the Sun moves into darkness, in order to win the damsel of Liberation. He cuts to pieces the enemies that come in his way, such as egoism, arrogance, desire, passion, and others.....Then all the virtues come to welcome him as vassals before a king....At every step he is marching on the imperial road of spiritual life, the damsels of the psychological States come to receive and worship him. Maidens of the Yogic Stages come and wave lights before him. Powers and Prosperities assemble round him in thousands to see the spectacle, and rain over him showers of flowers, and as he is approaching the true Swarajya, all the three worlds appear to him full of joy" (M.M., pp. 127-128). If we discount a little from these accounts of the Royal Procession the distinction between Self and God, which from the point of view of Mysticism we must, it is curious that the same idea of this victorious procession should have been present to the mind of the Upanishadic Seer, the great Alexandrian mystic, as well as the foremost Saint of Maharashtra.

Having had this vision, the mystic yearns to be blessed with it at all times. He is thrown into a state that is similar to that of a love-lorn one separated from his beloved. The soul then passes in agony through the Dark Night and Mystics again are at one in speaking of their agonised state. The Dark Night of the Soul *from Tukarama describes the pangs of separation of the mystic.*

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2

THE DARK NIGHT OF TUKARAMA'S SOUL

"I HAVE not seen Thee even in my dreams." But not with all his determination to achieve the spiritual end would Tuka be so fortunate as to win God at once. The attainment of God involves infinite trouble and a perpetual racking of the soul. To the positive determination of the spiritual aspirant come to be contrasted the negative psychology of the man who is in the throes of God-realisation. It was thus with Tukarama. Not with all his efforts to know God would Tukarama find that it was easy for him to reach God. "My heart tells me," he says, "that I have not known Thee. A tin-plate cannot have the colour of brass. The child of a concubine cannot know its father. People will come to know that I am not as they have supposed me to be" (Abg. 1475). He tells us in another passage that it would be impossible for him to dance with joy, unless he has known God: "I have come to know the intentions of God," he "He deceives me and makes me without bestowing His knowledge on me.....But He does not that I am a Bania after all, and I cannot be so easily cheated. How I dance with joy unless I have God?" (Abg. 1257). Tukarama fesses that he has not seen God in dreams. "How am I not see Thy beautiful form ev dreams? I have not seen Thy handed vision, with a garland down Thy neck, and with a be mark of Kasturi on Thy forehead. Show me Thy form at least dream, O God, says Tuka 3257). He tells us furthermore desires have remained unfulfilled feels forlorn for not having fantasy of God even in his "What I demanded of Thee has of no avail. My trouble has rem Thou hast never given comfort to nor fulfilled my wishes. I have had even a fantasy of Thee ev my dreams....I feel ashamed ting in the company of the S have lost all courage. I think forlorn" (Abg. 2505).

Tukarama's desire to see the handed vision. Tukarama sets the ideal of his early spiritual vision of the four-handed namely, God. He would be with nothing but that vision. among men, happiness of the all kinds of prosperity are tantalising of the soul. Therefore to me, O God.....What sh with mere argumentative kn about you?.....It is merely condary consideration. Nothing satisfy me except the vision

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...-handed God.....My Soul likes ...ing but Your own vision, and ...s for the realisation of Your feet" (Abg. 1161). "How shall I be able to ...e Thy intimate nature? The Sci-...s proclaim that there is no limit ... Thy form. Take Thou on a spiri-... form for me, and show me Thy ...-handed vision. It would not be ...ble for me—a mortal being—to ... Thy infinite form, which is above ... heavens and below the nether ...ds. I fully believe, O God, that ... takest on a form according to ... desire of Thy devotee" (Abg. ...). "And a wish to see the same ... which You have shown to by-... saints, Uddhava, Akrura, Vyasa, ...arisha, Rukmangada and Prah-... I am keenly desirous to see Thy ...iful face and feet. I am desirous ... know in what shape You appear-... in the house of Janaka, and how ... ate the poor food of Vidura; how ... favoured the Pandavas in the ...st of danger; how You saved ...padi when her honour was being ...; how You played with the Gopis; ... You gave happiness to the cows ... the cow-herd boys. Show me that ... of Yours, so that my eyes may ...in satisfied" (Abg. 1163) "For-... Saints have described Thee. How, ... the force of their devotion, Thou ... taken on a small form! Show me ... small form, O God. Having seen ...e, I shall speak with Thee. I shall ...brace Thy feet, shall set my eyes ... them, and shall stand before Thee ...h my hands folded together. This ... my innermost desire, which no-...dy else except Thee can satisfy" (Abg. 716).

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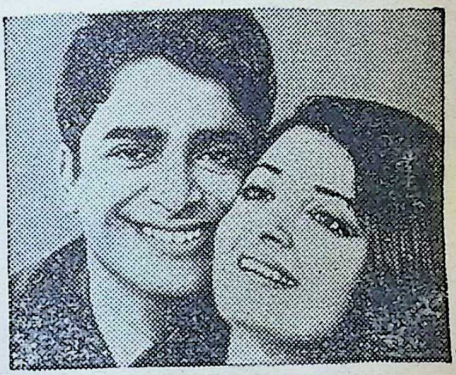

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Finally, when the vision is fully realised and the mystic is in the state of Yoga, he does not turn his back on the world and live in a personal bliss. Another curious urge impels him to lead others to this bliss of his realisation. Or it is in the very nature of this bliss that its completion and fulfilment lays down the leading of others to it as an invariable precondition. The extract below from Ramadas, The Ideal man is a practical man, *shows to us that the Mystic is not a simpleton in worldly affairs but one who can attend to things of the world with a dexterity that worldly human being can; for he acts for* Lokasamgraha, *with a disinterestedness that never vitiates action, thus letting him succeed with completeness which is impossible for any other.*

3

THE IDEAL MAN IS A PRACTICAL MAN

SPEAKING of the ideal of the practical life of a Saint, Ramadasa tells us often in his great work *Dasabodha* that he has practised the virtues which he is preaching to others, and that the ideal of life which he sets forth before others is the ideal which he had realised for himself. According to Ramadasa, the Ideal Man is a practical man. "The fool looks only in one direction, but the wise man looks in all.... He has indeed identified himself with the Atman, and cannot therefore be regarded as limited. He looks all round, and is famed everywhere. He is known to young and old alike. He does not put on only one kind of dress. The ornament of dress he does not regard as an ornament at all. The ornament of fame he regards as the only true ornament. The Sage does not allow even a single minute to be wasted in vain. He moves away from people of his acquaintance, and finds out new men every day. People test him to see whether he entertains any desire; but he has none. He does not look at anybody for any length of time. He does not speak much w anybody. He does not live long at a place. He does not tell people whi he goes. He does not go where he s he will go. He does not allow condition to be imagined by othe What people think about him he tr to falsify.... What people have a d sire to see, he does not care to see. He does not allow his heart to searched. He does not live without service of God for a single mom People, who form wrong noti about him, are in course of time le correct their notions themselves. Sage has done a great thing in when people examine him and stands the test of all. He lives in tude, always gives himself to me tion, and spends his time usefully the service of God along with c men. He cultivates in himself the of qualities, and teaches them to people. He collects men together, in secret. He always has some to do, and leads people to the ser of God. People then submit th

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ples to him, and ask him what they ld do. Unless we undergo a great l of trouble first, we cannot realise great end.... We should examine us people, should know for what gs they are competent, and then hold them near or keep them a distance. It is only when we as- proper work to proper persons it is well accomplished. Unwor- men cannot accomplish any work all.... We should believe in people only when they do their duties heartily. We should always reserve something which we can call our own. This is a matter of experience, says Ramadasa. I have first done all these things, and then have advised others to do them. You may accept any of these things if you think they are good. A great man must be able to create great men. He should fill them with wisdom, and spread them broadcast through various lands".

Narsi Mehta and Mira stand out as the two topmost mystics of Gujarat. A land that abounds in rich Romances of Sri Krishna naturally has led these two mystics into adopting the Madhurya Bhava or the attitude of the beloved to the Lord. The extracts given here indicate that yearning of the beloved for the Lord, expressed in the captivating metaphors of Sringara, union and separation.

4

KRISHNA, THE ETERNAL BRIDEGROOM

To Narasinha, as to Chaitanya and Mira, Krishna was the living bridegroom. He was convinced that he had gone to Dvarika with God Ishvara and held a torch when Krishna danced with Radha; and that, all absorbed, he had not even noticed that his hand was scorched as the torch went out.

I have held 'he hand of the great lord of gopis in pledge of love; I do not care for any one else.... My mind disappeared: I began to sing as a maid. My body was transformed; I was one of the gopis. I intervened as a friend, and soothed the irate lady (Radha) with soft words.... Then I saw the delicate shades of emotion and sentiment, and felt strange experiences. He who sat and sang with Radha lived in my heart thereafter.

My love has played the flute. I cannot stay in the house for a moment: I am excited. What shall I do to have a look at him?....

I clung to Kanji's neck, and drank the nectar of his lips....

How shall I go to fetch water? I am pierced by his flute; the tempter's eyes are dancing; I am attracted by his grace....

His eyes are matchless.... There is magic in his eyes; they have charmed me with love. How can I go to my house: He has stolen my mind.

Tell me, Samalia, dear, where had you been.... You have forgotten your love of late; you are attracted to a woman; I am dying for you. I have weighed you in the balance....

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My Lord does not speak with me; I cannot live without hearing his words. Somehow I bear the separation. But what shall I do now?....

Krishna is with the gopi, and she addresses the moon thus:

Don't flicker like a lamp. Moon! Be steady, just for once. My love is with me to-night; all shyness is at an end.... Let not your flame grow faint. Look, my lover smiles on me.... The soul of my soul has met me today.

Rasasasahasratpadi begins by describing the gopis as they came dressed up for the rasa. In words well-tuned to the idea, the poet first describes the jingling anklets of the cowherdesses as they run out to meet their lover, and then, in verse after verse, the longing of each gopi. The rasa begins. The padas grow more picturesque describing the rasa, now depicting condition of some gopi. The exclaims, as he describes his own in the rasa:

The torch-bearer, Narasinha, Hari's torch-bearer; and his ma disappeared....

The lovely young women 'thei thei' as Kahna appeared each gopi. The anklets and and the beat of drums sounded quisite harmony. The ardent danced with ecstasy. The resou melody with its seven notes float to the sky. The gopis danced graceful movements, and pressed to their hearts, their arms on other's neck."

Mira forgot the world in the worship of Krishna. Surrounded by sa dhus and bhaktas, she prayed incessantly, singing devotional songs compo by herself. Her association with low-born sadhus offended the Ran sense of propriety and he tried to put a stop to it by persecution. B Mira's attitude was unyielding.

MIRA, THE BRIDE OF THE LORD

Giradhara Gopala is mine, and none else. I have left mother, father, and brother; in company of saints, I have lost all sense of shame. I run to welcome saints; I weep, looking at the world. I have reared an immortal creeper of bhakti, watering it with tears of love.... The thing has gone forth; every one knows it. Mira, the slave of Giradhara, says, what was to happen has happened.

And in one of her beautiful padas she addresses the Rana thus:

Ranaji! What can I do! My for Krishna is eternal. Rana ol vada! What can I do? I am so ter My heart is at peace only when I ship my Rama; otherwise, I c even sleep. The double rosary on neck is a lovely ornament. How forget my Lord, the bride-groo all my last lives?

The Rana even made an attem Rajput standards had

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...ered her as a disgrace to the family. ... her waking hours, she was a love-... cowherdess, beloved of her Lover, ... in the imaginary world of ...-Vrindavana.

No one knows the pain I feel. No, ... The wounded and the suffering ... know the plight of the wounded. ... a fish, I am dying for water. I ... on a bed made of thorns. Mira's ... will cease only when the physi-... Samala, Dark one, comes.

Krishna is a living lover to her. She ... Vrindavana and yearns to see ... She hears his flute as its notes ... to the sky. He stops her on the ..., taking the toll of curds as from ... gopis. She plays with him, ...ces the rasa with him. She pines ...way; she is reminiscent. "I am mad ...th love and no one knows it." She ... fascinated with Krishna's face.

I love your face. Enchanting one, I love your face. I saw your face ...d the world has become repulsive. My mind has been different since then.

Her longing is acute.

Kanhuda does not know of my love —my virgin love for Him. We went to fetch water from the Jumna; He sprayed us with water there. And the spray was all about us.

The Beloved held a rasa in Vrindavana; He pulled the raiment of six-teen hundred gopis. And the raiments were torn to shreds.

Kana! I am mad after you; You have shot your arrows at me; and the arrows have pierced me through and through.

Bai Mira says: Lord Giradhara, Kanhuda has burnt her to death; He has thrown her ashes from a high hill.

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And the ashes are flying about on all sides.

Again she sings :

My Giradhara, my Lover, my beloved handsome Dark One! Do not forsake us. You have gone to dwell in Mathura, but do not be cruel.... Your flute is still heard; its echoes are about us. Without you the pathways of Vraja are hateful.

So many stories are told about her that it is difficult to ascertain the facts. But one of her bhajans sums up her adventures.

Govinda is my soul. The world repels me; I love only my Ramaji—I know no other. Saints devoted to Hari live in the palace of Mira. Hari lives away from the deceitful; but He lives beside my saints.

□ □ □

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MAHARASHTRA and GUJARAT

S. R. TIKEKAR

LIKE the two arms of one body politic, Maharashtra and Gujarat have lived together for a longer time than any two States of the Indian Union. For that period they were in fact two eyes of the same, greater, tri-lingual Bombay Presidency, and if Sind too is taken into account, the Presidency had four languages! It may have been due to administrative convenience, but it brought the multi-lingual people closer together. More than that. The educational facilities in the initial stages were available only at one or two places and many students from Gujarat had been educated there. There was the single Bombay University and the Engineering and Agriculture Colleges of Poona, the Grant Medical College, and the Sir J. J. School of Art, of Bombay were all pioneering institutions serving Gujarat also along with the rest of India.

When the past generation looked upon Bombay and Poona as their places of education, how can any other feeling reside in their heart? It was the feeling of fraternal comradeship, of having studied together, having stayed together, of having suffered the hardships and shared the joys together. No greater cementing force is known than sharing of commu- life that binds together men of diver- callings, of different regions, havi- not the same mother-tongue. We Maharashtra and Gujarat have stay- together for such a long period th- even a systematic effort cannot wi- out that effect of a joint life.

In the field of scholarship, that af- nity lingers long and what is more, i- intensity grows with age. Man- citizens of Gujarat are touched to th- quick by the memory of their school and college days, which were spent i- Bombay-Poona region. Scholars fro- far off Kutch and Saurashtra al- studied in Poona. A cultural sid- light of the close affinity of the so- of Gujarat, following patterns o- Maharashtra head-gear is wor- noting. Particularly in the Southern districts of Gujarat the male head-gea- is the *Pugaree* from Poona. In far o- Saurashtra, some ardent and devote- students of Sanskrit are known t- have adopted the white *Pugaree* fo- themselves in respectful imitation o- their revered Guru, Sir Ramakrishna Bhandarkar.

While the maritime traditions o- Gujarat can be traced to the 2nd or 3rd millennia BC, Maharashtra seems never to have taken to commerce

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industry seriously. That is one of reasons perhaps why the two dis- peoples could co-operate together. jarat was the commercial arm and arashtra took care of the spiritual, tional Brahmanism aspect of the life. Mahatma Gandhi was wd enough to see the danger of dominating commercial interests. therefore recommended the Brah- check over the money-making ts. Here the *Baniya* in the atma was clever to appreciate the tions of Brahmanism in the ty. There are striking instances Gujarat having received inspira- from Maharashtra and Maha- tra having derived benefit from jarat.

Sardar Patel University's Vallabh vanagar and its founder Bhailal ka are living monuments of how na, the Deccan Education Society d Lokamanya Tilak had inspired n. He admitted that he had been ressed by the institutions in Poona d by the sacrificing spirit of those o were responsible for them. Para- m Pottery Works of Morvi and bai Brothers of Bilimora are in- es where Maharashtra learnt the ess methods and imbued indus- l spirit from Gujarat. G.V. Mav- kar, the first Speaker of Indian Re- ic, personified the two arms of body politic. A more popular and pected leader for both the commu- s, winning equal confidence of th the communities was difficult to d. In the administrative set up, ny officers from Gujarat were des- d to stay in Maharashtra and vice versa. But that was an opportunity for better knowing and better mixing together. It was not just a coming together of two types of people; but it was a blending of two people who had many spiritual and temporal things in common: Gods, temples, religious literatures, fasts and feasts. The need for taking to commerce and industry for the national uplift was what Maharashtra learnt from Gujarat, while the merits of plain living and high thinking were firmly impressed on the mind of the money-minded sons of Gujarat.

Historically speaking, Gujarat had provided commercial princes to Maharashtra; banking and commerce were in the hands of Gujarati Sethias even in the capital at Poona. Baroda, the premier Maratha state, was in the midst of Gujarat. The unique place the Gaekwars of Baroda came to occupy in the cultural set up of Gujarat speaks a lot for the mutual adjustments. Baroda under the Gaekwars took rapid strides towards progressive and beneficial administration and trained personnel which proved of great benefit when Freedom came. Acharya Vinoba Bhave, Kaka Kalelkar, Kedar Nathji, Panduranga Shastri, provide the strong-as-steel but soft-as-silk binding link between the two adjoining regions. That Vedamurti Satawalekar chose Gujarat for his Ashram when he left Aundh at the age of 75, is again a great tribute to the spirit of tolerance and reverential appreciation of his service to ancient culture, as embodied in the Pandit and his institution.

Even today, the learned discourses of the *Bhagavata*, of scriptural

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texts like the *Gita,* the exchange of the learned scholars and their devotees, are admirable instances of cultural integration. No better blending than this could be found elsewhere.

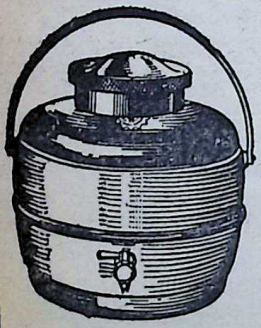
The spiritual centres of pilgrimage are, so to say, interchangeables. Nasik, Pandharpur, Kolhapur, Dehu and Alandi in Maharashtra are visited by many a Gujarati devotee, as pilgrims from Maharashtra travel to Dwaraka, Somanath, Riddhipur and Jaina temples on the Abu hills. The Jai as and other residents of Gujarat in Maharashtra have so completely become one with the people that it is difficult to trace their origin. Some of the business communities have even adopted the *Modi* script of Maharashtra for their accounting system, discarding the traditional way.

Gujarat and Maharashtra h many things in common that h served as the natural unifying forc (i) The Western Coast, (ii) T Tapi, and (iii) the Metropolis Bombay. It is difficult to find a m cosmopolitan city than Bombay wh is equally dear to Gujarat and Ma rashtra. In fact, it is liked by all th who live there and who feel a dist pride about Bombay; they belong Bombay as Bombay belongs to th But in the building up of Bomb Gujarat and Maharashtra have wo ed shoulder to shoulder as major p ners. That is why Bombay sign the cultural unity of the two peo as nothing else does.

Many peoples of different fai have stayed in Gujarat as they ha done in Maharashtra; the Parsees many sects of Islam, tribals and a vasis, are common to both the regio

Mahatma Gandhi, Kishorelal M shruwala, Mahadev Desai, Jamn Bajaj, Ambalal Sarabhai, Kastur Lalji, Sir Purushottam Das Tha das, Sir Lallubhai Samaldas, Ma Gokuldas and a host of others are known and respected names in Ma rashtra. Their liberal donations h reached many places and their co mercial skill and spirit of indus enterprise have won admiration fr one and all.

That is why Maharashtra and Guj rat have remained culturally so c together. As long as Bombay l that unity will remain unaffected. □ □



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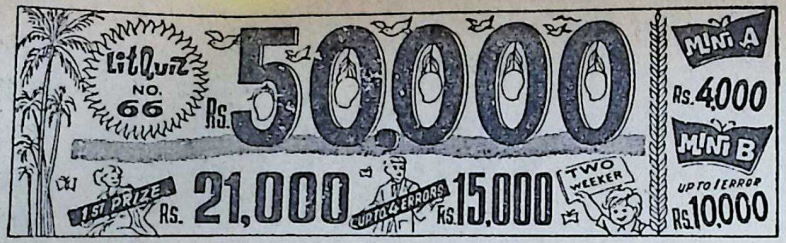

16 CLUES

(1) At no time in the world's history has so much interest been displayed in **ARMS/ART.**

(2) One cannot **CARE/COMPLAIN** about what is happening in one's own time without wanting to do something about it.

(3) Young and generous souls are, and ought to be, intensely **CAUTIOUS/CONSCIOUS** of life.

(4) **CHALLENGES/CHANGES** will come, whatever we do. But if we understand the forces at work and know what we want to do, we can ride the wave: which is always preferable to drowning.

(5) Intellectual thought is by its nature analytical and **CONSTRUCTIVE/DESTRUCTIVE** and conscious.

(6) Man has a need to **DESTROY/DREAM.**

(7) The **DIVERSITY/POVERTY** of men needs no recording. It strikes the eye of each of us.

(8) We seem in fact to have reached a point in social evolution where we have discovered the secret of **EFFICIENCY/SOLVENCY,** but have no great end to which to devote it.

(9) Poetry is the art of uniting pleasure with truth, by calling imagination to the help of **EMOTION/REASON.**

(10) The mind of man seeks its own **GLORIFICATION/GRATIFICATION,** and where it cannot attain this by appreciating reality it will turn to dream and fantasy.

(11) It has been said that an educated man is one who can use his **LEISURE/LIFE** profitably.

(12) It is not possible to define **POETRY/POVERTY** once for all.

(13) The essence of **POETRY/PUBLICITY** is invention; such invention as, by producing something unexpected, surprises and delights.

(14) However **PROSPEROUS/RELIGIOUS,** a man will always be dissatisfied if he has no high ideal.

(15) In our country religion is not different from philosophy, and religion and philosophy do not differ from **SCIENCE/SERVICE.**

(16) There is indeed hardly any aspect of human knowledge or activity into which the question of **TASTE/TEMPERAMENT** does not enter.

NOTE : These are quotations. Author's words are correct solutions. Official solution in the city edition (News Section) of Sunday Standard dated 24-5-70. Prize-List in Litquiz Weekly Advance 31-5-70. Complete 7-6-70. Ask for a **FREE SPECIMEN COPY.**

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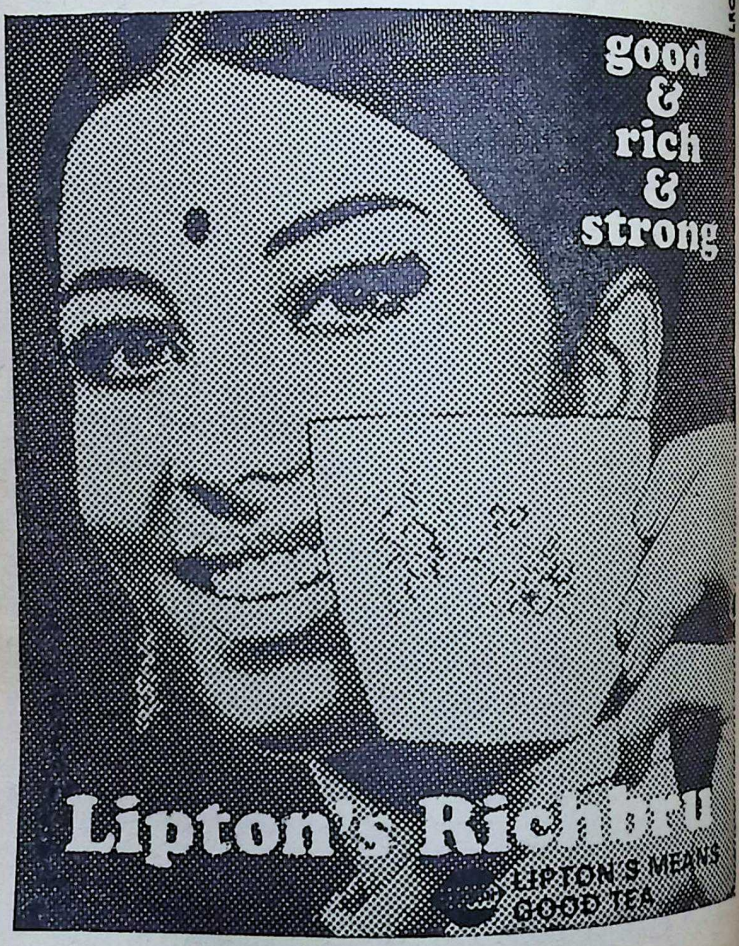

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Nationalism in Maharashtra and Gujarat

V. B. KULKARNI

THE growth of nationalism in India was inherent in the very nature of the British Raj. Despite the vastness of the country and the diversity of its population, there is a natural unity among its people. A great impetus was given to their awareness of this fact following the introduction of a strong and efficient government throughout the country and of the modern means of transport and communication. The new system of education, though defective in many ways, further strengthened the feeling of oneness among the people. Through it they were able to gain access to the vast storehouse of Western knowledge and to take their lessons in nationalism. For many years, the prose models for Indian students were derived from the speeches and writings of such great champions of political liberty and of human dignity as Burke, Bentham, Mill, Montesquieu and Rousseau.

Bengal, whose great city of Calcutta had the advantage of being the seat of government not only of that province but also of the whole country, took the lead in accepting the new enlightenment and in propagating it. The late Sir Jadunath Sarkar, historian of

Raja Ram Mohan Roy

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the Moghuls, claimed: "In this new Bengal originated every good and great thing of the modern world that passed on to the other provinces of India." Raja Ram Mohan Roy (1774-1833) laid the foundation of modern Bengal's greatness by championing the cause of rationalism in social and religious belief. Besides exposing the iniquities in the Hindu social system and asking for their elimination, he supported the cause of Western education as a necessary means for the emancipation of his people. Roy was indeed the prophet of modernism and also of Indian nationalism.

The need for enlightenment through Western science and literature was also felt in many other parts of the country, including Maharashtra and Gujarat. Even as the British were engaged in consolidating their position in Western India, a distinguished Indian, Bal Gangadhar Shastry Jambhekar (1812-46), addressed himself to the task of reforming his people. Towards this end, he inspired a band

Dadabhai Naoroji

of young men, including Dadabh Naoroji, to dedicate their lives to th service of their motherland. Thoug he was allowed a distressingly sho life, the Shastri was able to accomplish much. A profound scholar and lin guist, he was acclaimed as a "conspi cuous ornament of society" and as th most learned Indian "who has yet ap peared in Western India." His co temporary, Jyotirao Govindrao Phu (1827-1890), crusaded against un touchability with rare courage an determination and pioneered the est blishment of educational institutio for the under-developed communiti

Then came Mahadev Govin Ranade (1842-1910), rightly acclaim ed as the father of public life in Maharashtra. A man of massive learning and intellect, he became an exemplar to the young men of his time. While Hume, the founder of the Indian National Congress, des cribed him as the "great god Mah deo", Wedderburn, another British frien

M. G. Ranade

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of this country, greeted him as the Socrates of India." There were other leaders of eminence who called upon their countrymen to move with the times by shedding their infirmities. Prominent among these patriots were Dadabhai Naoroji, Sir Pherozeshah Mehta and Janab Badruddin Tyabji.

Equally outstanding was Sri Gopal Krishna Gokhale, who became the ideal of no less a person than Mahatma Gandhi. He was endowed with a wide-ranging mind and like his teacher, Ranade, believed in moderation almost as a gospel. It was his conviction that Indians must acquire the necessary ability and character to qualify themselves for the responsibilities of government. But there was considerable force in his moderation, the impact of which was often felt by the British bureaucracy. Writing about him, his most eloquent disciple, the Rt. Hon. V.S. Srinivasa Sastri, says:

Sir Pherozeshah Mehta

Gopal Krishna Gokhale

"If we look for the noblest type of patriotism, that which impels to the sacrifice of self and takes joy therein, what name can be placed beside his (Gokhale's) save only that of Dadabhai (Naoroji)?"

Lokamanya Tilak was cast in a different mould. He believed in militancy in politics and did not share fully his great contemporary Gokhale's deep faith in moderation. A profound scholar and one who cherished the vision of restoring the immemorial pieties of the land, Tilak regarded the continued presence of the British in his motherland as an affront to the honour and dignity of his people. "Swaraj is my birthright," he declared, and added with absolute certitude, "and I shall have it." He suffered much persecution, his crime in the eyes of the foreign rulers being that he had, in the words of Edwin Montagu, Secretary of State for India, "the greatest influence of any person in India."

There was, however, a school in Maharashtra which believed in violence as the only effective means for

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V. S. Srinivasa Sastri

compelling British withdrawal from the country. The young persons who belonged to this school recalled how, during the days of the Peshwas, the Marathas were within an ace of winning continental sovereignty. They certainly did not seek to regain that hegemony but believed that only by force of arms could the country expect to win back its freedom. Wasudev Balwant Phadke belonged to this ardent band of revolutionaries and organised an abortive uprising in 1878-79 near Poona. Veer Vinayak Damodar Savarkar, one of the greatest revolutionaries of our times, also believed in the forcible ejection of the British from the sacred soil of his motherland and courted unparalleled suffering for his radicalism.

Sir Richard Temple, Governor of Bombay from 1877-80, was amazed at the vigour of the national sentiment in this part of the country. Writing to the Governor-General, he declared that although he had served in India for more than three decades, he had never known in any other of the country "a national and p cal ambition so continuous, so e ing, so far-reaching and so utterly possible for us to satisfy."

In Gujarat, as in the rest of I the educated class was dissat with the prevailing dispensation w condemned the people of the co to abject subservience to an Power. But it did not know ho remedy the situation. The Gu Sabha, which was established in was content, like similar bodies in country, to pray and to pet Authority and could not think seeking redress by any other mean

The advent of Mahatma Gan however, changed the situation beyo all recognition. The Gujarat Sab soon became a powerful politi organisation in that part of t country, especially from the time Sardar Vallabhbhai Patel associa himself actively with it. The Mah ma's task was two-fold, namely, wean the revolutionaries from

Veer Savarkar

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Sardar Patel

path of violence and to convince them and the rest of their countrymen that his own techniques were decisive enough to win Swaraj for them. His experience in South Africa had convinced him that non-violent mass action had the potency of bringing even the most powerful Government to its senses.

The Mahatma imparted a unique dynamism to the national politics by making it possible for tens of thousands of people, including women, to take an active part in a number of agitations, the ultimate aim of all of which was to win freedom for the country. Sri Nehru, who could have no truck with parlour-knights, greeted the coming of the Mahatma in these memorable words: "And then Gandhi came. He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths, like a beam of light that pierced the darkness and removed the scales from our eyes, like a whirlwind that upset many things, but most of all the working of people's minds."

The Mahatma won able and resourceful adherents to his cause from all over the country. In Gujarat, his most valued comrade was Sardar Patel, who made history by leading the Bardoli Satyagraha in 1928. Thanks to his organising abilities and his masterful leadership, it became possible for the poor peasants of that little known taluka in Gujarat to prove by their heroic stand that a just cause knows no defeat. The Satyagraha also vindicated the Mahatma's belief in the potency of non-violent action. The Sardar, who had followed the Mahatma implicitly till India won her freedom, rose to the pinnacle of statesmanship when he assumed the Deputy Premiership of the country. By achieving the peaceful integration of the princely

Jawaharlal Nehru

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States with the rest of India, he has won an abiding place in history.

Sardar at no time coveted office. While he and the Mahatma were together in prison, the latter asked him what portfolio he would like to have in free India. He pointed out that other leaders had already made their choice. The Sardar's reply was prompt and revealed the splendour of his mind. He declared: "I would like to be a Sanyasi!" It was only the stern call of duty which prompted him, despite his ill-health, to accept the responsibilities of government.

The lives of our great men have set a shining example to us by their utter freedom from regional, linguistic and religious bias. Their loyalty embraced the entire country. Again, their choice of men for any office or position rested entirely on merit. In these days of rank regionalism and linguistic intolerance, it is well to recall Gokhale chose Sastri to don mantle after him. He could have his choice nearer home but did Again, the Mahatma's colleagues longed to all parts of the country, most trusted lieutenant being Nehru. It is wellknown that Mahatma honoured Sri C. Rajagop chari by calling him his conscie keeper. The Sardar was no catholic in his outlook. The Sri V. P. Menon became his adviser on the vital issue of the gration of the princely States.

Maharashtra and Gujarat have established high traditions of servi to the motherland. It is right proper that each State should str to the utmost for its growth, but progress is possible by ignoring th fact of India's oneness. Indeed, th whole country is essentially the are of a single government and a sing economy. Its division into so ma administrative units should be regar ed strictly as a matter of convenien

Let us not forget that an excess preoccupation with regional affai tends, to borrow the words from Lo Acton's famous essay on Nationali "to isolate and shut off their inhab tants, to narrow the horizon of th views and to dwarf in some degree th proportion of their ideas." It is th duty of wise men, both of Maharash tra and Gujarat—as indeed of all th constituent States of the Indian Union —to warn against this danger and to ensure that the heritage of our great leaders is transmitted to posterity in all its pristine excellence.

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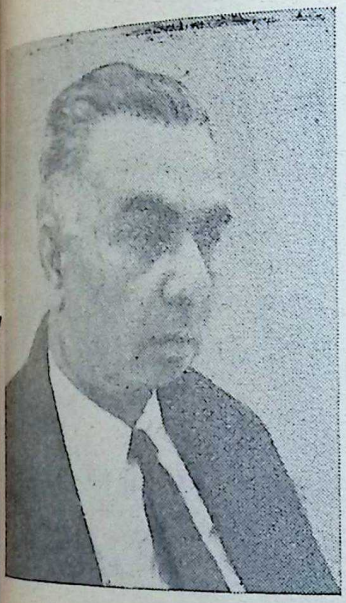
A HISTORY OF GUJARAT'S HISTORIANS - I

J. M. SHELAT

Judge, Supreme Court of India



WRITING a history of the historians is not only a unique but an exhilarating experience. Apparently, Mr. Tirmizi has written *Some Aspects of Mediaeval Gujarat* with relish and sometimes even with feeling. This is obvious from the charm and delicacy with which he has delineated the personality of each of the masters of the period and the deftness with which he has selected them for portrayal with a view to highlight the contribution of each of them in the renaissance that was taking place in the country at that time.

What is of abiding interest is his endeavour to show how a movement, which began independently in Gujarat under the Muzaffarid sultans, could, even after the Mughals took over the province, intermingle without the least possible hitch or halt in the general stream of intellectual upsurge that was then taking place in the country. Both the phases of this ferment have been brought out with skill and selectivity. The "whys" of this upsurge and their "wherefores" furnished by him display a remarkably diligent and painstaking industry. After reading it, one cannot help feeling that instead of being only "Some Aspects", the work had been a comprehensive cultural and social history.

It is a pity that such a history has not so far been accomplished, especially as of all the States in India, Gujarat perhaps has bequeathed to the historians a heritage of historical ma-

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terial richer than any other State in the rest of the country.

Inscriptions found on its rocks go back to the very dawn of recorded history and form a precious source of history from the first century A.D. and onwards when Gujarat was a part of the empires of the northern and western India. The Jain *charitas, prabhandhas* and *kavyas,* together with bardic ballads, make useful contribution to the history of the early middle ages when the Chalukyas, and later on the Vaghelas, ruled over Gujarat. Sultanate Gujarat, which succeeded these dynasties, provides a large number of histories and chronicles. Gujarat thus furnishes a long and continuous historical tradition unrivalled elsewhere.

The reasons for this tradition are, firstly, its contacts from the early times with outsiders possessing a livelier historical sense; secondly, that historical consciousness stimulated by these contacts being activated in the forms of *charitas, prabhandhas* and *kavyas* under the impact of Jainism; and thirdly, these literary *genres,* nurtured by the Jain writers, blossoming forth into history under Islamic influences, particularly after the establishment of independent Sultanate by Zafar Khan who assumed the title of Muzaffar Shah in 1405 A.D.

Skirted by the Arabian Sea on its three sides and endowing the province with a number of harbours, with a rich cotton-growing hinterland and hilly tracts on its eastern border, nature furnished three advantages which moulded the special genius of Gujarat's people. The first made the province the emporium of commerce, and the second and the third gave o and timber with which its peopl veloped artistry of a high degre textiles and wood work. Commer intercourse with the western w attracted to Gujarat a large nu of foreign merchants, enriching diversifying its population. This d sification brought about catholicit outlook and an elimination of in lerance.

Even before the Sultanate, Isla influences had been at work in G rat. By the 10th century, a large n ber of Arab merchants had made western coast of Gujarat their ho They married local women and th children were known as *Bavasira.* 916 A.D., Al Masuri found as ma as ten thousand of them at Chaul. M hammad Awfi records that at Ca bay, Siddharaja reconstructed a m que destroyed by his Brahmin subjec A mosque was allowed to be b at Junagarh in 1286 A.D. by Afif Duniya, "the prince among ship-m ters."

With the conquest of Gujarat Alaud-din Khilji, its trade and ot contacts with Islamic people gath ed momentum. In the middle of t 14th century, Cambay had gather repute for the architectural beauty the palaces and mosques built by M lim merchants living there. Fifty ye hence, Timur's invasion caused a la scale influx of scholars and sava from the north seeking shelter in G jarat. By the time peace was establi ed, Zafar Khan had declared himse an independent ruler and these sc lars had comfortably settled down the different towns of the Kingdom

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Besides encouraging trade and commerce, the Muzaffarid rulers patronized the arts and letters. Indeed, some of them could claim to be men of letters. Badrud-din Muhammad-al-Damamini, the famous Egyptian savant, called Ahmed Shah I "the learned of the Sultans and the Sultan of the learned". Ahmad Shah gloried in building a number of colleges and inns for the travellers, attracting a number of learned men from foreign countries. His example was emulated by his grandson Mahmud Begarah. These mosques and the Madrasahs became, like the Christian churches and monasteries, centres of learning, drawing not only the local but foreign scholars from Persia, Yaman, Egypt and other regions.

First, Badrud-din Muhammad and a few years after him Wajihud-din Muhammad, Jamalud-din Muhammad and Abdul-Muti came from Egypt, Yaman and Hadramaut. Likewise, came Imadud-Din Muhammad from Khurasan bringing with him his treasure of books and taught Qazi Isa and Wajihud-Din al-Alawi, who by their scholarship brought fame to Gujarat. Abul Fazal Gazaruni came from Persia and settling down in Gujarat taught philosophy to Shaykh Mubarak, whose two sons, Faizi and Abul Fazal, were a few years hence to achieve great eminence in the Court of Akbar.

Among these emigres were historians, such as Hulwi Shirazi, Abdul-Husayn Tuni, Abdul Karim Nimdhini, Sharafud-Din Bukhari, Shamshud-Din Shirazi and a number of others who brought with them the forms of historiography peculiar to their respective countries. The Persians, in particular, changed the very concept of history, from one of age, as was the Arabic concept, into one of court chronicles treating biographies of kings as the history of the times. These changes are reflected in the works of historians who flourished during the Muzaffarid Sultanate and who left behind chronicles of the reigns of Ahmed Shah I, Mahmud Begarah, Muzaffar Shah II, Bahadur Shah and Mahamud Shah III. Amongst these historians was a Hindu, Udayaraja, who added to the diversity of forms Sanskrit rhyme as a vehicle for his *Mahmudsuratrana Charita*, a *Mahakavya*, dressing up the exploits of Mahmud Begarah in Hindu idiom and Hindu analogy. □ □ □

[*To be Continued*]

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...of an art classic

GUJARAT its ART HERITAGE

R. A. KASHYAP

R. M. R. MAJUMDAR'S *Gujarat —Its Art-Heritage* is an exhaustive and authoritative treatment of the art heritage of Gujarat, at once critical and historical. In this work of his, the author has shown clearly how there is an underlying unity in the various forms of Gujarat and this unity is the Indian character of it.

The book has seventy Plates, giving a panoramic view of the various items of the art-heritage of Gujarat.

An introduction gives a brief historical retrospect as a background to the understanding and appreciation of the art-heritage of Gujarat, as the changing patterns of society and the attitudes of political power exerted their influence on the emergence of the forms and styles..

Chapter I gives us the Cultural Conditions of Gujarat and tells us of the maritime trade factor that was responsible for the assertion of cultural heterogeneity. The cosmopolitan character of the art of Gujarat and the inspirational folk-elements that have given shape to artistic tendencies have been discussed here.

Chapter II deals with Architecture: religious and secular, and traces the growth and decadence of Architecture from the ancient period to the late mediaeval period, i.e. upto 1600 A.D. This chapter deals exhaustively with the Stupas, Viharas, Temples, Kirtistambha and Torana, Step-wells, City-gates, temples on Mountain peaks. The provincial style of Islamic architecture also is dealt with.

Chapter III takes us to Sculpture in Stone, Wood and Metal, *Chapter IV* to Miniature Painting, Music, Folk-dance and Folk-drama. The author analyses the original inspirational sources of these folkdance and dramas and traces their evolution from the *Bhanas* in the *Rupaka* category of Sanskrit plays. He also points out how the forms in Gujarat and Maharashtra have much in common—the Lalita-shows with the Gujarati Bhavais.

An interesting collection of these *'Lalitas'* or Village Plays presents the most diverse kinds of playlets. Foolish astrologers, greedy priests, ignorant story-tellers are all severely satirized in other short productions.

A study of *Lalita*-shows, so popular in Maharashtra, points out a close resemblance to some of the scenes in the Gujarati *Bhavai*. The staff-bearer, cobdar and chadidar, who describe the divine acts performed by God during

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the course of the ten incarnations, is a through-and-through religious scene reminding one of the Sanskrit *Bhana rupaka*, which consists of a single scene acted by very few actors, with the help of the device of *Akasabhasita* i.e. imagining somebody talking in the air. The comparison carries us further to other scenes of social satire and mirth: especially the incidents of the hypocrite Brahmin, the ignorant astrologer, the ill-matched couple. People from the artisan class have been made the butt of humour and satire, bit coarse in character in the midst of religious entertainments.

Chapter V deals with the arts that are more closely allied with commerce, Cotton and Silk Textiles and other crafts. An Index makes the book most useful.

Art is an expression of an inner joy which the Indian aestheticians equate with Ananda or Bliss. This inner joy, the result of an inner experience, shapes itself in myriad ways—sometime in words, imaging forth beautiful ideas and feelings and transporting us into an imaginary realm ; sometime in colours lending an unexpected warmth and joy ; sometime in sculptored forms, creating a whole universe by the subtle interplay of the principle of texture. It may be just a black stone, or white plaster-of-paris mould, yet the minutest detail of land and sea, cloud and sky, with all that colour can do to make differences of distance manifest, is rendered by just the texture of the sculpture!

Naturally, any honest writer on the Arts cannot but recognise this underlying unity in the diversities of an manifestations. For reasons of venience and the inevitable limita of human endeavour and achieve one has to delimit one's subject; such delimitation leaves the painfully conscious of the nature of the work that he is and for the sake of avoidance of understanding and misappraisal has constantly to harp on the theme.

In his classical work, *Gujarat Art-Heritage*, Dr. M. R. Majum an authority on the subject makes readers fully aware of these qualif clauses which alone can place statements in their proper perspec Speaking of Indian art he says:

"Life is the flower of the world Art is its scent. Art speaks in its language. The language of art is language of humanity. It does consist of words, and its contents not ideas, but forms and colours wh assume the shape in an inner experie The language of art is, therefore, in national. In the rich vocabulary Indian designs, no form occurs fo own sake, for the mere purpose of ling in a space or offering a pl experience to the eyes: that is to no Indian motif fulfils a mere de tive or 'ornamental' purpose; but general rule, every design stands a definite religious, symbolic, auspi ritualistic or other esoteric signif or idea. To call these designs or motifs as 'ornamental' suggests s thing put on or super-added.

"Poets, sculptors and painters thus workers in the same field their peculiar media of expressio much so that the canons of appr ment or criticism that apply to l ture are also valid for sculpture painting. In fact, the object of graphic and plastic art is, accordi the ancient texts, the expression of

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sentiments or Rasas which are the subject-matter of poetry. The subjects, of painting or poetry are not essentially the same.

...'s spirituality is the underlying ...of the art-culture. As to please ...the Indian people developed their ...so to illuminate the attributes of divinities they had recourse to ...and Sculpture. And to en... their metallic and lithic images, ...eventually developed their Archi... Sculpture, Architecture and ...—all the three are thus inter... and they grew up side by side. ...art has always been a hand... of religion. The architects built ...Viharas and temples, while the ...found their motives in the le... of Buddha, Mahavira, Krishna and ...and the stories associated with ...life and religion."

...this statement of his, Dr. Majumdar claim corroborative testimony ...the great French savant, Sylvain ..., who in his essay *Indian Religion ...Indian Architecture* clearly points ...that all Indian art is religion-...ated and is an expression of the ...ous yearnings and needs of the ...

...the essential unity underlying ...forms does not necessarily im... stagnant uniformity. Diver... is the very essence of movement, ...ation. As long as the inner ex...ence remains unmanifest, disem...d, it cannot be realised and ...unicated. The one must be... the many, the process of *sarga* ...ation must begin by the delicate ...rbance of the static equilibrium. ...this disturbance takes place, the ...s of the artist, conditioned by a ...ed factors that have their inter... on the work of art, produces ...and newer forms, each posses... something distinctive and individual.

It is these coordinates of time, place and social conditions, the milieu, the internal and external impacts, the needs of the people that make for the difference. In Gujarat, these forces have exerted tremendous influence: the early Brahmanical, the later Buddha and Jaina, the Moslem and a host of other forces have acted and reacted to produce the richly variegated art of Gujarat. The artist in India was not free and did not count in society as an individual but had to do the 'behest' of some one higher in the social scale than himself.

Speaking of this peculiar inhibiting condition of the Indian artist, Dr. Majumdar says:

"It was only natural that individual artists did not count in society. The sequence of style and of increased or decreased vitality revealed the political and spiritual history of not individuals but of society, of which the craftsmen formed a part. And, it was only during the reign of the great Mughals that the artist suddenly became a man of importance, worthy of imperial flavours and had a place of honour at the royal court. It was a time of unprecedented patronage for the artisan, who was versatile in his artistic execution. In these circumstances, it is only natural that the names of craftsmen are not, in fact, recorded even on the most magnificent works, with a few accidental exceptions. The Hindu artist never experienced the independence of a creative artist, on account of his comparatively subordinate position in the official hierarchy of the state he served. The painter, like the musician, and unlike the poet, had but a minor status in Hindu courts, at least from the days of Kautilya.

"The religious needs of the people created the demand for sculpture and painting; and consequently guilds of sculptors, painters and architects, grew

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up in various parts of the country. The guild system aided uniformity of quality; but it did not encourage individualistic tendencies. Though, undeniably, the members of these guilds were influenced in their production by the dictates of religious dogma and the ever-increasing iconography of Mahayana Buddhism and Puranik Hinduism, the fundamental principles of beauty in art were inborn in them and persisted through the centuries. At no stage did beauty in plastic or graphic art seem to them naturalistic and life-like representation.

"Without the art-sense, the Hindus believe, all cultural activities would be futile. Life, too, would be as useless without the feeling for beauty and true understanding of art, which ultimately resolves itself into balance, symmetry and rhythm. A man does not live by and for bread alone; but he tries to live by the ardent worship of aesthetic culture, without which life would become a mere conglomeration of habits and be of no purpose to humanity. Aesthetic joy is, like mother's love, d silent, unassuming and yet spontan To turn to the creations of art after humdrum of life is a great solace veritably, our temples in villages towns—situated on beauteous spo natural environment, were for all poses, living museums of art for various grades of devotees."

We may conclude by quoting last extact:

"Apart from politics, the public of an Indian generally centres round temples and assembly-halls in the t In the villages, it flowed round the or the village-common or the m place, often under the enveloping dow and rich foliage of an ancient The *mandapas* of Hindu temples very elaborately decorated. Here, people gathered together to hear of Gods and heroes or discourses sages. Travellers told their tales wonder, of strange people and stranger customs. Temple *mand* were like forest-groves of a thou pillars. Whatever might have been use to which these were utilized, mystery of the primaeval forest to hang over it. The Indian cr man's inexhaustible invention boundless patience revelled in the of giving artistic expression to the berant beauty of the tropical forest

(This is an interpretative revie "Gujarat: Its Art-Heritage" *(Th Vassonji Madhvji Lectures) by M. R. Majumdar, M.A. Ph.D., L published by Bombay University, Rs. 40/-).*

Once, while listening to so speaking from the platform, Chur to express his disagreement, sat s his head. Exasperated, the speaker "I wish to remind my Rt. Ho Friend that I am expressing only own opinion." To this came Churc cryptic rejoinder, "And I wish to mind the speaker that I am s only my own head."

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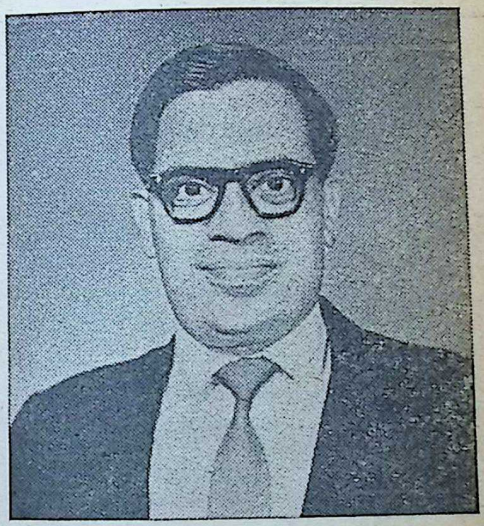
...The brightest and the most promising facet of future industrial development of Maharashtra is the rapid progress of agro-industries of various types throughout the State...

Maharashtra's Industrialisation

Retrospect and Prospect

DR. S. B. SAKHALKAR

Secretary, Maharashtra Economic Development Council



MAHARASHTRA has carved for itself a distinguished and prominent place on the industrial map of India. The cotton textile industry, which is the largest industry in India, has been localised in Bombay and the sugar industry, which is the second largest industry in India, has it's second place in Maharashtra. Maharashtra is the second largest producer of various industrial and particularly engineering products in India. Even though Maharashtra has only 9% of India's population, it has more than 15% of national income, 15% of factories, 18% of productive capital and 17% of industrial employment in India. It's gross industrial output at factory value and value added by manufacture are as high as 19% and 20% of those of India. Maharashtra has more than one-fifth of India's joint stock companies, 18% of bank-branch offices, 14% of motor vehicles and 17% of electricity in India. The industrial progress of Maharashtra has been reflected in its high per capita income of Rs. 695.6 which is higher by over 20% than the national average. Maharashtra has the highest rate of savings and investment and accounts for much more than one-third of the paid-up capital of the joint-stock companies in India.

With the creation of bilingual Bombay State in 1956, all the 26 Marathi-speaking districts were

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brought together for the first time. Separate Maharashtra State was established four years thereafter on 1st May, 1960. Industrial development of Maharashtra during this period of fourteen years is indeed a saga of impressive growth. The number of working factories has increased from 6,703 in 1955 to 9,186 during the subsequent 13-14 years and their daily average workers from 6.63 lakhs to 9.03 lakhs. Production of coal has increased from 2.82 lakhs metric tonnes in 1955 to 15.80 lakhs metric tonnes in 1969 and motor vehicles in operation from 67,000 to 2,57,539. There has been also a conspicuous progress in infrastructure. Electricity production output in million Kwh increased from 2,249 in 1956-57 to over 7,664 and the installed capacity in thousand kw increased from 533 to 1,639. In 1955-56, the number of students taking primary, secondary and higher education and the road length were 36.40 lakhs and 33,813 kilometres respectively. During the last 13-14 years the number of students and the road length have been almost doubled. The income from agriculture and allied activities increased from Rs. 331.6 crores in 1955-56 to Rs. 1130.4 crores and that from mining, manufacturing, small enterprises and construction from Rs. 245.4 crores to Rs. 1028.2 crores. The dynamic industrial progress of Maharashtra has been reflected in the conspicuous rise in its per capita income which shot up from Rs. 292 in 1955-56 to Rs. 409 in 1960-61 and Rs. 530.7 in 1965-66 and it is now as high as Rs. 695.6. Dynamic industrial development of Maharashtra reflected not only in the rise of State income but also in its composition. During the last decade, percentage of income from ind and allied activities in Mahara increased from 27% to 31% and from agriculture and allied act declined from 42% to 34%. D the same decade the percentag income from industries and activities in India declined from to 18% and that from agricultur allied activities increased from 51 53%.

Sectoral analysis of the ind progress of Maharashtra indicates during the recent years, there been phenomenal progress, partic ly in engineering and chemical in tries. During the decade follo 1956, factories in machinery ind increased by 564 and their emp ment by 67,077. The factories basic metal and metal products in tries during this period increase 506 and their employment by 3 The factories concerned with tra equipment increased by 24 and employment by 14,379. Factori basic chemicals and fertilisers in tries increased by 64 and their em ment by 6,988 and those in m laneous chemical products ind by 134 and their employment 18,686. The factories concerned petroleum and coal products, m facturing of glass, pottery, c etc., increased by 84 and their ployment by 10,055. Among other industries, food industries shown remarkable progress. 2 sugar factories have been estab

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the employment in the sugar in- increased by 8,532. The fac- concerned with food products than beverages increased by 377 their employment by 16,381.

future of this tempo of indus- progress is also bright and there be alround progress in different rial spheres. Not only there been significant expansion in tra- industries in Maharashtra but has been a spate of new types stries based on recent inven- Maharashtra continues to have gnetic pull and continues to be traction for most of the new ries that are being floated in Various types of new indus- like petro-chemicals, urea, mediates for dyes and pharma- cals, titanium dioxide and salts, tubes, newsprint, wool tops, ball and roller bearings, diffe- types of machines and tools, uring instruments, electronic ment, conveyor equipment, tool alloy steels and aluminium are started in Maharashtra and it pected that this dynamic trend be accelerated in snow-ball in future.

The area around greater Bombay become a focal point of industria- in not only of Maharashtra but India. In view of this, the State Go- ment has taken necessary steps to ire 55,000 acres of land covering villages in the Trans-Creek and ns-Harbour and Panvel areas for eloping a township for promoting healthy growth of Bombay and for eloping hinterland facing Bombay arbour. In this region, an infra-

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structure of roads and railway lines already exists and it is well served by roads and Diva-Panvel-Uran Railway line. The new Bombay-Poona Highway will pass through the new township and fast ferry services would be developed from Bombay Harbour to suitable places in this new area. Water supply schemes have been developed by the Maharashtra Industrial Development Corporation to meet the expanding requirements of water of the region. It is expected that the new city will grow to a population of about 10 lakhs by 1980. To implement this gigantic project within the shortest possible period, City & Industrial Development Corporation of Maharashtra has been established with authorised share capital of Rs. 5 crores. The Corporation will construct necessary facilities such as office-complex, residential buildings and shopping centres, ho schools, parks and communi system. The Corporation will t best to open up the Konkan land and create possibilities of rated industrial development i hitherto underdeveloped region.

Industrialisation in Greater B is now reaching a point of sat and it has gathered centrifugal around the city. There has b very rapid industrialisation i around the suburbs of Bomba new industries are being esta in various other places like T Thana Creek area, Ulhas Poona, Nasik, Ahmednagar, Sh Sangli, Kolhapur and Nagpur. U Panvel railway line has been co ed recently and the Bombay necting bridge across the Thana C near the Vasi island is under co tion. It is therefore obvious that

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the area from Sion to Panvel will soon undergo a rapid transformation and will become a beehive of industrial activity. Even at present, a very rapid industrialisation is taking place in this area, particularly in the petro-chemical area of Trombay. Kolaba district is very rich in chemicals and bauxite and has potentiality for the production of sulphuric acid, caustic soda, soda ash, chemically pure salt, salt product salt and butterns, calcium, carbide and acetate and viscose rayon. Ratnagiri district is very rich in various types of minerals like asbestos, bauxite, mica, felspar, bauxite and iron ore and has potentiality for starting industries producing various types of products like aluminium, sulphuric acid, calcium, carbide, phosphorous, iron and steel, caustic soda, fertilisers and titanium dioxide. Exploitation of extensive deposits of coal of high quality that have been found recently would give a great push to the rapid industrialisation of Vidarbha. Industrial estates are being used as a powerful and convenient tool for accelerating industrial development at suitable locations in underdeveloped areas. Twenty industrial estates were established in the Second and Third Plans and it is proposed to have 69 industrial estates by the end of the Fourth Plan. The State Government has now decided to take district as a unit for planning for ensuring a balanced economic development of the State. The Government has evolved "Revised Package Scheme of Incentives" on 26-3-1969 applicable to all types of industries in underdeveloped areas and announced its decision of providing 40% of the raw materials quota to the industries in developing areas. High power Forest Development Board has been set up to undertake conversion of low value mixed forests into valuable teak forests and to set up integrated forest-based industries providing employment to 4000 workers. Forest Research Institute is being set up at Chandrapur and 12 big industries with capital of Rs. 25 crores based on forest-products are being established. A thermal project costing Rs. 60 crores is being established in Vidarbha and Rs. 19 crores have been sanctioned recently for electrification programmes of the Maharashtra Agro-Industries Development Corporation. Indeed, with the availability of increasing supply of power from Koyna Hydel scheme and the Atomic Power Station at Tarapur in West Maharashtra, thermal stations in Vidarbha and Purna Scheme in Marathwada, the whole economy of Maharashtra would undergo a rapid transformation.

Perhaps the brightest and the most promising facet of future industrial development of Maharashtra is the rapid progress of agro-industries of various types throughout the State. Phenomenal progress of sugar industry in Maharashtra and its favourable impact on the rural economy has demonstrated the importance of agro-industries in augmenting the profitability of agricultural activity and in transforming the subsistence farming into commercial farming. Maharashtra Government is also very keen on giving a boost to the development of agro-industries in the State. Ma-

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harashtra produces various types of crops like rice, millets, wheat, maize, cotton, sugarcane, tobacco, groundnut and other oilseeds, different types of fruits like grapes, banana, mango, oranges and other citrus fruits, cashew nut, arecanut, coconut, papaya and pine-apple, different types of vegetables, like potato, onion, brinjal and tomato and different types of animal, poultry and dairy products. Availability of these agricultural products will be a spring board for the rapid and sustained development of various types of resource-based industries. There is great scope for increasing production of the cash crops and products and for developing on a rati[illegible] and sound footing various types [illegible] existing and new processing a[illegible] manufacturing industries based on [illegible] same and on the by-products of th[illegible] industries, such as cotton te[illegible] (spinning and weaving), cotton[illegible] oil, chemical cotton, surgical cotto[illegible] sugar-rayon-grade pulp from bagas[illegible] paper and chip boards from bagas[illegible] industrial alcohol and cattle fo[illegible] citric acid, synthetic rubber, w[illegible] fore-pressing-cum-extraction of [illegible] cakes, fats splitting and distillation [illegible] fatty acids, soap and glycerine, pa[illegible] and varnishes, rice-bran oil, ma[illegible] facture of cigarettes and extraction [illegible] nicotine, leather, fruit preserving a[illegible] canning and wine from grapes a[illegible] cashew fruits, etc. Planned and w[illegible] thought development of agro-ind[illegible] tries will considerably reduce unpro-ductive dependent manpower from agriculture and mobilise saving potential arising out of this process f[illegible] further development. They will n[illegible] only break but will, in fact, reverse th[illegible] vicious circle of low per capita re[illegible] income, low capacity to save and low levels of consumption and investme[illegible] and accelerate dynamic, cumulat[illegible] and balanced growth in a "snow-b[illegible] fashion. Agro-industries, indeed hold a great promise and will op[illegible] new vistas for the future industr[illegible] prosperity and balanced industr[illegible] growth of Maharashtra.

□ □ □

Democracy must, in essence, mean the art and science of mobilising the entire physical, economic and spiritual resources of all the various sections of the people in the service of the common good of all.

—Mahatma Gandhi

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Gujarati entrepreneurship will have to ada itself with the needs of modern management... Pr fessional management will have to replace tradition family management...

The Economy of Gujarat

Retrospect and Prospect

DR. RAMU B. PANDIT
Secretary-General, Indo-American Chamber of Commerce

MAY 1960 to May 1970—a colourful decade indeed for Gujarat! The new State started out with problems all around, but attained enviable progress in a short period. Gujarat is in no mood to celebrate its tenth anniversary, thanks to the whirlpool of politics in which it is suddenly caught; but a sense of quiet confidence prevails among its people—particularly among workers, administrators and entrepreneurs.

Gujarat has successfully built up an infrastructure needed for accelerated economic growth. It can look at the new decade with cautious optimism. A new class of entrepreneurs is coming to the forefront and many new opportunities are unfolding themselves. All that is needed is the continuance of a stable government which will take keen interest in the progress of the State and welfare of the people.

Gujarat though progressive is not prosperous. It has a population of about 2.50 crores, growing at the alarming rate of 2.41%. The growth of population in its backward districts (Panchmahal, Sabarkantha, Banaskantha, Dang etc.) is rather high ar economic opportunities in these are are likely to be limited for decad to come. The backward districts wi therefore, continue to prove a drag c the economy of Gujarat. This fa is not sufficiently appreciated with and outside the State partly due ignorance and largely due to politic prejudices.

Literacy grew at the rate of 7% Gujarat during 1950 to 1959 and i creased to 16% during the last decad Only 33% of Gujarat's population literate—rather low for a State th has all the potentiality for accelera ed economic growth. The State h expanded college education beyo needs and neglected primary educ tion. There is an urgent need for corrective action.

The density of population in Guj rat per square kilometer is 112 as cor pared to an all-India average of 13 Its per capita income is also high (Rs. 365) as compared to the nation average (Rs. 324). Urban populatic of Gujarat increased by 3 per ce (total 28%) during the last decad

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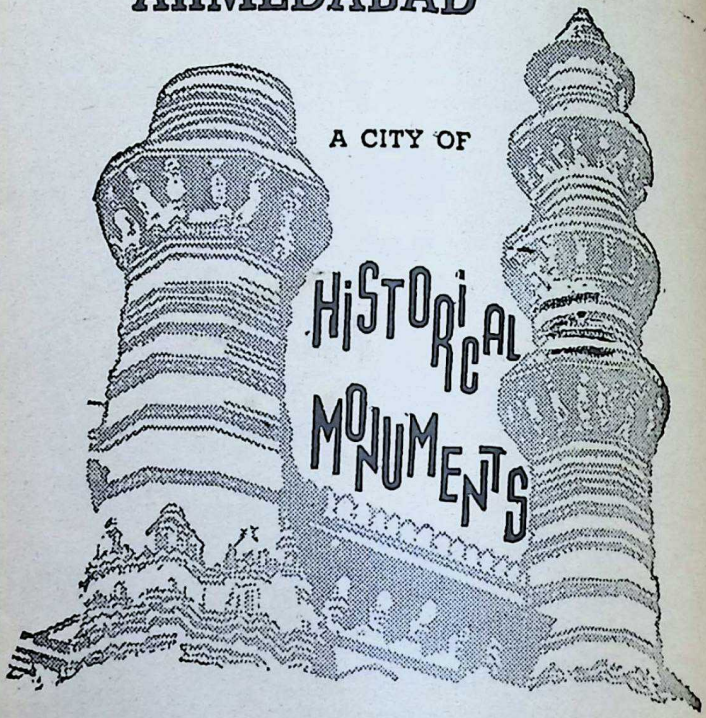

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This trend is likely to continue at an accelerated rate during the next years because of increasing economic opportunities in urban areas. 15.5 per cent of the population of Gujarat depends on agriculture, 15.3 per cent on other jobs, 1.9 per cent on transport and 16.8 per cent on miscellaneous jobs. Dependence on agriculture may decrease by about 2.5 per cent in the current decade.

Though Gujaratis are traditionally a trading community, there is a marked shift towards increased entrepreneurial undertaking during the last decade. A new class of small entrepreneurs is growing rapidly.

The number of factories in the State increased from 3,561 ni 1960 to 7,766 in 1969. There has also been a significant shift from traditional to modern industries. Assuming that the past rates of growth continue, Gujarat's industrial structure in 1980 would have equal shares of chemicals and textiles, both together contributing about 50 per cent of the total industrial production. Gujarat's success in attracting capital from other parts of India and abroad has not been as outstanding as that of Maharashtra though both can boast of a fairly stable government. This is partly due to the traditional popularity of Bombay as a base for industrial and marketing activity.

Gujarat has not played as aggressive a role in building up Kandla port as it should have. No major industries—except the proposed fertilizer plant—have yet been attracted towards Kandla. The free trade zone has also failed to draw the attention of large industries. The reasons for this apparent apathy need to be probed into deeper for initiating remedial action. Kandla must be developed as a major port which can be as important as Karachi was in the pre-independence period. The development of a big port will help accelerate the industrial growth of Gujarat. Moreover, the growing emphasis on exports in the current decade has provided the necessary stimulus. So the State Government cannot afford to neglect this vital area.

Prospective foreign investors consider Gujarat to be a "safe" area for new investment because of the commendable law and order situation, industrial peace and harmony, stable government and rapidly developing infrastructure. Private foreign investment has a tremendous scope in the new petrochemical complex that has proved to be an unexpected morale-booster to the economy of Gujarat. Gujarati entrepreneurship will, however, have to adapt itself with the needs of modern management to make the marriage between foreign and native capital a success. Professional management will have to replace traditional family management. The trend is visible but it has to be sharper and quicker.

Koyali refinery's production capacity has increased from 30 lakh tons to 43 lakh tons. The aromatic plant will start functioning in a couple of years; a new neptha-cracker project has also received a green signal from the Central Government. This investment in the public sector will have an accelerating effect on private invest-

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ment in ancilliary industries. The establishment of "Indian Petrochemical Corporation" at Baroda will also help expedite the establishment of industries using petrochemical products. The new fertilizer factories at Kalol and Kandla and, hopefully, at Mithapur (Tata's revised fertilizer project proposal is likely to go through), will strengthen the economic base of Gujarat though the employment-generating potential of all these capital-intensive enterprises is shockingly small. The role of the State Government in promoting industrial estates and industrial sheds has been remarkable. It has helped promote small-scale industries and generate employment in small urban areas. In short, the progress recorded in the field of industrial growth has been fairly satisfactory with good prospects of acceleration in the current decade.

Gujarat's progress on the agricultural front is not spectacular. Only 55 per cent of its total land is cultivated. Of the remaining, 2.7 per cent is fallow, but cultivable. Gujarat's annual food deficit is 9 per cent. If it increased its food production from the present 33 lakh tons to 48 lakh tons by 1974, it can be relatively self-sufficient in food—not an impossible dream in view of the State Government's decision to invest Rs. 30 crores out of the total outlay of 450 crores on agricultural sector, irrigation and power. The four years' experience in the use of high yielding varieties (HYV) programme has helped accelerate the growth process. However, the major beneficiaries are

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large cultivators. The small farmers have not been able to make more effident use of inputs to benefit from the HYV programme. A big controversy has arisen about the employment potential of intensive agriculture. One view is that intensive agriculture will create more job opportunities. The other view is that it would be so only in the short run. Gujarat is far more advanced in mechanization of agriculture than even Punjab. It is argued though that increased mechanization would restrict job opportunities and create more unemployment. There is no denying the fact that largescale unemployment among the educated and the uneducated is going to remain the major problem of Gujarat in the current decade despite increased industrial growth.

The promise of the Green Revolution is not considered bright in Gujarat by agricultural experts. This pessimism, however, seems to be unwarranted in view of the heavy inputs in agriculture envisaged in the Fourth Five Year Plan of the State.

Gujarat is short of water. 90 per cent of agricultural production still depends on good monsoon. Irrigated areas form only 11-12 per cent of the total cultivated area as compared to the national average of 24 per cent. Some of its vital irrigation schemes like Narmada Valley Project has succumbed to interstate political feud. Only the recently appointed Tribunal of the Government of India may salvage this project to the mutual advantage of the three States concerned. The State will have to strive to develop the potential water supply by impounding as much supply of surface and subsoil water as possible through tube wells and small irrigation schemes.

A wide network of roads is vital for increased communications and marketing of goods and services. Gujarat has yet to fulfil the target of road construction laid down by the Nagpur Plan. A new twenty-year national road construction plan has already been launched. In 1968-69, Gujarat, however, was 48 per cent behind the target laid down by this plan. The deficiency in telephone communications facilities in the State is also appalling. These weak links in the developing economy of Gujarat cannot be ignored for long.

Gujarat currently generates 618 M.W. of power. At the end of the Fourth Five Year Plan, its total power needs are estimated to be 1,200 M.W. This brings to the forefront the need for implementing a proposal made by experts to establish an Atomic Power Plant of the capacity of 1000 to 1,200 M.W. on the coastline of Saurashtra. This will reduce dependence on coke brought into Gujarat from a distance of 1,500 miles which adds substantially to the cost of production of industrial goods.

Gujarat has undoubtedly done well in the first decade of its existence as a separate State. Despite the problems involved in setting up the administration of a new State, facing natural calamities like floods, droughts, famines and riots, establishing new capital and host of other political problems, the party in power has provided a stable and welfare-oriented government.

The object of the industrial policy

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of the Gujarat Government is "to stimulate investment rather than direct investment and create conditions of growth rather than directly fabricate goods and services." Direct plan outlays on industrial development have so far been kept at a low level. The State Government has established institutions like Gujarat Industrial Development Corporation, etc. which help create infrastructure and function as a catalyst for investment. The Gujarat Government envisages an investment of over Rs. 800 crores in the industrial sector in the next seven years which will bring about an organic change in the industrial structure of the State.

Gujarat, like Maharashtra, has perhaps received a little harsh deal from the Centre in the allocation of funds. Those States which made an inadequate tax effort for political reasons, incurred extravagant expenditure and enlarged their non-plan deficits, have been able to get away with a liberal share than the ones which have managed their finances prudently. The present government in Gujarat and the government at the Centre being in the opposite political camps has added a new dimension to the Centre-State relationship. One may only hope that the current war of words will subside very soon and the "tug-of-pling game" will give way to a healthy competition among political parties in our country. It is high time that our political parties reorient their policies to a constructive end so that the goal of achieving the greatest good of the greatest number can be fulfilled. □□□

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Maharashtra's Literature

Dr. D. V. Patwardhan
Professor of Marathi, Bhavan's College, Andheri, Bombay

MARATHI LITERATURE, otherwise called *Maharashtra Saras-* is fortunate enough to have a pedigree, going as far back as 10th century of the Christian era; the Marathi language traces its still further back, to Sanskrit Maharashtra-Apabhramsha, Maharashtri and Pali. Recently, research scholars have explored works written during the 7th 8th centuries in Maharashtra-Apabhramsha. Thus, the natural of change and modification in language led to the rise of Marathi as the language of Maharash-

Origin and rise of Marathi Literature:

Two important events, namely the of the Jadhav Dynasty of Dev- and the rise of the two religious —*Mahanubhav Panth* and *War- Panth*—gave an impetus to the and growth of literature in Marathi in the 12th century. The Jadhav Dynasty adopted Marathi as the court language and encouraged the learning and the learned men; and the two sects used Marathi invariably as an attractive and effective vehicle for preaching their doctrines of devotion to the people of Maharashtra and thus gave stimulus to the rapid development and growth of Marathi literature. The Mahanubhav writers made a very significant contribution to Marathi Prose (their seven volumes) and the saint-poets of Warkari Panth composed their writings in Marathi Poetry.

The two different ages:

Broadly speaking, Marathi literature made its appearance in the 10th century of the Christain era in the heart of Maharashtra. This little stream of Marathi literature was broadened in course of time into a mighty river, in which characters and sentiments, ideas and ideals of the Marathi-speaking people, were depicted. This stream was flowing continuously down to the end of the 18th century and this clearly shows that Marathi literature has a long history of about 1000 years, similar to that of English literature. But under the varying social and political conditions, the original character and spirit of Marathi literature gradually changed; and in place of the old types, new forms of literature made their appearance; and this change made the division of Marathi literature into two parts—old and modern. The first part stretches from 1000 A.D. to 1800 A.D., and the second part covers the period after 1800 A.D.

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Let figures speak...

In spite of natural and national calamities such as droughts, floods, cylones, quake and foreign aggressions, the State of Maharashtra made a spectacular progress in all spheres of development since its inception ten years ago.

The State's resolve to overcome the odds and to ensure for the people, peace, progress and prosperity is mirrored in the following 'figures of progress'.

- Food production has gone up from 55 lakh tonnes to 72 lakh tonnes.
- 3,25,560 hectares of land have been distributed to the landless.
- Eight lakh tenants have been declared as owners in respect of 10 lakh hectares of land.
- Area under irrigation has increased from 11,71,400 hectares to 14,81,400 hectares.
- Number of registered factories has gone up to 9,000 employing nearly 9 lakh workers.
- Mineral production has gone up from 25,69,630 tonnes, to 31,24,590 tonnes.
- Over 200 crores have been invested in Industries started in the State's different Industrial Estates.
- Plans are afoot to start a number of forest based industries in the state
- The installed capacity of various power stations of Maharashtra State Electricity Board has gone up from 69,647 kw to 8,66,400 kw
- Number of villages electrified has gone up from mere 522 to 10,378 and energised agricultural pumps from 5,420 to 1,47,500.
- To improve drinking water supply in rural areas, work on 21,040 wells has been completed.
- Beds in government hospitals increased from 24,440 to 37,425.
- Number of educational institutions has increased from 37,350 to 49,500
- Number of primary school students has gone up from 39.40 lakhs to 65.10 lakhs and secondary students from 7.47 lakhs to 19.43 lakhs.
- The number of adults made literate has risen from 3 lakhs to 52 lakhs.
- The number of co-operative societies has increased from 28,973 to 40,056.
- Road length has increased from 37,757 km to 64 212 km.
- The State Housing Board has constructed 45,000 tenements.
- In order that benefits of planned development are not thwarted, the family planning programme is vigorously pursued and the State won all-India trophy for best performance twice.

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...teristics of the old and modern ...thi literature:

The old Marathi literature was al... all poetical and composed in the ...cal form, which restricted the ... choice of words and rhythm. ...as especially narrative and devo... The old poets were almost ...are of the more interesting forms ...iterature like drama, novel, story, ...y essay, lyrics etc. They had a ...low opinion of human life from ...spiritual point of view and look... its dark side and took a pessi... view of the same. That is why ... poetry rather became gloomy ... uninteresting from a secular ...of view. They had no distinct ...of humour and hence they de... ...ted laughter. Their poetry be... serious and grave, pessimistic ... monotonous, because they alto... ...er neglected to make use of their ...dual inner and outer experiences. ...ost all ancient Marathi poets ...ly depended for their subject... ...er and sources of information ... the most celebrated epics of ... *Ramayana* and *Mahabharata*. It is thus on account of the absence ... cheerful and secular disposition ... the old Marathi poets could not ...op many interesting forms like ...ma and novel, satire and parody, ...ical and humorous poetry. The ...ral trend of the old poetry was ...ritual.

On the other hand, the modern ...s gave up many features of the ... poetry. The modern writers ...e got the greatest advantage that ...y have come in contact with the ...ified and varying store of the Western literature, especially English literature, which is very rich in all its aspects. The great treasure of Sanskrit literature is also ready to help them. Thus, the modern writers learnt all the old forms as well as the new ones with greater zeal and pleasure. In addition to this, modern writers are well equipped with the art of printing. Under the circumstances, Marathi literature—Prose and Poetry—began to be produced very rapidly in a new spirit and in a bright atmosphere.

Old Marathi Literature:

Mukundaraj and Dnyaneshwar are looked upon as the pioneers and founders of Marathi literature. The process of the new-born Marathi language hardening into a vehicle for literature was quickened by a social urge. A spiritual democracy was seeking expression; and exactly in response to this appeal, both of them composed *Vivekasindhu* and *Dnyaneshwari* respectively in Marathi itself. According to the tradition, Dnyaneshwar (1275-1296 A.D.) is regarded as the Father and Maker of Marathi literature. He was very rich in his style and diction.

At the same time, Namdeo (1270-1350 A.D.), the younger contemporary of Dnyaneshwar, composed his devotional verses in his simple and terse language, to spread the philosophy of the Warkari Panth all over India. After two centuries, Eknath, a great saint-poet and a social reformer, made an exposition of the famous eleventh chapter of the great *Bhagwat*, popularly known as

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Bhagwat, which is a master-piece in Marathi. Eknath, a story-teller, became the founder of the secular poetry in Marathi.

This practice of writing secular poetry was continued and developed by Mukteshwar (1574-1645 A.D.) in his *Mahabharata*, which is a work of a mature genius. Tukaram of Dehu occupies a unique position in Maharashtra's mind. All his poetry was original and came out of his own wonderful inspiration. Terseness, clarity, vigour and earnestness are his poetical qualities. His poetry touches the very heart of the reader. His contemporary poet-saint, Ramdas, composed *Dasabodha*, a master-piece which deservedly ranks as an inspiring and impressive literary work in old Marathi. He was, according to some scholars, the political 'Guru' of the King Shivaji. A fore-taste of the 19th century poetry was given by Waman Pandit with his *Yathartha Deepika*. In the meantime, Shreedhar Pandit and Raghunath Pandit composed very beautifully many *Akhyanas*. And at the end, this period was marked by Moropanta Pandit (1729-1794 A.D.), who became known as an epic-poet in Marathi. His *Mahabharata* is a master-piece so far as the poetical qualities are concerned. His *Kekavali* and *Samshaya Ratnamala* are very famous in Marathi.

Then the whole period from 1794 to 1818 A.D. (the period of the commencement of the British rule over Maharashtra) may be regarded as the closing period of the old Marathi literature. There is no doubt that even when the decline of the old Marathi was setting in, there were some popular writers like Ram Joshi, Ananta Phandi, Honaji Bala, etc. who composed very realistic attractive poetry like *Lavni, Pawada, Katava* etc. In their composition, they showed their real poetic power. Side by side, many *Bakhars* giving historical information were written; public and private correspondence also contributed much to the Marathi literature during this period. This is really a unique aspect of the Marathi literature having some high literary values.

Modern Marathi Literature:

The modern age starts from 1800 A.D. In this age, almost all forms of literature in prose and poetry were introduced and developed. Ample literature on various sciences was written in Marathi language. The Raja of Tanjore got the first book translated into Marathi in 1817. Dr. Carcy got his Marathi Grammar and Dictionary published in 1805. Molesworth's and Candy's Marathi-English Dictionaries need special mention. In the year 1858, the University of Bombay was established. Thus, internal and external attempts were made to develop and produce Marathi literature. In 1873-74, Vishnushastri Chiplunkar wrote his *Nibandhamala* and 1880-81 was the year when *Kesari* newspaper was started in Marathi. Thus, the modern Marathi literature was started to be produced very rapidly.

(*To be continued*)

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Gujarati Poetry

PROF. SURESH DALAL

THE mediaeval age of Indian literature can be called the age of prophetic poets and poetic prophets. Tulsidas and others in Hindi, Chandidas and Vidyapati in Bengali, Thyagaraja in Tamil, Nanak in Punjabi, Tukaram and Jnaneshvar in Marathi and Narsinh and Mira in Gujarati were poets who had manifested in their writings the Word of God.

These poets had no mundane literary aspirations. They had not composed lyrics for the sake of fame and recognition. They pined for a different sort of recognition, a recognition from God. That is why, what they have written has direct access to people's hearts in all times and in all ages.

In Gujarat, the tradition of devotional poetry can be traced in early years, but for all purposes, historical or otherwise, Narsinh has been called *Adikavi* of Gujarati poetry. He sings in one of his lyrics:

"Give me the nectar of love,
O Bearer of Peacock-feather,
Volumes of philosophy recede to meaninglessness!"

These were the words through which Narsinh invoked Lord Krishna. Krishna has remained the inspiring God for all devotional poets. The telling juxtapositions of Sri Krishna's life do have a magnetic effect on sensitive hearts of poets. Narsinh had written both devotional and metaphysical poetry. His intensity in devotional poetry is subtle and supreme. Bhakta always approaches Krishna with the devotion of Radha, but Krishna's loyalty is with Rukmini. Taking this as a theme, Narsinh has written a touching lyric, which can only come from the heart of a Gopi:

"Krishna—the dear one—to-day
created a distance with me;
He gave to Rukmini, a garland,
given to him by Radha."

Narsinh was a realised soul. He had *Sakshatkar* of Sri Krishna's Rasleela; he stood there holding oil-torch in his hand. He was so much one with God that he forgot everything that he was on a physical plane, even to the extent that he did not notice when his hand started burning along with the torch he was holding. Narsinh knew the secret of realization. It is ego, *Ahankar*, that creates an obstacle in the way. He mentions in one of his lyrics:

"Ages have passed treading the path,
but still distance remains from the abode of God,
God is very near, he is not so far:
It is Ego only that lies in the way!"

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...another peak of devotional poetry ...Gujarat comes in Mira. In her, ...emotions and devotion have mer... ...into one. She did not write, but ...conversed with the God, and as ...Bhagat said, Mira's lyrics ...a private record of her talks with ...

...The centre of devotion in Mira's ...was also Krishna. But her ...differs very much from that ...Narasinh or any other poet. She ...dered herself completely in the ...of God. She never indulged in ...phising and sermonising. She ...intensely involved with Lord ...

...m if you break, I will not break, ...I break relations with you, with whom shall I connect?"

...She knew what happens to the per... ...who walk on the path of love. ...was prepared to face any con...ences.

...Her lyrics are liked by one and all. ...in his intense mood, muses her ...stuffed with passion and longing ...the Divine. We may take one ...illustration from her:

"Do not go, O Jogi! I beseech you,
touching your feet,
I will prepare a pyre of sandal wood,
You put fire with your own hand,
I shall burn and turn into ashes:
You spread these ashes on your body."

The mediaeval age is full of such ...voted souls who wrote, not with ...ary ambition but to express their ...e for God. Bhalan was one of ...ch poets. But in one way he differs ...m other poets. Like Tulsidas, ...Bhalan had written some beautiful lyrics about Lord Ram's childhood. While reading these exquisite lyrics, we can feel that Ram's childhood can equally be a theme of poetry as Krishna's childhood. We may take one illustration from a lyric of Bhalan:

"I will call for golden needle and silver-threads;
Nine lac tailors will sit on work to prepare the garment of Lord Ram".

Premanand is called one of the highest peaks of mediaeval Gujarati poetry. He was a narrative genius but his narration is blended with rare emotional qualities. Inspired by stories in Puranas and epics, he had woven narratives of rare excellence and unusual beauty. *Nalakhyan* is his best poetic creation. Umashanker Joshi termed it as a work with epic qualities. In another narrative poem *Sudama Charita,* Premanand had been successful in depicting intense devotion of Sudama. After meeting Krishna, Sudama returns to his house. He finds a gorgeous palace at the place where his hut was standing. He says in amazement:

"I have forgotten the building but the place is the same,
In this house only those must be living
who would have worshipped the feet of the Lord."

Actually, Sudama was the one who worshipped the feet of the Lord and the palace at which he was looking, was his own house. Lord Krishna with his grace turned the hut into a palace.

Scores of poets can be mentioned, who have enriched mediaeval Guja-

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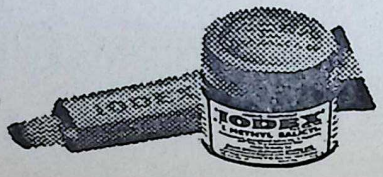

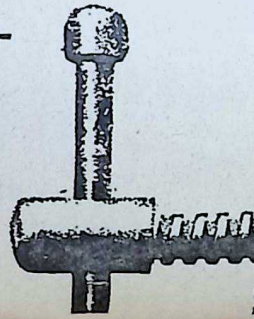

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poetry with inspired contribution. is not possible to write about all them in this small article, but one not avoid Dayaram, who was as apostle of 'Ras' by K. M. Munshi.

Dayaram's poetry is like a Prayag the rivers like devotion, music emotional intensity meet. He to have relations of flesh and with Lord Krishna. Mira talked Krishna with the sense of sur- Dayaram talked in the lan- of amorous Gopi. He expres- with confidence:

"I am no one else's.
I am your's alone, O Lord,
No one else has any claim on me."

depicts the struggle between and mind: each one puts mock- on the other for starting an with the Lord. But it ends in pressing utter delights for this love. One can quote as many lines from Dayaram, as he wants, but one has stop somewhere. We will also end talk about Dayaram by quoting one of his lyrics:

"Do not forget me O Lord when my end is near,
Do not deprive me of your lotus-feet,
When I slowly sink into death."

We have lyrical Raje, musical-stud- Pramsakti, Premanand, Niskula- coloured with renunciation, and others who will deserve men- when we talk about the devo- poetry of mediaeval Gujarat. Coming to modern times, we find poets still writing religious and otional verse; even in this com- world, confronted with ambi- problems, they try to anchor their poetry into the sea of faith.

Poet Nanalal is known for his devotional lyrics. Though he is not a prolific lyric writer, his contribution in lyrical poems is noteworthy. He sings in one of his lyrics: "My eyes are idle and have not seen the Lord at all."

Nanalal wrote Bhakti songs with rare distinction. It seems that Nanalal's moorings are from folk-songs. His source of inspiration is traditional and devotional songs. His choice of words is praiseworthy. Most of his Bhakti songs are charged with emotions.

Umashanker Joshi has written some devotional poems, but Sundaram is one of the outstanding writers of devotional-verse in contemporary Gujarati poetry. We may take one illustration from his lyrics:

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"O God, give flowers to my fragrance,
Give trees to my forest."

Today, when there is a big arms-race going on in the world, and a depressing atmosphere is pervading in our country and the world, some of the poets still write with a voice ringing with faith, and that seems to be the saving grace for mankind. □□□

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In our previous issue, we brought to the notice of our readers the miraculous 'materialising' of articles for the Bhavan's Journal, In Prof. Dave's article Sri-La-Sri Padrimalai Swamigal—Some Personal Experiences, the Professor referred to certain accounts by Dr. Gopinath Kaviraj. We shall publish excerpts in English translation from the writings of Mahamahopadhyaya Gopinath Kaviraj about these Siddhis in his book, Bhartiya Sanskriti Aur Sadhana, Vols. I-II, published by the Bihar Rashtrabhasha Parishad, Patna.

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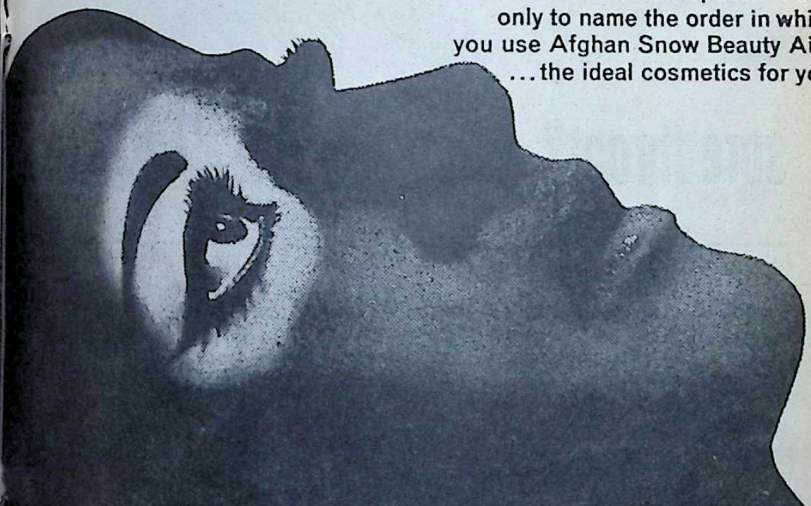

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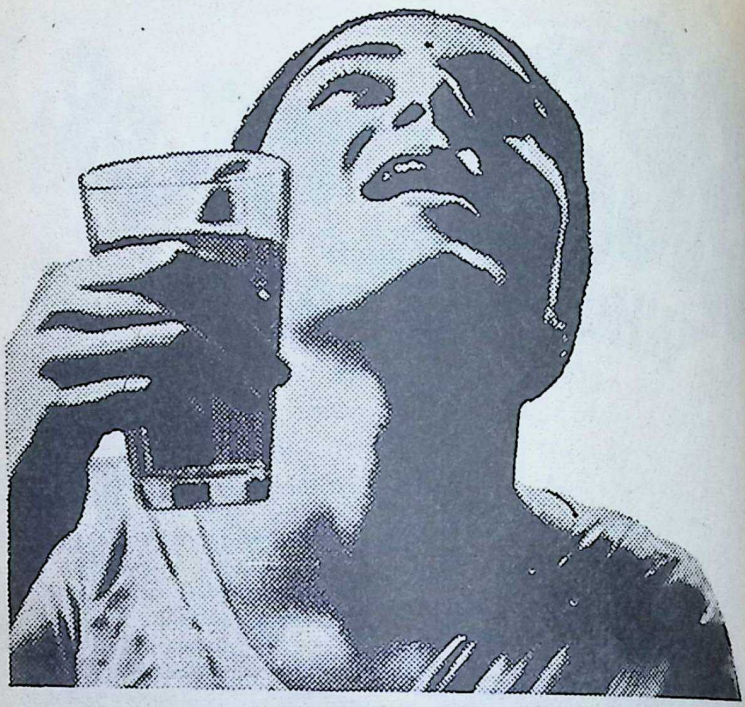

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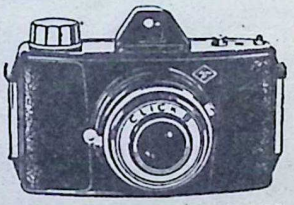

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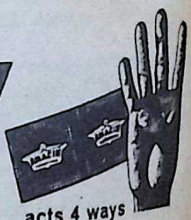

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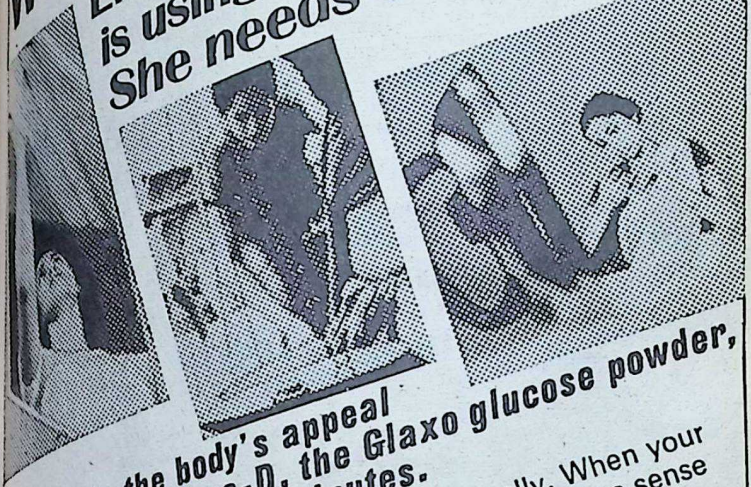

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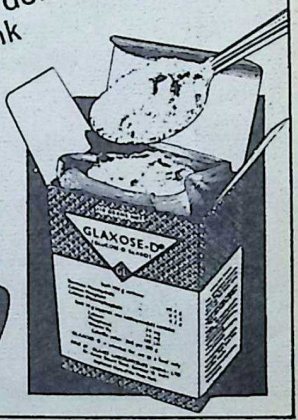

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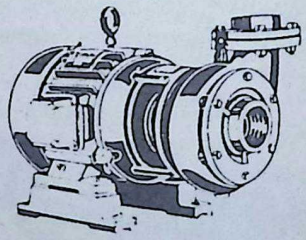

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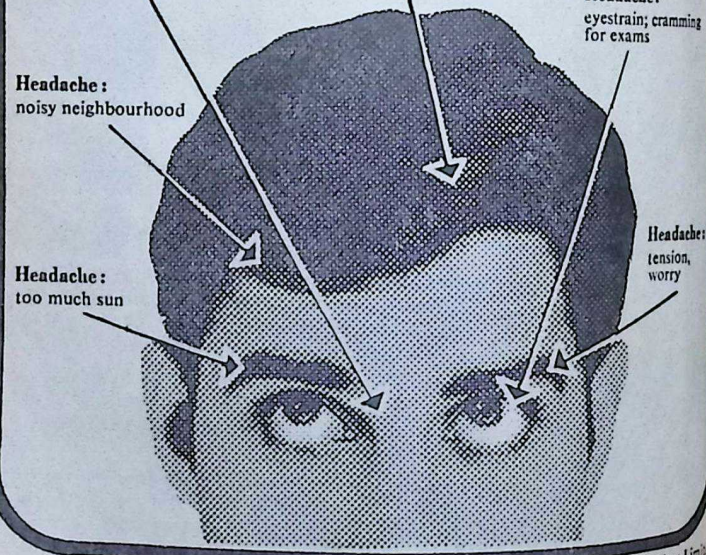

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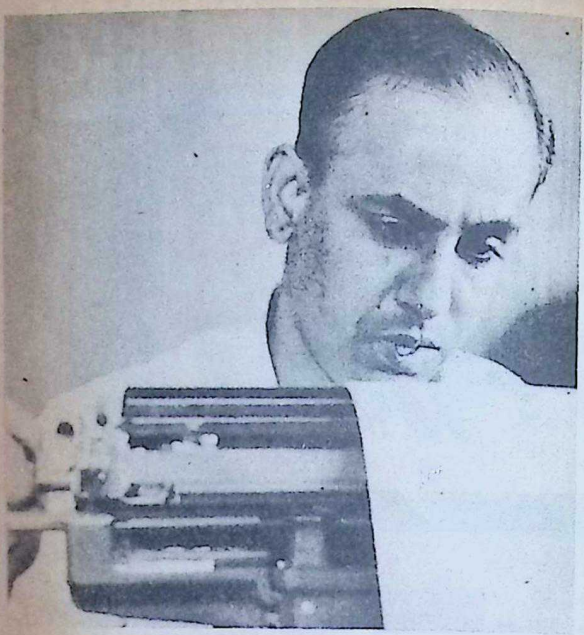

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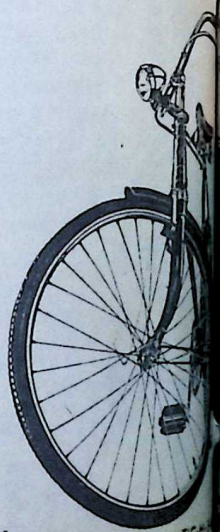

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side
—Rigveda I-89-1.

BHAVAN'S JOURNAL

Prayer to Sankara—
The Exponent Supreme

वक्तारमासाद्य यमेव नित्या
सरस्वती स्वार्थं समन्वितासीत् ।
निरस्तदुस्तर्ककलङ्कपङ्का
नमामि तं शंकरमर्चितांघ्रिम् ॥

I bow down to the feet of revered Sankara, having come to whom Saraswati, the goddess of Speech, was rid of the tarnishing dirt of misdirected logic and came for ever to be endowed fully with true import.

—*Sankshepa Shariraka*—I-7.

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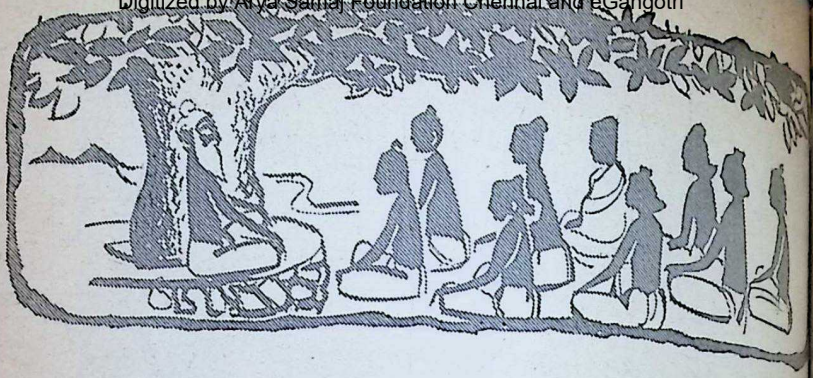

सहनाववतु। सह नौ भुनक्तु। सह वीर्यं करवावहै।
तेजस्विनावधीतमस्तु मा विद्विषावहै। ॐ शान्तिः शान्तिः शान्तिः।

ADHYAYANA SLOKA—4

TEXT

तिलेषु तैलम् दधनीव सर्पिरापः स्रोतःस्वरणीषुचाग्निः।
एवमात्मात्मनि गृह्यतेऽसौ सत्येनैनम् तपसा योऽनुपश्यति॥

TRANSLITERATION

tileshu tailam dadhaneeva sarpih
aapah srotas swaraneeshu chagnih
evamaatmaatmani grihyatesau
satyenainam tapasaa yo'nupashyati

WORD-FOR-WORD MEANING

tileshu=in the gingelly seeds, *tailam*=oil, *dadhani*=in curds, *sarpi*=ghee, *iva*=just as, *aapah*=waters, *srotassu*=in the streams, *araneeshu*=fire-kindling wood pieces, *cha*=also, *agnih*=fire; *evam*=similarly, *aatmaatmani*=the Self, *aatmani*=in the Self, *grihyate*=is discovered, *asau*=this, *satyena*=by truth, *enam*=this, *tapasaa*=through penance, *yah*=he, *anupashyati*=cessantly tries to see.

TRANSLATION

Just as the oil in the gingelly seeds, ghee in curds, water in the streams and fire in the fire-kindling pieces is found, so for the one who makes constant effort to see, the Self is discovered as abiding in the self.

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ANALYSIS

anupashyati (tena) aatma grihyate
satyena tapasaa enam anupashyati (tena) asau aatma grihyate.
satyena tapasaa enam anupashyati (tena) asau aatma aatmani
tailam, dadhani sarpih, srotassu aapah, araneeshu ca agnih iva grihyate.

COMMENTARY

For this verse, we shall give you a specimen of a Sanskrit commentary; in this case the commentator is Sri Sankaracharya. Every great Sans- work has a Sanskrit commentary and sometimes a number of com- aries even. The purpose of these commentaries is to make the mean- of the text clearer by giving various details. Each commentator has his method and gives emphasis to things that he considers important. honest and reliable commentator generally says nothing that is not in text nor anything that is not required. Mallinatha, a great commen- says: *naamulam likhyate kinchit naanapekshitamuchyate*. Here is specimen of a commentary by Sri Sankaracharya.

उक्तस्यार्थस्य द्रढिम्ने दृष्टान्तान् बहून् दर्शयति–

तिलेति। यन्त्र पीडनेन तैलं गृह्यते। दधनि मथनेन सर्पिरिव। आपः स्रोतः सु नदीनां। अरणीषु चाग्निर्मथनेन। एवमात्मात्मनि स्वात्मनि गृह्यतेऽसौ मननेन मननेन। अरणीषु चाग्निर्मथनेन। एवमात्मात्मनि स्वात्मनि गृह्यतेऽसौ मननेन-

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or secondary spiritual and scriptural texts. The word *'smarana* also *smriteh* are used to indicate that the quotation is taken fro secondary texts such as the *Puranas*, etc. When the quotation is the Vedic texts, the commentator will say—*iti srutih*. *Sruti* is th vealed sacred text and *smriti* is the secondary one of human comp based on the *Sruti*. *Tapas* is that where the senses and the mind made to fix their attention on one Entity only. Again, this interpre of the word *'tapas'* is substantiated with another quotation from S Such a one sees this Atman.

Usually, the commentator gives necessary connecting links, q authorities in support of statements and gives the construction of sentences in a verse. While explaining, he gives synonymous word understanding the meaning of words, sometimes gives their etymolog make the meaning clear and adopts a number of devices for the comprehensibility of the passage.

ASSIGNMENT

If you have any text with you which has a commentary, try to what the commentator says about any verse and see whether you understand something from the reading. You may have to use a tionary even when you have the commentary, but try to read the c mentary, for the Sanskrit commentary very soon enables you to think understand in Sanskrit itself.

MAYAVADA

THIS leads me to say a word about the great religions of the East— non-Christian ones—whose existence we should never forget when are discussing science and religion.

Certain of them believe that the world outside us, which science vestigates, is an illusion. These religions are founded on inward mo tion, not on outward observation, and to them it matters little or no what any science has to say about this illusory world. If physics says world is a vast machine, the machine is only another illusion. If hi says that certain events alleged to have happened in the past never hap ed, what does it matter? Even if the events had happened, they w be only illusion. One is sometimes tempted to envy the philosop Hindu who has none of the botheration that Christians have in squ up his accounts with physics and with history. If we cannot imitate we should at least remember that he exists. In some of the contrib to this symposium I think he has been overlooked. The other day I h a rather daring adaptation of a saying in the Gospel—daring, but I t not profane. It was addressed to a group of pessimistic Christians were discussing the possible failure of Christianity and it ran thus: friends with the great religions of the East that if ye fail they may re you into their houses.

— L. P. JACKS, *Science and Relig*

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No. 466

KULAPATI'S LETTER

Devoted to Life, Literature and Culture

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BHARATIYA VIDYA BHAVAN,
BOMBAY.
MAY 17, 1970.

YOUNG FRIEND,

This is the *Sankara Jayanti Number* of the *Bhavan's Journal*.

Sankara, one of the greatest social and religious leaders of history, was born about the last quarter of the 8th century at Kaladi, in Kerala, to Sivaguru and his wife Aryamba—Nambudiri Brahmins.

In this letter, I shall deal with him as one of the greatest religious reformers and social and moral organisers of all times.

Sankara not only founded a school of philosophy or preached a new doctrine. It was given to him to revitalise Hinduism. To give his movement and the Spirit a steel frame, he reorganised the Ancient Order of *sanyasi* monks, to which he belonged, into sub-orders, members of each being distinguished by a distinctive name. Thus it was called *Dashanami Samraja*, the Order of Ten Names. He prescribed the vows and rules of each sub-order and established the democratic governance of each. He also reorganised the *Kumbh*, the great congregation held at Prayaga, where for centuries Indians have been going every twelve years to bathe at an appointed spot, where the waters of the Ganga meet those of the Yamuna.

Then came the last great act of Sankara, giving institutional form to Hinduism. He established four *maths* or monastic centres—at Badarikashrama in the North, Dwaraka in the West, Jagannath Puri in the East, and the fourth in the South, where he had his headquarters, at Sringeri. According to another version, Kanchi was also one of the principal *maths*.

Each *math* was to be in the charge of a successive Sankaracharya, eminent in learning, pledged to strict ascetic vows and dedicated to preaching the Master's teachings. Besides these principal seats of learning, monastic institutes were founded at several other centres fom where Sankara's influence has been radiating for the last 1,200 years.

At the age of thirty-two, the Master's life came to an end. Tradition has it that when the time had come to end his earthly sojourn, he entered a cave at Kedarnath in the Himalayas and did not return.

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Pantothenate
Iodine
Iron
Nicotinamide
Calcium
Potassium
Phosphorus.
Trace Elements
Vitamin D
Choline
Vitamin K
Carbohydrates
Vitamin A
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Sankara's all-conquering throughout India have come d us in a work called *Sankara Dig* —Sankara's World Conquest. T tion says that he also travel Gretaer India, from Balkh to C dia. But the *Digvijaya* leaves important things about him how he attracted learned men; he influenced the masses; how organised a powerful monastic how eminent men found self ment in following him; how, th faith and rituals came to be tionised; and how, in an all-too a life-time, he came to occupy a mier position as philosopher, apostle and unique leader of there was ever an empire-b Sankara was one. He had armies, no money, not even a tical battle to win. Yet he fo and left an empire of the S which still flourishes.

Testimony to the tremendous temporary influence of Sankara to us from Cambodia. King Varman of Kamboja while in the image of Shiva in Prasat K Dom, thus describes his *guru* S Som: "He learned all the under Lord Sankara, before lotus-like feet bowed the hea those scholars who had come t like bees".

At Sringeri, the headquart Sankara, there are statues of and Sankara, the latter rec message from the former. N could be more appropriate. S carried forward the torch, whi been lighted by Vyasa, the fir greatest prophet of *Arya Dha*

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As a result of Sankara's mission, the *Three Great Scriptures*—the *Upanishads*, the *Gita* and the *Brahmasutra*—again became the living foundation of our spiritual life. Pashupata Shaivism lost its grossness; Kashmiri Shaivism took shape. Horrid rituals gave place to detachment, purity and a sense of unity with God.

During the Era of Resistance, when Muslim powers devastated North India and persecuted Hinduism, the *Dashanamis* and *Sampradaya* led the movement against vandalism, resisting all religious and cultural onslaughts. *Sanyasis* were the spiritual guardians of Hinduism. The Yogis kept alive the spirit of mysticism. The Nagas, by their mysterious asceticism, maintained uncompromising tenacity; the *Vaishnavis*, or members of the fighting wing, defended shrines, women, religion and the social order.

The sagas of the *Dashanamis* are recorded in the songs and stories of the cult.

By the beginning of the 19th century British rule had been firmly established in India. Religious freedom was an accepted tenet of the new foreign rule, so that military adventures in defence of religion was no longer necessary. Another danger however appeared. In the wake of the British, came the proselytising activities of Christian missionaries and the Westernisation of Indian culture. Many Westernised men and women lost sight of India's past greatness and the orthodox had no capacity left with which to draw fresh vitality

The *dashanamis* prepared them-

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selves to meet this new danger. The *sanyasis* toured the country, teaching, inspiring and enabling the orthodox to revitalise their faith and helping the new generations to appreciate and interpret dharma. In the early years of the 19th century, a blind *dashanami sanyasi,* named Virjananda, burnt with zeal to save the *dharma.* His young disciple from Gujarat caught his guru's fiery enthusiasm and spent a life-time in naurishing a powerful revolt against religious and social decay and political bondage. His mission found its fulfilment, first in the Arya Samaj, then in the broadening spirit of Hinduism which his impact had aroused. It was left to Gandhiji, after fifty years, to fulfil the programme that Dayanand had been the first to plan.

Totapuri was a contemporary of Virajananda Saraswati. Ramakrishna, his disciple, restored the mystic vitality of the *Dharma,* purging it of its sectarian dross. Under his inspiration, religious, educational and philanthropic institutions have been founded. Missionaries, the most famous of whom was Vivekananda, have gone out into the world on his behalf and by his authority. *Dharma* has re-assumed its universal aspect and has found expression in the integral gospel of Sri Aurobindo.

The *Dashanami Sampradaya,* the hierarchy which he built up, has continued to function. Thousand *sanyasis* still tour the country pr ing Sankara's gospel and nur *goswamis* look after the *maths* of Order. Sankara's hymns are still by thousands in temples and throughout the country. The karacharyas of the monastic tres still command the respect of multitude. No succeeding thinke India has escaped Sankara's influ —positively or negatively.

The Kumbh, the congregation the faithful, reorganised by him become a permanent institution.

Thus, Sankara lived and died as of the greatest religious leaders of time, an inspired ascetic, a sain poet, a philosopher, a religious re mer and a social and moral orga who indelibly stamped his person and teachings on all and gave Hi ism a new life and a new direct He built up one of the greatest h organisations in his brief life of years. He taught the human that the need of existence is to above the demands of flesh, an find, by graded step and conscious discipline, the supreme self-disci the supreme self-fulfilment—the sation of the Absolute in life.

Yours sincer

Great credit is due to Sankara and his school for having fou strenuously against the upholders of self-existence of the material wor and brought the whole universe under the sway of God to whom it ow not only its organisation but also its very being. Sankara understood th the independent existence of another being would imply limitaton of Go

Rev. J. F. Pessein

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The Effulgent Efflorescence of India's National Genius

SANKARA

Ramakrishnan

E thousand one hundred and ninety-five years ago, a devout couple, Shivaguru and Aryamba, did severe penance to Lord Shiva—Swa-bhu Linga, ensconced amidst "ghee-rock" at the hoary Vadakkunnatha le at Trichur—for the blessing of a male offspring.

Pleased with the devotion of the ideal *dampati*, the Lord appeared them in dream and gave them a difficult choice: whether they would to have a son long-lived but with average intellect or brilliant but t-lived. They prayerfully opted for the latter.

Thus was Sankara, the wonder-boy, born in Kaladi, a remote village Kerala, the foot of India. He lived for just thirty-two years. But, ing the brief span, he did the work of several long lives. His powerful d, piercing intellect, rich personality, ceaseless activity and stupendous evements were so astounding that he left an indelible impress on the ds and thoughts not only of his contemporaries, but also of the suc-ing generations, and it is very much in evidence even today. In fact, name and fame, and profound thoughts and amazing organising er, bid fair to influence the lives and work of many, many more erations to come. Verily they are immortal.

II

History provides another outstanding personality, Alexander the Great, also died when he was thirty-two.

One is struck with the polarity of power that existed in these two tanding personages.

One was the son of a King; able, strong, powerful and thorough; the t, the son of a humble, pious Brahmin, no possessor of any worldly h or power worth the name.

Yet what a world of difference!

One is grudgingly remembered by students who have to cram their es of history; the other, honoured, revered and eagerly studied by ions the world over.

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One was the monarch of what mortal eyes could survey—men, w and territory; the other, the monarch of the mind, heart and s of men, too subtle for mortal eyes.

Why was the success and impact of one ephemeral and the o eternal?

The answer lies in the motivating forces behind the careers of th two Greats.

One was fired by ambition to become the temporal leader of pe and the ruler of the mundane world; the other was imbued with that d compassion which exerts in the direction of providing enlighten to the ignorant and suffering humanity and blossomed as a moral le a mentor of mankind and the spiritual ruler of the world. The for exemplified the success of physical power which is transient; the l typified the triumph of soul-force, which is undying, ever-lasting. O became a World Conqueror for a brief time; the other a World Te —*Jagadguru*—for all time.

III

When Sankara took birth, India was wallowing in the dark pi decadence.

Buddhism and Jainism had lost their pristine glory. Corrupt pr tices had crept into the Buddhist folds and the Viharas tended to be spiritual retreats at all. Later followers of the Buddha revelled more the criticism of doctrines than in the inculcation of anything posi *Shunyavada* had become something bereft of content, incapable of af ing any constructive guidance to people.

Nor could the people turn to the existing modes of Hinduism solace and purposeful direction. In the name of the *Vedas*, the va sects of Hinduism had tried to propagate travesties rather than truth the Vedic religion. The benign gods and goddesses were transfor into blood-thirsty ones, grovelling in the mire of sensuality and lust demanding awesome, cruel and barbaric homage from their misg devotees.

Sankara had a panoramic view of all these when he wrote in *Gita Bhashya*:

atyanta viruddhaanekarthatvena grihyamanam upalabhya—"Fi the texts being interpreted in all sorts of contradictory and con ways."

It was to silence the impostors who deliberately twisted the texts he wrote the epoch-making *Prasthana Traya Bhashya* and his other minating treatises.

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ॐ अहं ब्रह्मास्मि ॥

The Bhagavatpada's revolutionary and rational commentaries undid once the nihilistic Buddhists and the misinformed Hindu interpreters. Sankara gave to the body of these texts the coherence of a system and thus won acceptability for his doctrine.

He was no escapist retiring into his shell or into a cave in the forest. A man of amazing energy and vast activity, Sankara, in the words of Pandit Jawaharlal Nehru, was "a curious mixture of a philosopher and a scholar, an agnostic and a mystic, a poet and a saint, and, in addition to all this, a practical reformer and able organiser."

That invisible but strong bond unifying India, which is discernible to any student of Indian history, is the edifice built on the firm foundation of an intellectually unassailable and unified system of philosophy, known as *Advaita Vedanta.*

Sankara gave to the world the legacy of a beautiful, harmonised and strong fortress, wherefrom reverberates intellectual integrity, installed atop the fortress a powerful *akshayadeepa,* wherefrom radiates spiritual ardour, and surge forth soul-stirring devotional hymns like the *Bhaja Govindam, Soundarya Lahari, Sivananda Lahari, Kanakadhara Stotra, Meenakshi Stotra, Dakshinamurti Stotra, Pandurangashtaka, Annapoorna Stotra,* etc.

Sankara expounded the terse tenets of his philosophy in homely metaphors and similes, so that it can enter into the ken of even a lay man. He debated with relentless logic and outwitted the deluded, though scholarly interpreters of Vedic texts. He silenced by convincing arguments the clamour against Vedic authority. He sang, in exquisite words of matchless beauty and grandeur, the glories of the deities of all parts of India.

His commentary on the *Mandukya Karika* of his *Parama Guru* Gaudapada, which analyses the four modes of experience—the waking, the dream, the deep sleep and the *turiya*—remains almost the last word on philosophic thought and is unparalleled either in the East or in the West for its comprehensive analysis of states of experience.

Sankara wrought one of the most comprehensive revolutions of tremendous magnitude in world history by the sheer force of intellect and moral energy.

To Sankara we owe the true conception of Swarajya. He realised that the unity of India cannot be based on any kind of political kinship. In petty, suicidal, yet endemic dissensions in the name of language, region and religion, plaguing independent India, the political and economic unity fostered during our struggle for freedom has proved to be illusory. Unity based on ethical and spiritual values, revitalised by Sankara, alone stands us in good stead today.

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Sankara was indeed a true leader of men, an organiser *par-e*
His vision in establishing *Maths*—Centres radiating India's ageless
of *Sanatana Dharma*—at various strategic points; his unbelievably
sive travels, in the bullock-cart age, from Kerala in the extreme So
Badrinath in the extreme North, Kamrup in the East and Dwarka in
West, meeting, discussing and debating with scholars, princes, pagans
people in all walks of life, many of whom went to him to scuttle and
but remained to deify and pray; his laying down the procedure of
mages, making it incumbent on *yatriks* to travel from one end of
country to the other, and thus inject into them an awareness of the un
ing unity of India and of life; indeed every facet of his life, work
activities is magnificent, inspiring and fundamental.

IV

Twelve centuries have rolled by after Sankara. Man has acc
from the experiences and experiments of millions of people a stag
store of knowledge. His scientific temper has grown; his philosoph
sights have increased; his weapons of logic have become sophisticated
the guidance of Wittgenstein and Russell. But Sankara's writings
stood the test of Time, undimmed by the blinding brilliance of every
of these.

No wonder that the tide of spiritual vigour that emanated from S
karacharya flooded the whole of India and swept off, hook, line
sinker, the dubious theories, the cobwebs of hideous practices, grote
observances and tyrannical customs masquerading in the name of rel

We moderns can hardly visualise the unique, intrepid, invigorating
integrated personality that was Sankara Bhagavatpada.

The Jagadguru was a perfect combination and union of several
qualities of head and heart, generally not found in a single Minstrel of

As Sister Nivedita averred, in devotion he was like St. Franc
Assissi; in intellect he was like Abelard; in dynamism and freedom
was like Martin Luther; in imagination and efficiency, he was like I
tius Loyola. In fact, he was all these, united and exemplified in
person.

Sri Adi Sankaracharya resurrected the India of the Ages; he
awakened India's national genius; he represented—and continues to
present—the dazzling, effulgent efflorescence of Bharatavarsha.

Jaya Jaya Sankara!

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C. RAJAGOPALACHARI

VERSE 14

This is another stanza in Sri Sankara's "Bhaja Govindam".

The ascetic with the matted locks, the man with the shaven head, he who has pulled out his hairs, the man of the ochre robe, they have eyes but fail to see. All these are disguises to cheat the world and fill the belly.

जटिलो मुण्डी लुञ्छितकेशः
काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि च न पश्यति मूढो
ह्युदरनिमित्तं बहुकृतवेषः ॥

Renouncing is not a matter of external show. It is a victory that has to be won in the mind. But what is what we see in the world? We see the shaven head or the long matted hair and such other outward signs. The desires burning in the heart are not quenched, these external forms mean nothing. The show of renunciation is quite often a means to fill the belly. 'Why this vain show? Give it up,' says Sri Sankara. Tiruvalluvar asks:

"There is no need for shaving the head or for the long matted locks if what the world condemns is given up sincerely."

We are familiar with *sanyaasins* who renounce in haste and regret at leisure. Shortly after taking to the ochre robe, they get involved in the world and are the victims of anger and anxiety. There are many who adopt *sanyaasa* but hunt for power and influence as before and who use their *sanyaasa* as a means for that purpose. All this is extremely sinful; they are heinous acts that will bring *sanyaasa* itself into disrepute. The *sanyaasins* may be of all sorts and kinds; but the *ideal of sanyaasa* is a thing of great value stressed by our ancients. There is no doubt about it. Unfortunately, *sanyaasa* loses its

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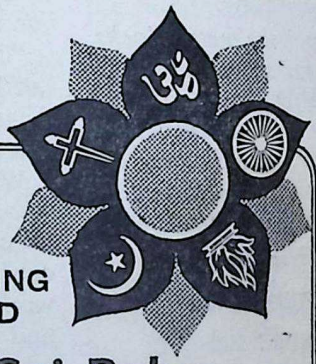
prestige as it is adopted by not a few before qualifying for it.

VERSE 15

Giving up or renunciation, is the substance of *sanyaasa*. It does not lie in external forms. To give up truly is to abandon the desires that work up the mind. Sri Krishna deals with this point in the third chapter of the *Bhagavad Gita* in clear terms. Whatever one may be engaged in, that activity should be governed by the spirit of renunciation in the heart. The mind should be pure whatever the external form; and given the will, it can be kept pure.

This has been declared after careful research by our great spiritual teachers who were pure, and competent, and truly wiser than us. T have told that we would become in heart and mind if we meditate God with love and devotion in ever form, as father, as mother teacher or in other aspects clo our heart. There cannot be the of renunciation without devotio God. The songs of Saint Maa vaachagar bear this out. We a no way wiser than he was. Th no *Vedaantic* truth that he di know. He literally wept for Go yearned for Him from the rece his heart. Like him, we too pine for God, cry out for Him a Father, Mother, and as even c than these. If we do so, we wi enlightenment in some measure the power to ward off desires. T



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e of renunciation cannot be at-
ed merely by book-learning if
re is no devotion to God.

Sri Sankara bewails that men do
t give up desires even when age has
ered them incapable of enjoy-
ent.

*The body has got worn out; the
ad has turned all grey; the
outh has lost all its teeth. The
d man goes about leaning on a
ck; yet, he hugs to himself a bun-
le of desires.*

वृद्धं गलितं पलितं मुण्डं
दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं
तदपि न मुञ्चत्याशापिण्डम् ॥

VERSE 16

*Sitting before the fire or with the
un at the back, sleeping at night
with the knee tucked under the
chin, stretching out his palm for
alms and living homeless under
the trees; yet, he has not freed him-
self from the desires that grip him.*

अग्रे वह्निः पृष्ठे भानुः
रात्रौ चुबुकसमर्पितजानुः ।
करतलभिक्षस्तरुतलवासः
तदपि न मुञ्चत्याशापाशः ॥

The man is old and decrepit. He
vers all over unable to stand the
d. He sits with his back to the
for warmth. If he can get a fire,
sits by it to warm himself. At
ht, lying down to sleep, he is not
e to stretch his legs out. He is not
re of his meal on the morrow. And

NIGHT AND LIGHT

Night and Light cannot exist together. Sun was proud that he had no enemies at all. But someone told him that he had one enemy left out, viz. Darkness. So, Sun sent out his rays to seek out his foe, but wherever they went, they saw only light; Darkness was nowhere to be found. They returned and reported that there was no such thing as Darkness upon the earth.

—Sri Satya Sai Baba

yet, his desires have no limit. The attachments and desires which bind a man to the things of the world have enormous power. These devils hold sway over him unabated even when he has become weak in every limb. It is not possible to fight and vanquish them by one's unaided effort. Seek the help of God and pray to Him to stand by you. Then you will triumph over them. Don't ask: "Should God come Himself for all this? Is it right to invoke Him for this?" This power will accrue to you as a result of your seeking God's help. You will then be able to withstand those desires. There is nothing to detract from the majesty of God when we call Him to our aid. In fact, He is pleased when we pray and petition to him. Subjugation of the natural passions and the victory of the soul cannot be achieved without His aid.

□ □ □

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THE GURU

H. H. Sri La-Sri-Pandit-ji
Swami

The srutis and the smritis extol the guru in words of highest praise. Some of them run as follows:

आचार्यवान् पुरुषो वेद; आचार्यादैव विद्या विदिता, आचार्यः प्लावयिता तस्य सम्यग्ज्ञानं प्लव इहोच्यते ।।

One who serves the Preceptor realises the Purusha; All Knowledge is learnt only through the Preceptor; The Preceptor is the navigator and his Perfect Knowledge is the boat.

The Yoga Sutra regards Ishwara as the greatest Guru:

स सर्वेषामपि गुरुः कालेनान वच्छेदात् ।।

God is the Guru or Preceptor of all, since there is an unbroken chain of preceptors.

THERE is nothing in the world to compare the Guru. The nearest similitude to the Guru may be said to be the touchstone which converts into gold all pieces of iron coming in contact with it. Even the touchstone cannot convert the iron into touchstone and does not impart its own to his chosen disciple are very inte- touchstone. The Guru however makes the disciple who has surrendered himself to Him his equal in all respects and sees that the disciple in his turn gets the capacity to impart to his own disciples the state of illumination he got from his Guru.

The Guru and Disciple

The oriental concept of "Guru" and the relationship he resting for observation and It is not the relationship that between the teacher and the tang in western countries. According the occidental ideas the master ves as a medium for imparting ledge of truth which is the final But in India, Truth and Guru completely identified. There is truth apart from the Guru, and know and serve the Guru with wh hearted devotion is also to serve cause of truth.

Guru and God

The Vedas and the Puranas say the Teacher is greater than the L the works of the world are incom without the Teacher and the L shall never be known and never met without first meeting the Tea The sages are aware that salvation in the house of the Lord and the Lord resides in the house of the G He who regards God as Superior the Guru is a fool. The Guru is mortal. Godhood is evanescent. fore the greatness of the Guru greatness of the Lord is as no He must be a bad disciple who

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ards his Guru and God as of equal
ortance. The power of God is the
power of illusion; the power of the
Guru carries everything before it.

Guru Bhakthi

The Guru has become the accepted
ation of spiritual progress and as
ch the relationship he bears to those
hom he guides is unique. The road
heaven cannot be seen until the
Guru's grace paves the way for others
follow. A firm and unfaltering
in the Guru is the highest *sa-*
dhana. Human relationship is always
ed on the instinct of possession or
appropriation. But the disciple's
ude should be one of voluntarily
ing of himself unspoiled by any
ands and untrammelled by any
it of barter. In return the Guru's
ce is just as spontaneous and un-
ted, in that the Guru takes up the
ire burden of the disciple to pre-
e him in the way He thinks best
r a life of perfection.

bmission to the Guru

"The way to perfection is rugged"
e Master says, "There are tigers and
ars in the route but if one has a
de with him, there is no difficulty.
en, the tigers and bears move
ay." If there is no Guru, there is
e danger of falling into a deep
ing pit. It is therefore necessary
make the Guru the sole object of
's thoughts and aims to attain
Paramatman. Close contact with the
ru ensures a protection which
ms to envelope the disciple like an
a helping and guiding him. Sub-
ssion to the Guru is necessary. The
tances of persons who have, before

our times, surrendered to the Guru and who have profited thereby move us to secure the blessings of the Guru. It is said that if the Guru is pleased all miraculous powers come of their own accord. The stories of Padmapadacharya and Ekalavya who had surrendered to their Guru amply illustrate the necessity of devotion and submission to the Guru.

The Guru Comes

The main test of a teacher in the realm of spirituality is a simple one. He has seen God and can show Him to you. Only Him should we call a Guru who is able to show God directly to our sight. To Him, we should hand over all wealth, mind and body and take from Him the Atma for which we aspire. The real teacher

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is a rarity but he is not extinct. When the disciple yearns for one, he does come. Such a Guru has the indications that can make him recognizable.

And the Unique Opportunity

Ungratefulness is a sin. One ought not to forget the ordinary help one gets from others in daily life. If such is the case, what shall we say of the one who forgets his Guru who imparts to him the knowledge leading to Moksha? There is no other sin that is equal to the one who forgets the Guru. In all ages, there were persons who deserved the grace of the Lord. In Krita, Treta, Dwapara Yugas, there were many persons who engaged themselves in penances and sacrificial rites and so on and thereby earned the pleasure of the Lord to a very large extent. In Kali Age, persons seeking the Grace of the L are few and if the Lord were to i upon very high standard of qua tion for the aspirants, nobody come or care to know. Even such a low standard of qualifi viz. submission to the Guru, has prescribed, what will be His if nobody seeks Him, the fountai mercy? It is better to bow to the feet of the Guru and take the those feet that forms the Holy which bring about the quietenin the evil spirit of false perception to remain ignorant and lose the que opportunity of gaining the of the Lord in this very birth.

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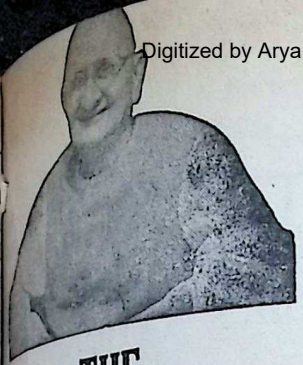

[Swami Ramdasji of Kanhangad, Kerala, was born on Chaitri Purnima, Hanuman Jayanti day, in 1884. Swamiji's 86th birth anniversary was on April 21, 1970.—Ed.]

THE ETERNAL BELOVED

SWAMI RAMDAS

WHAT is there sweeter in the world than to hold communion with your Eternal Beloved? He is your never-leaving companion and friend. He resides in the inner chamber of your heart and is also present everywhere about you. He is the soul of your soul, the life of your life. In the absolute sense, you and He are one.

If this love of intimate comradeship with your Beloved does not inspire your life, even if you have all other things, your life is lived in vain. See your Beloved in the face of all beings and creatures. Verily, He has become the whole universe. Wherever you turn, there He is. The bliss of His presence is inexpressible. Why run away from Him and seek to attain peace in aloofness? Allow your life to mingle with His life, that is the universal life. He is the calm, serene, changeless Spirit and at the same time, He is the world-player. He dances in the hearts of all beings and creatures. He is at once wisdom, power and love.

How beautiful are the images in which He appears! He is the essence of all grandeur and majesty. He is the smile on the face of the innocent child and the power that sits on the brow of the king. He is the love that bubbles in the heart of the saint. He is the radiance that shines upon the whole creation. Who can describe His greatness? Why talk of Him in terms of abstract philosophy, while He is the very nectar which you can drink and enjoy. He permeates your physical frame and tingles in every atom of it.

You are wise, you are well-read and you have gone through spiritual practices, you have put on the garb of sanctity, you can preach and you can pose—these are all nothing if you do not experience the blissful union with the Beloved. You can meet Him in the streets, in the bazaar, on the hills, in the cottages of the poor, in the palaces of kings, in hermitages and jungles, in workshops and offices —at all places. He is with you. How sweet, how charming is His constant company! Why do you miss Him? Be humble. Reduce yourself to the very dust of His feet. But dwell in Him and be enchanted by His company. Lay aside your pride. What are you worth if you do not have Him? You may sit on an eminence but without Him you cannot be happy. You may own millions but without His smile beaming on your face you are poor indeed. Enrich your life by His light, love and joy. How sweet and great He is! □ □ □

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A Jayanti Tribute

CHHATRAPATI SHIVAJI

A TRUE SYMBOL OF INDIA'S NATIONALISM

In view of recent attempts by regional interests to reduce the great national hero, Shivaji, to the position of a local god, it is heartening to find that a reappraisal is being made of this great personality.

On the occasion of his birth anniversary, celebrated in Bombay by the Shri Chhatrapati Shivaji Maharaj Smarak Samiti, certain misrepresentations were exposed and the great leader's status restored.

Some people have in recent years shown an inclination to present Shivaji as a mere sectional chief or as a rebel against Moghul domination. That he was much more than this was explained by Nawab Ali Yawar Jung, Governor of Maharashtra. He emphasised aspects of Shivaji's life as a secularist and nation-builder who worked for India's solidarity and unity from the Himalayas to Kanya Kumari. He pointed out that Shivaji was never influenced by narrow regional or linguistic considerations.

Speakers at a symposium regarded Shivaji as a symbol of nationalism, secularism and democracy and cited the establishment of Ashtapradhan Mandal (Eight-Minister Council) as an efficient means of democratic administration.

Revenue Minister D. S. Desai stated that Shivaji was "no mere regional leader, nor a mountain chieftain, nor even a local Prince, but a patriot and nationalist of the highest order who believed that our sacred *Bharat Varsha* was indivisible and its people were all one."

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श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् ।
नमामि भगवत्पादशङ्करं लोकशङ्करम् ॥

Salutations to Bhagavatpada Sankara, who is the bestower of blessedness on the world, the repository of all the wisdom that is contained in the sacred texts of Sruti, Smrutis and Puranas and the abode of grace itself.

Adi Sankaracharya

His Life and Message

HARI DAS BRAHMACHARI

GADGURU ADI SANKARACHARYA is undoubtedly the greatest philosopher that India has produced. He is unique in the history of world thought as he combined in himself the attributes of a philosopher, a devotee, a mystic, a poet and a religious reformer. Though he lived five hundred years ago, India and the world feels the impact of the life and work of this spiritual genius even today. He expounded and firmly established the Advaita Vedanta philosophy as the essential unifying ideas of the Hindu religion through his great commentaries on the *Upanishads*, the *Brahma Sutras* and the *Bhagavad Geeta*. Though he was the greatest advocate of the path of Jnana, he had a devotional heart as revealed in the sweet lyrical hymns composed by him addressing the different Deities of the Hindu Pantheon. He wrote many practical manuals on Vedantic Sadhana like *Atma Bodha, Aparokshanubooti, Swatmaniroopanam* and *Upadesa Panchakam*. Within the short span of his life of 32 years, he travelled incessantly throughout this vast country of Bharat expounding, upholding against criticism, the philosophy of the Upanishads; organising the sanyasins into different orders and founding Mutts in the four corners of India to propagate the true Vedic religion and the Vedanta philosophy.

Adi Sankaracharya was born towards the end of the 8th century A.D., at Kaladi, a village in Central Kerala. He was the only son of a devout Namboodiri Brahmin couple, Sivaguru and Aryamba. Tradition says that he was born as the result of their

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long prayers to Lord Shiva of the famous Vrishabhachaleswara temple at Trichur. He was an infant prodigy who completed his Vedic studies by the age of eight. His father died when he was young and it was his mother who brought him up with loving care as now he was her only source of consolation and support. The boy exhibited ascetic tendencies and the mother was very much upset. But the divine mission for which that great genius was born had to be fulfilled and so something amounting to a miracle had to happen to set Sankara free from the worldly ties. Thus, once when the mother and son were bathing in the nearby Periyar river, a crocodile caught hold of the boy's leg and was dragging him into deeper waters. Now that death was near, Sankara asked the permission of the mother to enter the last Ashrama of sanyasa, which every Hindu was supposed to do before his death. Formal renunciation at such critical situations—*Apat-sanyasa*—was a common practice. Very reluctantly, Aryamba gave her consent and lo, mysteriously the crocodile let go the boy. Emerging from the river, the boy-sanyasin decided to become a wandering monk and soon left his village after consoling and assuring his mother that he would be at her side during her last days and even perform her funeral rites. Thus, Sankara set forth on his divine mission at the very young age of eight when most of the boys would not have even left their toy-trinkets.

After leaving Kaladi, the young sanyasin-scholar wandered through South India and ultimately re the banks of Narmada in search Guru. There, he met Govinda B vatpada, a prominent disciple of great Gaudapada of Ma *Karika* fame. Govindapada had hesitation in accepting this boy sin as his disciple and initiating into the intricacies of the Ve After about seven years, when kara had completed his Ve studies and sadhana, his guru him to proceed to Kasi, the a city of learning and spirituality there spread the message of A Vedanta by writing commentari *Brahma Sutras*, the *Upanishads* the *Geeta*. As instructed, he pro ed to Kasi and there, within a s time, established himself as greatest champion of the Ve philosophy. He won many d and disciples came to him in numbers. Padmapada, Hastam and Totaka were the chief a them. Thus, by the age of si Sankaracharya had established self as a great philosopher in th of Varanasi, then the very he the intellectual and spiritual ments in India.

By the time Sankara appea the philosophical scene in Ind the other five orthodox and three rodox systems of philosophies already consolidated themselves clear-cut systems. So, in his co taries he criticises and shows th falls in all of them and then e shes his own conclusions sup by the *Sruti* or the *Upanishad* kara did not establish any new sophical system. He only m

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through logic and reason, the Vedanta philosophy found the Upanishadic literature. Sankara, his Parama Guru, had already written a on Advaita in the form of his Karika (gloss) on the *Mandukya Upanishad*. When Sankara born, India was going through intellectual, spiritual and social Sanatana Dharma or Vedic had become mere performof elaborate rituals as advocated Poorva Mimamsa philosophers, took into consideration only the portion of the Vedic lore. was past its hey day of and purity and had degraded innumerable philosophical and many corrupt religious Jainism was getting a lot of patronage. Hindu religion had a lot of intolerant sects de- to different Deities like Vishnu, and Durga. There was much of dissensions and corruption name of religion. It was into confusion and decadence Sankara started pouring forth the purifying and unifying of non-dualistic (Advaita) Ever since then, the Hindu in spite of all its superficial in worship and practice, always basically anchored to comprehensive and non-secta- of Advaita Vedanta, a which is intellectually ac- and spiritually satisfying. After establishing himself at Kasi invincible champion of the philosophy, Sankara started tour of this vast country for a *Dig Vijaya* or spiritual conquest, under specific instructions from sage Veda Vyasa who blessed him with a vision while Sankaracharya was writing the *Brahma Sutra Bhashya*. Wherever he went, he won over eminent leaders of the other existing systems of philosophy and established Advaita Vedanta. None could stand against his vast erudition, dialectical skill and spiritual realization. Amongst these debates, one which is of great importance is his encounter with Mandana Misra, the great disciple of Kumarila Bhatta, a confirmed ritualist. As said earlier, the Karma Kanda portion of the Vedas had much hold on Hindu religion at that time and this was mainly due to the philosophers Kumarila and Mandana Misra. In order to establish the truths of *Jnana Kanda*, Sankara had to defeat these two intellectual giants. Due to unavoidable circumstances, Kumarila Bhatta could not undertake a debate with Sankara but he directed the Vedantin to meet his disciple, Mandana Misra. The debate took place at Mahishmati in the house of Mandana Misra with Bharati, the scholarly wife of Mandana Misra, acting as the judge. After many days of discussion, Mandana accepted defeat. The condition of the debate was that he who was defeated would become the other's disciple and take up his way of life. Thus, Mandana became a sanyasi and was given the name Sureswara. This victory gave a new impetus to Sankara's spiritual conquest. During the course of these wanderings, he established Mutts in the four corners of India and made

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his chief disciples their Chief Acharyas to propagate the Advaita Vedanta philosophy and maintain the purity of Hindu religious practices.

Sankara was not against the Karma Kanda portion of the Vedas; he only said that mere ritualism was not the essence of Vedic religion. It was only a preliminary or preparatory stage, which if done in the spirit of Karma Yoga as expounded by Lord Krishna in the *Bhagavad Geeta,* would purify and quieten the mind of a *Sadhaka* making him fit for the higher contemplation leading to *Jnana* as said in the Upanishadic lore or Vedanta. Thus, whenever Sankara criticised any philosophical system, he only pointed out their weak points while he accepted all that was good and useful in them leading to the Non-dualistic realization of the ultimate Reality.

Sankara was born in the south of India, did his spiritual studies in central India, and established himself as an Acharya at Varanasi in north India. He has, through his life and work, shown us the cultural and spiritual unity of this country. It was the respect for the higher spiritual and philosophical values which made people welcome and respect him everywhere he went. He established many temples from Badrinath to Cape Comorin. He purified many Tantric practices. He organised the wandering sanyasins into the ten orders (Dasanami) for the first time.

He was not only a dry philosopher but a man of spiritual realization and human sympathy. Tradition considers him as the very Incarnation of Lord Siva, the auspicious, the tran-

quil and the compassionate. O when he and his disciples were to the Viswanath temple after bath, a *chandala,* with four dog some liquor in his hand, was co along the same path from the site direction. The ingrained habit of the Namboodiri Brahm Kerala in Sankara made him u ciously bid the *chandala* to get from the path. The *chandala* was none other than Lord Siv disguise, asked the philos whether it was the body which constituted of the same five ele in all beings or the Atma which all-pervading that must move Immediately, Sankara recognised fault and fell prostrate at the fe the *chandala* singing the famous zas known as the *Maneesha Pa kam.* These verses have the wo ful refrain— 'He is truly my G who has realized the non-dual B man, whether he be a *chandala* Brahmana'. Thus, Sankara sh that untouchability has no sa from the highest Vedantic view

The Advaita Vedanta philosop expounded by Sankara, has rea quarrel at all with any of the d or pluralistic systems of philos It admits the presence of d from the empirical view point *vaharika drishti*). Brahman, supreme Reality, can be viewed two view points, says Sankara cosmic and the acosmic or the p and the absolute. From the C or relative (*Vyavaharika*) level creation and the soul cons multiplicity. But from the Tr dental (*Paramarthika*) rea

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Truth is Non-dual (Advaita). The
uth is one without a second, says the
anishad—*Ekam eva advitiyam.*
nkara puts this succinctly in one of
s famous stanzas: *Brahma Satyam*
ganmithya jeevo Brahmaiva
nagrah.—The Real is Brahman, un-
d is world; the individuality is not
ct from Brahman'. In this
text, we must clearly understand
at the 'Real' means that which re-
ins unchanging in the three periods
time, past, present and future, while
'Unreal' means that which is
nging, impermanent. Vedanta
s that man must come to realize
s Truth, that in the core of his be-
he is one with the Supreme Rea-
—then only he can achieve the
mpleteness and fulfilment that he
struggling for. This realization is
mortality or Moksha, the liberation
m the finiteness of individuality.
nowledge is emphasised as the means
cause this realization is only a redis-
very of an already existing fact.
e Upanishads proclaim: *Tam eva*
dtiwa atimrutyumeti — knowing
m only one goes beyond mortality.
Moksha is not something that is
ated or attained by Karma or
nals. It is cognised as an already
sting Truth, of which we are igno-
nt. This ignorance or anti-know-
ge (*Avidya*) is not mere intellec-
l understanding but spiritual, in-
tive, immediate knowledge. This
n be achieved here and now, says
e Upanishad and Sankara also en-
nes it from his own experience.
beration is while living and not
after death. So *Jeevan Mukti* is the

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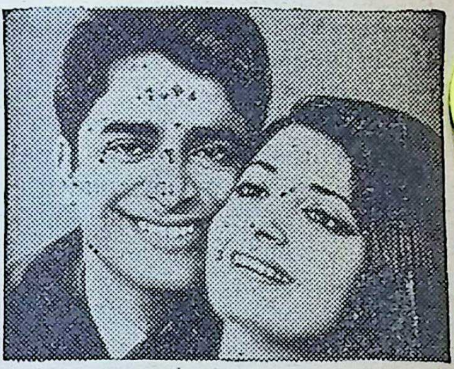

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goal pointed out by Vedanta. Once this realization comes, all riddles regarding life and this universe are solved and the Mukta sees everything as permeated with that Divine Brahman. He sees the Divine in all and everything in the Divine. This is the consummation of the human life according to Advaita Vedanta.

The path leading to this Divine realization has been clearly delineated by Sankara in many of his independent works like *Atma Bodha*, *Aparokshanubhooti*, *Vivekachoodamani*, *Upadesa Sahasri*, etc. He was a mystic of the highest order. He was a great Karma Yogi who spent a major part of his short life travelling and expounding the invigorating message of Vedanta. He was a great Bhakta who wrote innumerable hymns full of devotion. He was a great organiser who established Mutts which are actively working even today. He was a warm and loving son who was at his mother's side during her last days as he had promised when he left home to fulfil his mission. His message enlightens and consoles millions even today both in India and abroad.

He made the edifice of Hindu religion strong by his rational and scientific exposition of the Upanishadic philosophy so that even today *Sanatana Dharma* can face the challenge of modern science. His contribution to Indian philosophy is so great and lasting that all the later philosophers have only tried either to refute him or to elucidate his ideas. In foreign countries, Indian philosophy has always come to be identified with Sankara's Advaita Vedanta.

When we pay homage to San[illegible] we are paying homage to the [illegible] Rishi-culture, whose greatest [illegible]nent he was. The message of Sa[illegible]ra is a message of hope and optim[illegible] He says that man is not a finally [illegible] finished product, but that he has gr[illegible]ter possibilities in him which are [illegible] be discovered by self-conscious e[illegible]tion. The kingdom of peace, [illegible]ness and joy are within each one [illegible] us, says Advaita, we have only to re[illegible]lize it. As his very name sugg[illegible] (*Sam karoti iti Samkara*—He [illegible]blesses is Sankara) Sankaracha[illegible] was one of the greatest benefac[illegible] of mankind because he expound[illegible] the Advaita Vedanta philosophy wh[illegible] is the essence of the Vedas and wh[illegible] shows the path to Bliss and Im[illegible]tality.

□ □

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JAGADGURU ADI SANKARACHARYA

Dr. C. P. Ramaswami Aiyar

THROUGHT through the ages, the founders of religions and the great pathfinders of humanity have delivered their messages to chosen disciples, and almost invariably, their teachings were propagated by groups of *sishyas* or apostles, through whose interpretations the world became cognizant of those abiding truths that have, according to the needs of the times and the exigencies of the world situation, been manifested to those who were attuned to them. The apostles of Christ, Ananda, and the immediate disciples of Lord Buddha, and the faithful communions of Prophet Mohammed, in their several ways, interpreted their master's teachings and founded Churches, Viharas, Mosques and other centres of spiritual realisation and teaching.

Religion in India, like many other aspects of India's soul force, was essentially individual rather than congregational. The *Vedas*, the *Upanishads*, the *Gita* and the various *Dharma Sutras* and *Grihya Sutras* were the result of exhortations or flights of thought communicated by Rishis or other types of evolved beings to their sishyas.

The evolution, therefore, of India's several *Darsanas* or systems of philosophy, of many types of observance, of prayer, worship and metaphysical speculation, was like the growth of the trunk and branches of a tree springing from a root and extending in manifold directions, rather than a pyramid culminating in a point. Each *Darsana* represented a special experience or revelation, and such experience is both the test and fulfilment of spiritual and religious discipline.

It is therefore not surprising, with the rise and progress of avowedly antagonistic doctrines which began to question the validity of old premises and the inspirational character of old scriptures, that, in self-defence, there were evolved in India great counter movements designed to give battle to scepticism, atheism, agnosticism and nihilism on the one hand, and on the other to eliminate untoward varieties of so-called religion based either on wrong ideals of allegiance to darker powers or on self-mortification or the cult of fierce deities, whose favour had to be sought by gruesome or non-moral sacrifices and observances.

It is a proof of the wide range and tolerance of Hindu thought that it embraces and includes in its ambit philosophies and cults which even deny the validity of the *Vedas* or which deny the existence of a personal God or *Isvara* or which attribute to the infinite play of atoms the growth of the body, mind and soul. The time, however, came when the very foundation of Hindu culture was sought to be disrupted, both as a result of political subversions and by reason of the aggressively proselytizing campaign, pursued sometimes under royal patronage, by the followers of controversial and debased varieties of the originally pure Buddhist, Jain and Sakta faiths and of animistic and *Vamachara* movements.

The inherent resilience of the In-

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dian mind produced the inevitable reaction and, as often in human history, the need of the times produced the inevitable *Avatar*. There arose successively men like Samkara, Ramanuja, Madhva, Vallabhacharya, and many other religious leaders, who stemmed the tide of opposition and re-established and revivified the pristine Indian spirit, based alike on *vichara* or investigation and on elucidation of the fundamental and universal doctrine *Tattvamasi*.

The pervasiveness and supremacy of the *Atman*, the interpretation of *Rita*, *Karma* and *Samsara*, the assertion of the continuity of existence and the elucidation of the ideals embodied in the expressions *Karma*, *Jnana* and *Bhakti* involving, as they do, the possibility of devotion to a personal god-head, and the simultaneous realisation of the mystery of what lies beyond personal god-head—all these ideas were regenerated by Adi Samkaracharya and his immediate predecessors and successors.

It is needless for us to worry over the exact date of Samkara's birth about which there is much controversy, or about the authenticity of the stories narrated about him. Suffice it for us to realise that in him, India possessed a man of unfathomable intellect as well as of the highest spirituality. The most likely date of His birth is, perhaps, the 7th or 8th century A.D. He was acquainted with Bhartrihari and this probably fixes the date, as well as the circumstance that one of his disciples, Sivasoma, is mentioned in a Cambodian inscription of 878 A.D.

Sri Samkaracharya's advent w a time of spiritual and moral c The Buddhist culture had suffer great change from the pure and s ple teachings of the master, and t were many other subversive and d tructive teachings that were being tively propagated. Samkara, fe that there was a necessity to inte Indian thought, not only trav all over India discussing and per ing as he went, and not only w his commentaries on the *Upanis* the *Brahmasutras* and the *Gita*, also deemed it necessary to estab centres of religious instructions propaganda in several parts of I

Jagadguru Adi Samkaracharya almost unique in the history thought. He combined in himself attributes of a poet, a logician, a votee and a mystic as well as b the architect of the monistic system philosophy that bears his name. was an inspired poet whose a was, in turn, to every human fe and sentiment. His descriptions nature and his appraisal of human divine personality reached the s of art, and his command over *navarasas* was superb.

At the same time, in his com taries on the *Prasthanatraya* he played a rare faculty of relen logical and concatenated arg and refutation and such subl reasoning as has been rarely s sed in the philosophical writings world. He vindicated and firm tablished the Advaita philo which has been described to be of the supreme achievements of duism.

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SANKARACHARYA AND THE MOTHER GODDESS

Prof. V. Subrahmanyam

It seems to be assumed by many that the worship of the Mother-Goddess in India is a very ancient institution and that it evolved, as in many other civilizations, slowly and solely as a result of certain well known and fairly widespread psycho-analytic and sociological factors. Thus, there are psycho-analytic factors which lead some men to mother-worship in any civilization and sociological factors which conduce to its spreading in some civilizations. Some research work on these has been done in regard to the origins of "Mariolatry" in Europe and its wider and easier acceptance in Catholic countries. Such factors might have played a part in India too over the centuries and are worth some expert investigation. Here we are concerned with a very special factor which gave the Mother-Goddess an extremely high place in the Hindu pantheon in the refinement and propagation of her cult by the great philosopher Sankara. Its main thesis, elaborated in the following paragraphs, may be briefly stated thus: (i) The predominant goddesses and forms of goddess worship were fierce in the pre-Sankara period; (ii) Sankara stopped such practices effectively and established the worship of the benign Mother-Goddess all over India; and (iii) the two sources of his inspiration in this regard were his own mother-orientation in his personal life and a new climate of thought in contemporary South India.

There were plenty of goddesses in the Hindu pantheon from the Vedic times onwards, including benign as well as less benign ones. There were Durga, Lakshmi, Usha, Indrani and others with definite godly status and several others of lesser status, such as Urvasi and Yami: of these, Lakshmi was the benign symbol and bestower of wealth; Durga was "fire-hued and blazing with her austerities"; Usha was beautiful and firm-breasted and Indrani was a beautiful but demanding and challenging bed-

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Hari Das Brahmachari's Adi Sankaracharya, His Life and Message p before the readers an account in keeping with the traditions of India. B that is not the only viewpoint. Western scholars and those who have trained in the philosophical disciplines of the West use the sophisticated of sociological, anthropological and psycho-analytical research and see all thought-currents and movements as manifestations of the time-spirit, and a sultant of the encounters of personality with forces at work in society. Pr Subrahmanyam makes such an analysis and accounts for the Mother God that figures so prominently in the life and teachings of Sankara.

dagdham dagdham punarapi punah kanchanam kanthavarnam

mate. The mothers of epic heroes, were either brave as Kunti was, or noble as Kausalya was, but they were not worshipped in any way. Indeed, Kausalya, Yasoda and Maya were considered lucky to have borne Rama, Krishna and Buddha respectively, but there was no special "Mother of God" status attached to them as to Virgin Mary. In the case of Parvati, she came to be accepted as beautiful, benign and powerful through the influence of Kalidasa's *Kumara Sambhavam* and of *Skanda Purana,* but strictly, she had no mother status in the ordinary sense of the word, as she did not bear or feed Skanda.

Indeed, in the period immediately preceding that of Sankara, the goddess-cult was highly developed, but the goddesses were basically fierce and powerful ones. At one extreme, Kali, the punishing-castrating mother, dancing on her husband's corpse was popular with a large group of worshippers. The ultimate sacrifice that pleased her was the offering of one's head by one's own hand and thousands of mediaeval sculptures portray this act (of which a sizeable collection is found in the Gulbarga museum). But even the less fierce Tantriks did not claim to worship a forgiving or merciful mother. Down in the South, in Tamil country the p tice was no different. The great g dess Pattini or Kannagi was po ed as the loyal, suffering and wife in story and song, but her ship involved orgies. As one w husband was wrongly executed b Pandya King of Madurai, the Kannagi burnt the Capital dow the story, was reunited with her husband by the power of her ch and ascended to heaven bodily him. The epic *Silappadikaram,* w tells her story, also refers to the d cation of a great temple for her the Chera King, who sacrificed the occasion a thousand golds for a member of this fraternity ported against her husband to hid own guilt.

SANKARA'S REFORMATION

The nature of goddess worsh fore Sankara was neither mild truly mother-oriented. Indeed, his life story as told in the standard —biographies (i.e. *Sankara Vij* is full of anecdotes about the some nature of goddess-wors many temples and Sankara's ness in changing it to something and mellow. We shall refer to such well-known stories and hi the fundamental transformation effected.

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Melt gold a number of times; yet it loses not its inherent lustre. So it is with the life and teachings of Sankara; it has withstood the fire-ordeals of critics. We may note in passing that, while the tools of psycho-analysis of Freud have their own uses, its validity is subject to question as it happens to be the outcome of a theory of mental life built on the studies of abnormal psychic patients. It goes to the credit of Indian Psychology that it has recognised and made a study of not merely the normal, the abnormal but also the super-normal states of mind. The Mandukya Upanishad, with the Karikas of Gaudapada, the commentary on this by Sankaracharya himself in unmistakable terms deal with this super-normal supra-conscious states of mind. —Ed.

There are two main incidents which are described in most *Sankara Vijaya*s. The first one is his stopping human sacrifices (by one's own hand) in the Kamakshi temple of Kanchi. Using rational argument as well as other ways, Sankara is described as having changed the blood-thirsty eyes and face of the Goddess miraculously, imprisoned her in the Srichakra and given her her present name of Kamakshi or the "loving-eyed". A similar miracle involving the imprisonment of a ghost in Tiruvotriyur resulted in the renaming of the goddess as the most beautiful in all the three worlds (Tripura Sundari). Similar stories are told of such miraculous transformations in other places including Madurai itself. There is thus enough historical evidence about the force overtones of goddess-worship before Sankara and ample evidence in local folklore and in his bio-hagiographies about his success in changing it into a benign Mother-worship. The scale of the change can be gauged from the way people have regarded the new worship as hoary and traditional and forgotten its reformist origins. Examples of its firm hold on intellectuals and philosophers after Sankara are many. To illustrate the point, we may cite the names of two great men who were also Mother-worshippers i.e. Appayya Dikshita in the South and Ramakrishna Paramahamsa in the North. But the most notable effect was perhaps on Sankara's great critic and the founder of the rival school of Visishtadvaitic philosophy, namely Ramanuja. His school is distinguished from other schools of Vaishnavism by the great importance given to *Sri*, the wife of the Supreme Lord, as the embodiment of his grace and as the first Guru. As an example of its contemporary significance, we may refer to the message of the famous Pontiff of Kamakoti Pitha, a great successor in the line of Sankara, on the occasion of the Chinese aggression against India in 1962, in which he refers to the courage-conferring and victory-giving grace of the Mother whose worship is practised in all parts of India under different names. It is most revealing to requote the verses he quoted from the "dumb poet" of Kanchi—as they imply a perfect combination of grace and strength in her.

समरविजयकोटी चातकानन्दताटी
परमशिववधूटी पातु मां कामकोटी

Thou bringer of victory in million wars!

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Thou rain of mercy to the praying birds!
Thou young wife of the great Lord of Lords!
Protect me, grantor of boons galore!

Wherefrom did Sankara get the inspiration and energy to accomplish this change? This may be attributed mainly to his strong mother-orientation in his personal life, of which there is ample evidence in his writings and in some incidents of his life; and secondarily to the developing climate of thought in South India during his time.

Sankara lost his father very early in life and was brought up by his mother under harassing conditions. This is known to promote an intensely strong attachment to one's mother and generate an intense desire to search for a father-substitute, which may be either another father-figure or an unusually high level of achievement. Very probably, Sankara developed all these reactions to a very high degree of intensity, as becomes evident from some of his sayings and doings.

His mother-attachment, when coupled with his yearning for a father-substitute i.e. a Guru, produced a certain ambivalence. He would not give up the latter, nor would he displease his mother. The crocodile story which is part of all *Sankara Vijayams,* poses ths conflict dramatically and transfers it from Sankara to his mother. When a crocodile caught young Sankara's feet, a choice is offered to the mother between the boy's death where he is lost for ever and his *sanyasa* which keeps him alive but a wanderer away from mother and home. The story of the crocodile leaving him on his taking the vows is just an allegorical solution of the conflict for Sankara, who had to satisfy both his basic impulses, his mother attachment and search for a father substitute. Of course, Sankara promised to return and perform his mother's funeral wherever he was, and it is on record that he did come back and perform the rites in spite of the strongest opposition from conservative Brahmins. The resemblance to Leonardo (as analysed by Freud) is inescapable: Leonardo's meticulous recording of the funeral expenses of his mother is more than matched by Sankara's courageous disregard of ritualistic prescriptions.

The crocodile incident was only an allegorical solution; the real solution of the conflict for Sankara was the transformation of his mother-in-fact into an all pervading ever-present mother. One indicator in this direction is the 'fleshy' way in which he sings and worships the universal Mother-Goddess. Another indication is his reverent attitude to all the important women he met.

Thus, his beautiful poem *Saundarya Lahari* or the river of beauty, in praise of Amba, The Mother, is full of might and mercy, but specifically mentions her breasts, and the reference to his being suckled is highly personal.

तव स्तन्यं मन्ये धरणिधरकन्ये हृदयत:
पय: पारावार: परिवहति सारस्वतमिव
दयावत्या दत्तं द्रविढशिशुरास्वाद्य तव यत्
कवीनां प्रौढानामजनि कमनीय: कवयित्री

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The verse may be freely translated as "I deem thy breasts, oh Daughter of the mountain! as the source of a flood milk, the milk of knowledge. Drinking it with relish, this South Indian child (Sankara) has become the sweetest composer among the great poets". It is also probable that Sankara, like Leonardo, had derived such complete satisfaction from his mother's nursing that sex became altogether irrelevant in his life.

Sankara's encounters with important women indicate his reverential attitude to the Mother-sex. The story of his chivalrous encounter with a canditani in Srinagar is a well-known example. His consideration for a woman librarian in Varanasi is another example of his approach to the other sex. Sankara asked for a copy of the *Sahasranama* to comment on, meaning Lalita Sahasranama, but when the librarian brought a copy of *Vishnu Sahasranama*, he would not send her back. But his relationship with Saradadevi, the wife of his great Bengali rival, Mandana Misra, is perhaps the most illuminating example. Sankara converted Mandana through debate and discussion. Legend then tells us about his being challenged on his knowledge of sex by Saradadevi and his transmigration into a dead king's body to learn all about it, his hazardous come-back and his final victory. Without worrying to unravel this complex legend, let us note that, according to the story, Sankara not only installed Mandana as the Pontiff but also installed Saradadevi as the presiding Deity of his central pontificate in Sringeri. Very probably, she either ceased to live on earth when her husband took holy orders or, became a living saint. Whatever happened, the story is a striking illustration of Sankara's intense capacity to mother-worship a woman of great ability and character.

Sankara's early life and personality thus provided by themselves all the

Sankaracharya has deduced and developed more completely the essential contents of the Upanishads. His authority can only be questioned by those who are ignorant of the true spirit of the orthodox Hindu tradition and whose opinion is consequently valuelesss. In a general way therefore, it is his commentary that we shall follow in preference to others.

—Rene Guenon Fremce

Others have written commentaries and books on Vedanta there is none who is venerated as Sankara is all over the sacred land. The Prapanchasara, is the first book of the kind and has shown that all the different forms of sadhana which in these days go under the general name of Hinduism are in harmony with Vedanta and that all mantras are meant for the realization of the Supreme Brahman.

The Hindu does not worship many gods; what he does is that he has the same respect for the faith of others as he has for his own. (Post-script to the introduction to Prapanchasara, Vol. XVIII of the Tantrik Texts, edited by Arthur Avalon).

—Sir John Woodroffe Arthur Avalon)

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necessary inspiration for his propagaton of Mother-worship but the South Indian Tamil Bhakti tradition added something to it. The divine Lord was approached as a familiar lover by the devotional poets thus reducing the distance between the two and also reducing the need of fear and sacrifice. The assumptions of familiar roles *vis-a-vis* the Lord included that of the proud loving mother *vis-a-vis* the child Lord. The role was so well and fully assumed by Vishna Chitta that he was given the greatest accolade among all devotees i.e. the name of Perialwar or the great devotee. His magnificent out-pourings of a mother's passionate love for Lord Krishna elevated the mother-role in Bhakti to Himalayan heights. We are not sure whether Sankara (whose mother tongue was a local variation of Tamil) was a younger contemporary of Perialwar. But the practice of assuming roles in relation to God was well established before the time of Sankara and it is fairly certain that he was acquainted with the Tamil Bhakti tradition through his travels in Tamil country on his way to the Vindhyas. There are direct references to Saivite devotees in his poems and so there is every reason to presume that he was acquainted with the work of the Vaishnavite devotees too and his non-references to their work was most likely caused by his irritation with their claims to have originated a super-Vedic tradition. On these assumptions, there is good reason to deduce that he came under the mellowing influence of Tamil Bhakti and under the special influence of its practice of role-as tion. And what would be more n ral for Sankara with his pers background than to assume the c terpart-role to Perialwar—of the seeching, love-claiming and tr child towards the all-merciful and powerful Mother?

We have tried to establish and plain the most important part San played in refining, reforming and pagating a benign Mother-wor How and why did he succeed so w An answer to this question involve sociological survey of the India of time and the succeeding centuries, would constitute an interesting for a social historian.

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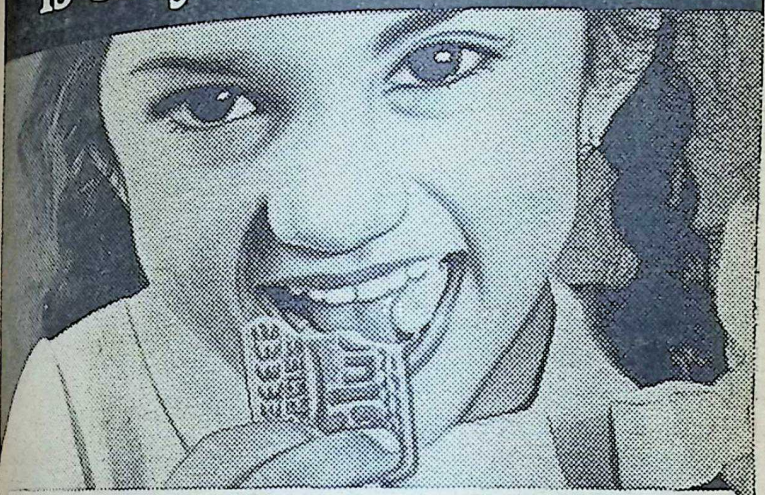

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Stories of King Vikramaditya

* * * * * * * * * * * * *

25. V-DAY FOR VIKRAMADITYA

Then the ghoul said:

Your majesty! There was a city in the south named Dharmpur, the king of which was named Mahabal.

Once upon a time another king of that same region led an army against and invaded his capital. He continued fighting for several days. When his army went over in part to the enemy, and a portion was cut to pieces, then, having no help for it, he took his wife and daughter with him, and went forth by night into the jungle.

After he had penetrated several miles into the jungle, the day broke, and a village came in view. Then, leaving the queen and princess seated beneath a tree, he went himself towards the village to get something to eat, and in the meantime a body of Bhils came and surrounded him, and asked him to throw down his arms.

On hearing this, the king commenced discharging arrows, and they did the same from their side. Thus did the fight last for three hours, and several of the Bhils were slain. In the meantime, an arrow struck the k[illegible] forehead with such force that he [illegible]ed and fell, and one of them came [illegible] and cut off the king's head.

When the queen and princess [illegible] the king dead, they took their [illegible] back to the jungle weeping and b[illegible]ing their breasts. After having p[illegible]ceeded a mile or two thus, they [illegible] tired and sat down, and began to [illegible] troubled by many an anxious thoug[illegible]

During this time a king, na[illegible] Chandrasena, together with his [illegible] while pursuing the game, came [illegible] that jungle, and the king noticing [illegible] foot-prints of the two women, said [illegible] his son, "How could the foot-prints [illegible] human feet appear in this [illegible] forest?"

The prince replied, "Your maje[illegible] These are women's foot-prints; [illegible] man's foot is not so small."

The king observed, "True, man [illegible] not got such delicate feet."

The prince said again, "They [illegible] just this moment passed."

The monarch said, "Come, le[illegible] seek them in the jungle; if we [illegible] them, I will give her whose foo[illegible] large to thee; and I will take [illegible] other."

Having entered into this m[illegible] contract, they went forward, and [illegible]ceived the two seated.

They were delighted on seeing th[illegible] and seating them on their horse[illegible] the manner agreed upon, they bro[illegible] them home. The prince took p[illegible]sion of the queen, and the kin[illegible] the princess.

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Having related so much of the story, the ghoul asked, "Your majesty! What relationship will there be between the children of these two?"

On hearing this, the king held his tongue through ignorance.

Then the ghoul said in great glee, "Your majesty! I have been highly pleased at witnessing your patience and courage; I tell you one thing, however; do you attend thereto—one, whose hairs of whose body are like thorns, and whose body itself is like wood, and whose name is Shantshil, has come to your city, and he it is who has sent you to fetch me, while he himself is seated in the burning-ground making his spells, and desires to kill me.

"I therefore forewarn you, that when he has finished his devotions, he will say to you, 'Your majesty! Prostrate yourself so that eight parts of your body may touch the ground.' You should then say, 'I am the king of kings, and all potentates bow low in salutation before me; up to this hour I have not bowed in adoration to any one, and I know not how to do so; you are a spiritual teacher, kindly show me how to do so, and then will I do it.' When he bows down, give him such a blow with your sword that his head may become severed from his body; then will you reign uninterruptedly; whereas, if you will not do this, he will slay you, and reign permanently."

Having warned the king in these words, the ghoul came out of that corpse, and went his way; and while somewhat of night still remained, the king brought the corpse and placed it before the ascetic.

The ascetic became glad on seeing it, and lauded the king greatly. After that, he repeated incantations and raised the corpse to life, and gave a burnt-offering in sacrifice: and sitting with his face southwards, offered to his god all the materials he had prepared; and after offering up betel leaf, flowers, incense, lamps, and consecrated food, he said to the king, "Make obeisance; very glorious will thy dignity become, and the eight supernatural faculties will always abide in thy house."

On hearing this, the king called to mind the words of the ghoul, and joining his hands, said with the utmost humility, "Your reverence! I know not how to bow in adoration; you, however, are a spiritual teacher; if you will kindly teach me, I will do it."

As the ascetic, on hearing this, lowered his head to prostrate himself, that instant the king struck him such a blow with his sword that his head was severed; and the ghoul came and showered down flowers. It is declared that there is nothing unlawful in slaying him who would himself slay another.

At that time Indra and the rest of the gods, having witnessed the king's courage, mounted their cars and cheered the king. And Indra said in pleasure to King Vikramaditya, "Ask a boon."

Then the king joined his hands and said, "Your majesty! Let this story concerning me become famous in the world."

Indra replied, "So long as the moon, sun, earth and sky endure, this story

Continued on page 73

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Maharashtra's Literature-2

DR. D. V. PATWARDHAN

Professor of Marathi, Bhavan's College, Andheri, Bombay

dern Poetry:

MODERN Marathi Poetry was launched with the publication of the poem of Keshavasuta (1866-1905 D.) In it we note many diverse ds like the liberalism, the romans in English Poetry, the European ralism, the notion of humanity the glorification of Maharashtra the past. Keshavasuta believed t poetry has got the power of sing emotion and he used it denounce the corruptions and malpractices in human life. was the pioneer of modern rathi Poetry and the first revolurary Marathi Poet of the modern . He declared a revolt against the traditions in Marathi poetry. But revolt was not only literary; it far beyond experiment in form diction. Keshavasuta's poetry nated and produced a series of ts of his own generation like Rev. k, Kavi Vinayak, Kavi Govindag and Balakavi, who created vari types of poems, which contain beauties of home and nature, odramatic pictures of the glorious , humorous style and pure lyric-

During the period from 1920 to 45, Kavi Bee continuously protested against the tyranny of social and literary orthodoxy. But this period was, in general, dominated by Ravikiran Mandal, a group of poets, out to proclaim that poetry was for every day life. But the general pathway and the particular fashion of the present day poets were set by B. R. Tambe, whose lyrics were brought to a vast audience by various singers. Kavi Yeshwant, Girish, Madhav Julian, Chandrasekhar and Tambe commingled together produced poets like Borkar, Kanekar, Keshavkumar, N. G. Deshpande and Anil. The impact of the 1942 movement was also quickly seen on literature.

The new poetry or the *Nava Kavya* of today seeks to explore human life in all its aspects. It attempts to awaken the reader and draws him out to enjoy the poet's individual experiences. The contents of the new poetry are individual and personal. Its imagery is precise and its language prefers the mode of direct speech to the affectations of poetic dictum.

B. S. Mardhekar showed the total impact of the *Nava Kavya* for the first time in 1947 by his *Kapi Kavita*. He was the pioneer of this *Nava Kavya*. There is no exaggeration in

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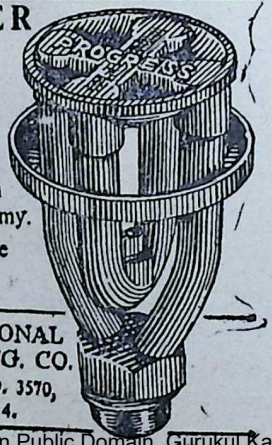

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saying that Mardhekar set the fa
of the Nava Kavi like Rege, B
Karandikar, Padgaonkar and S
Shelke. On the other hand, S
vani Marathe and Indira Sant
realistically depicted the wom
feelings and sentiments in their po

Drama:

The Marathi stage, born in
very soon came out of its infa
Vishnudas Bhave of Sangli was
pioneer of the Marathi Dram
B. P. Kirloskar (1843-1885), a
ducer-actor-dramatist, composed
Saubhadra in 1882 and became
popular on the strength of its
Deval's *Sharada* is still admired
its realism of characterisation
dialogue. But K. P. Khadilkar
firm tradition of Drama and
tremendous popularity on accou
his *Keechaka Vadha* for its poli
allegory (1910). R. G. Ga
(1885-1919) won a greater suc
with a better combination of rom
and humour, characterisation
prose-style. His *Ekacha Pya*
Punyaprabhava are the real gem
the Marathi stage. After this, M
Varerkar came forward as a d
tist. His career is just the sum
up of the modern Marathi stage
tried some experiments in the D
technique. In the meantime, P
Atre produced many plays for
val of the Marathi stage. Durin
last forty years, S. V. Varti
M. G. Ranganekar contributed
to the Marathi stage. But from
Deshpande's *Amaldar*, Marathi
again became very prosperous. V
Kanetkar and Vidyadhar Gok

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top-most play-wrights of today. Tendulkar and Madhukar Jadhavmal are doing many experiments successfully in Dramatics. In present dramatics, one-act-play has got a considerable importance. That way Vijay Tendulkar, Ratnakar Matkari etc. have played an important role. In this respect, Radio is also doing a considerable service which needs special mention.

Novel:

With the publication of the novel *Phadi Shiti* of Hari Narayan Apte (1864-1919) in 1885, the modern Marathi novel was introduced. Marathi novel achieved a sudden maturity in Apte's novels. He vehemently advocated social reforms imbibed from Justice Ranade and Principal Agarkar. As an artist, he was very uneven, repetitious and tedious. But due to his deeper sense of the unity of conception and a firm idea of character, he achieved unique success. Nath Madhav, C. V. Vaidya, V. M. Paranjpe and Hadap enriched the Marathi novel. Prof. V. M. Joshi raised the Marathi novel to a high level and opened a new field for it in his *Ragini* (1915). Dr. S. V. Ketkar was a social reformer and he used the novel form to deal with social problems. In the meantime, Varerkar became even more realistic in the novel than in the drama.

After 1920, the twin celebrities of this period are Prof. N. S. Phadke and V. S. Khandekar as novelists and essayists and short-story-writers afterwards. Prof. Phadke vehemently advocated "the creed of Art for Art's sake", and Khandekar preached his dogma "Art for life's sake!" Both of them are the real gems of Marathi literature. P. Y. Deshpande, Vishram Bedekar, Vibhavari Shirurkar, Malatibai Bedekar, Malatibai Dandekar, Muktabai Dixit, Kusumavati Deshpande, Dighe and Sane Guruji are the prominent novelists of the last generation. The brightest of the present-day Marathi novelists are S. N. Pendse, G. N. Dandekar, Bhave, Chandrakant Kakadkar and Ranjit Desai. Pendse has nicely depicted the rural atmosphere in his novels; they are very realistic. Ranjit Desai's *Swami* has gained a tremendous popularity. *Shreeman Yogi* of Desai has also become very popular. They have got the historical background. Khandekar's *Yayati*, Pendse's *Rathachakra* and Desai's *Swami* have been awarded the Sahitya Akademy's prizes. *Lep* and *Lunja* are the other novels of today which need particular mention.

Short-story, Essay and Humour:

The short-story and essay, as distinct forms, came into existence during the last fifty years, H. N. Apte, Kolhatkar and Gurjar, developed this form very rapidly. From the view point of the unity of structure and psycho-analysis, Diwakar Krishna has got the claim to stand first as the story-writer of the modern age. With the personal excellence and experiences of Khandekar and Phadke, the story form settled down. Sentimentalism and the creation of homely atmosphere are the two qualities of their

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stories. Side by Side, Bokil, Kanekar, C. V. Joshi, and S. M. Mate brought the form to a high level. But Gangadhar Gadgil, the boldest experimenter in this form, elevated Marathi story by his ever-green imagery. Y. G. Joshi was the predominant story-writer. His *Shevagyachya Shenga* won vast popularity on account of his unique qualities. P. B. Bhave, Madgulkar, Mahadeo Shastri Joshi, D. B. Mokashi, D. M. Mirasdar, N. G. Gore and Vasundhara Patwardhan are also the foremost story-writers of today. And so far as short essays are concerned, S. M. Mate, Kanekar, Iravati Karve, Kusumavati Deshpande and Durga Bhagwat have contributed a lot. But the real founder of this form is S. M. Paranjpe, the Editor of *Kal* newspaper. Arvind Gokhale is the real gem of this form of literature. Similarly, R. B. Joshi's travel sketches and P. L. Deshpande's satirical sketches need special mention. As for humorous literature in Marathi, S. K. Kolhatkar, P.K. Atre, Anant Kanekar, C. V. Joshi, Captain Limaye. V. A. Buva, P. L. Deshpande and Vasanta Subnis have developed humour in Marathi considerably.

Prose Literature:

Prose first began to be produced by Vishnubuva Brahmachari, Lokahitavadi Jotiba Phule since 1840 A. D. But the period from 1873 to 1945 was the period of the creation of the classic modern Marathi Prose literature. Vishnushastri Chiplunkar, who was the Shivaji of Marathi language, was the pioneer of this Prose. He was followed by Tilak, Agarkar and Paranjpe. Tilak was the master of Marathi Prose style. His prose dignified by his great learning, is seen in his world-famous G rahasya. At the same time, S Paranjpe wrote his articles in newspaper with his oratorical ironical prowess. N. C. Kelkar accomplished and versatile journ had a sweet combination of rate arts in various fields. There hardly a prose form which he not successfully handle. A. B. hatkar, Ramabai Ranade, L. R. garkar, S. M. Mate, Kaka Kal D. V. Potdar, V. D. Sawarkar, Javdekar, Vinoba Bhave, K. P. karni, N. R. Phatak, S. D. Pe V. B. Kolte, S. N. Banahath, kholkar, P. G. Sahasrabuddhe, Tulpule, M. A. Karandikar, Ksheerasagar and R. S. W have enormously contributed to in Marathi.

Marathi Kosha Wangmaya:

Maharashtra is very fortunate have this branch grown up. Dr. kar's *Dnyanakosha, Shabdo-* *Vyavahara-kosha, Subhashita-* *Vakprachar-kosha, Devi-kosha,* *kriti-kosha, Vishwa-kosha,* *nama-kosha, Dnyaneshwariche* *dabhandar, Ganesha-kosha,* *varsheeya charitra-kosha* etc. enriched Marathi Kosha Wang

Biography & Autobiography:

This form of literature se have come out of its infancy of the best biographies in Mar the biography of Lokamanya written by N. C. Kelkar. He has written his autobiography *Mazi Jivanayatra*. After this biographies and autobiogra gan to be produced in M

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...shastri, Ramabai Ranade and ...mbai Tilak have written their re-...sciences. Biographies of Dr. ...ndo Keshav Karve, Dr. M. R. ...kar, Dr. Ambedkar and Jotiba ...e are fine books. S. M. Mate, ... Phadke and Prof. K. P. Kul-... have also written about their ... V. S. Khandekar has under-... to write his autobiography. ... Biographies of Mahatma Gandhi, ...t Nehru, Lalbahadur Shastri ... already there in Marathi. Some ...biographies in form of letters are ... available. Veer Savarkar's *Kale* ... and P. K. Atre's autobiography, ... well known in Marathi. Dhanan-... Keer needs special mention as ...prominent biographer of today in ...rathi. From this point of view, ...kar Wangmaya has got biogra-...ical values. In short, the form of ...graphy and Autobiography is also ...eloped in Marathi.

...ade of Maharashtra literature:

It was on 1st May 1960 that a ...rate State of Maharashtra was ...blished and inaugurated according ... the people's wish. Ten years have ...ed. Maharashtra has made con-...rable advancement and progress in ... field of literature. The Govern-...nt of Maharashtra has established ... Mandal named *Marathi Sahitya and ...kriti Mandal* in order to develop ... Marathi language and literature. ...s Mandal has been doing useful ...k by undertaking many valuable ...ks such as preparation of termi-...gy in various sciences, translation ... good books from other languages ... Marathi, publication of new books, creation of new treatises, etc. The Kosha Wangmaya is being produced by this Mandal, and by some other Institutions and individuals. The Government of Maharashtra has adopted Marathi as the State Language, and administration is also being run in Marathi. The Universities in the State have adopted Marathi as an optional medium of instruction, and text-books are being prepared in Marathi at the secondary and university level.

In the *White Paper* on Education, recently published by the Government of Maharashtra, Marathi has got its proper place in the educational policy.

As for the general public, it can be said that the people of the State in general are interested in Marathi language and literature. Many books on various topics and in all forms of Marathi literature are being published. Magazines and journals in Marathi are doing their best. The readers of Marathi literature are enormously increasing. Good books in Marathi are being translated in foreign and other Indian languages.

Marathi language is being spoken by over four crores of people. Its vocabulary is rich and its literature vast. It has got a history of one thousand years. Many well-known writers have enriched the language and literature. Many writers in rural and urban areas are coming forward. At present, there are six universities in the State and some more will come up. The future of Marathi language and literature is thus very bright, progressive and prosperous. □□□

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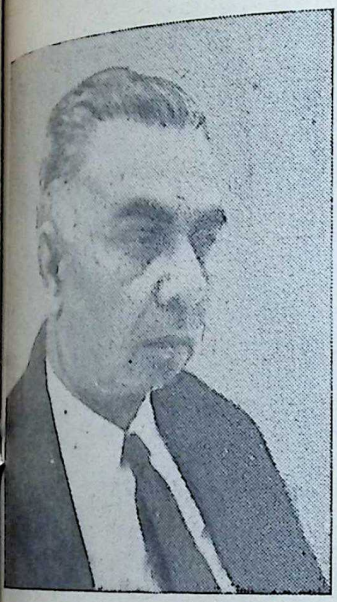
A HISTORY OF GUJARAT'S HISTORIANS - II

J. M. SHELAT

Judge, Supreme Court of India



Between the fifteenth and the seventeenth centuries, the scholars of Gujarat wrote different types of histories: (1) *Universal histories* of Islam, such as Abdul Karim Nimdhini's *Tabaqat-i-Mahmudshahi*, a history of Islam from the dawn of creation to 1499-1500 A.D., containing particularly contemporary information about the Deccan, Gujarat and Khandesh, where the author had lived at different times after his arrival in India from Hormuz in 1473-74; and Fayyazullah Bimbani's *Tarikh-i-Sadri-Jahan*, which again was a universal history from the earliest time to 1501 A.D., containing also biographical sketches of eminent men. His account of the Muzaffarids of Gujarat is considered trustworthy, closely associated as he and his forbears were with the Gujarat sultans in one capacity or the other.

(2) *General histories of India*: Of these, the two most celebrated are Nizamud-Din Ahmad's *Tabaqat-i-Akbari* and Muhammad Qasim Firishta's *Tarikh-i-Firishta*.

Nizam-ud-Din's father, Khawaja Muqim Harawi, had served in different capacities under Babur, Humayun and Akbar. Following his father's example, Nizam-ud-Din joined Akbar's service first as the Bakshi in Gujarat and later as the Paymaster-General. He completed his *Tabaqat* in 1593, dedicating it to his master and patron. Besides containing an account of the Ghaznavids, the *Tabaqat* contains chapters on different kingdoms of India. His account of Gujarat, however, is comprehensive and reliable, for, besides relying on the contemporary works such as *Maasir-in-Mahmudshahi*, *Tabaqat-i-Malumudshahi*, he also used his own observations while he was in Gujarat for five years. The section on Gujarat commences from the appointment of Zafar Khan as the governor of Gujarat (1390 A.D.) and ends with Gujarat's an-

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nexation to Akbar's empire in 1573 A.D. The *Tabaqat* is considered reliable as it was not written at the behest of any ruler but on the author's own initiative. Consequently, it is objective in outlook and particularly so because, like Froude, Nizam-ud-Din conceived history as an objective narration of events "for strengthening the understanding of men of education and for affording instruction by examples to men of observations". For that reason, the author is not beset with bigotry which marred the works of some of his predecessors. His account of Maharana Sangha, full of admiration for the Maharana's chivalry, is a testimony of his immunity from narrow intolerance.

Modelled after the *Tabaqat* and having a similar concept for history is Firishta's *Tarikh*. Like the *Tabaqat*, his account of Gujarat commences from the time of Zafar Khan and ends with the extinction of his dynasty. With no ambition for finding out the reasons for the events or the policies he narrated, Firishta is but a chronicler of events, often indecisive, where the events were controversial.

(3) *Dynastic histories*: Mediaeval Gujarat produced quite a number of historians who concentrated their faculties exclusively on Gujarat and its events. Attached to the court of Mahmud Begarah since 1481, Abdul Husayn wrote his *Maasir*, under the commission of the ruler. It is primarily a dynastic history from the time of the founder of Muzaffarid dynasty till the year 1486, but also contains chapters on the Deccan, Malwa, Khandesh and other parts. Unlike the other histories, such as the *Ta*
and *Tarikh-i-Firishta*, Abdul Hu
work strikes a more authentic
written as it is by a contemp
writer who had seen and heard
events chronicled by him and wh
access to the court records. Th
clear from the fact that he reprod
official correspondence which
passed between Mahmud Begarah
Nizam Shah Bahmani in 14
when the latter sought help a
an invasion of his capital by Ma
Mahmud Khalji. The *Maasir* is
important, as the author, being in
midst of court life, could comm
the court Cabals and on certain
lights of contemporary society.

Nearly 25 years after *Maasir*, a
Sharaf-ud-Din Bukhari's *Tar*
Gujarat, dealing mainly with the
of Zafar Khan, Ahmed Shah I
Mahmud Begarah. Like the Ma
of Abdul Husayn, this work too
the merit of being written b
contemporary who could testif
the events, especially of the reig
Begarah.

Compared to Sharaf-ud-Din's w
Mir Abu Turab Vali's *Tarikh-i-G*
rat is more broad-based. Besides
author himself was an inter
figure. He belonged to the Salami
yid family of Shiraz, which had
tled down in Gujarat during the
garah's rule and was in the ser
of that powerful noble, Itimad K
who invited Akbar to invade G
Appointed by Akbar as *Mir-i-B*
he returned from the pilgrimage
a huge stone bearing the impr
of the Prophet's foot. Armed w
famous relic, he went to Agra

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...ar received him and in token of ...veration carried the relic on his ...ders up to a distance. In 1580, the ... returned to Gujarat with the ... over which he built a dome at ...al, near Ahmedabad.

...s *Tarikh* sheds interesting light on ...olly of Bahadur in giving royal ...ance to Muhammad Zaman Mirza, ...y needlessly angering Humayun, ...consequent invasion of Gujarat by ...ayun, the struggle for power be... him and Bahadur and Bahadur ... the Portuguese, who had got a ...ld at Diu but were anxious to ... it further. Of special interest ... reproduction of the correspond... between Bahadur and Humayun ... between the latter and Mahmud ...hen Humayun, on his return to ... from Persia, appealed to the ...rat ruler to make common ...e against the Afghans.

...yyid Mahmud Bukhari's *Tarikh-...lin-i-Gujarat* is almost in the same ...e as Abu Turab's work. Being one ...e famous Bukhari family and his ...er an official under some of the ... sultans of Gujarat, Mahmud was ...d on the eve of the Muzaffarid ...nate. He witnessed Akbar's inva... of Gujarat and therefore could ...te authentically the events which ... to the downfall of Gujarat as an ...ndent kingdom.

The most celebrated amongst these ...s is of course *Mirat-i-Sikandari* ... Sikandar, the son of Manjhu. Born ... Mahemadabad in 1564, the very ... when Mahmud III was poisoned ... his attendant, Sikandar's father had ...mpanied Humayun during his ...ch against Gujarat and had then settled down there to become the trusted lieutenant of Mubarak Bukhari, one of the king-makers during the last years of the Sultanate. When Akbar marched against Gujarat, both the father and the son joined the Mughal army. The family seems to have settled down in Ahmedabad, for, when Jahangir visited the city some 26 years later, he visited the residence of Sikandar and recorded in his Memoirs of Sikandar possessing "complete information about the Sultans of Gujarat".

Mirat had by then already been completed. Its account of the earlier Sultans is based on the previous histories, but the chronicle of the events of the region of Mahmud III breathes authenticity as the author had derived information about them from his father and brother, both adherents of the two powerful feudal lords of the time, Mubarak Bukhari and Miran Bukhari. The last days of the ruling dynasty were, of course, witnessed by Sikandar himself and therefore he could clearly bear testimony to the events of those days.

For an age when historical writings were confined to courtiers, Sikandar appears to be an independent writer, having set down for himself a fairly high standard of history writing. The task of the historian, wrote he, is to treat his subject impartially, bringing out good as well as bad qualities of the kings, so that the readers can judge for themselves what good they were capable of and how they managed state affairs. Hence, he called his work *Mirat-i-Sikandari*, the mirror of Alexander, "wherein is re-

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flected the face of facts as they were." But did the precept and practice of Sikandar go hand in hand? If so, why did he refrain from commenting on the controversy regarding the parentage of Muzaffar III, a controversy which was the cardinal bone of contention during his own time? Was it because that ruler was the protege of the Bukhari nobles?

When Humayun invaded Gujarat in 1534, Bahadur, as a precaution, had sent away his harem to Mecca under the escort of his Prime Minister, Asaf Khan. In that expedition was one Siraj-ud-Din Umar, the father of the future historian, Hajjud Dabir. Born in 1539 in Mecca, Hajjud spent his early life in the holy city. When sixteen, he came to Gujarat and served Ulugh Khan, the Abyssinian noble, till Akbar annexed it to his empire.

Born and brought up in Arabian environment, Arabic came naturally to him, and therefore, Hajjud Dabir composed his *Zafarul Walih-bi-Muzaffar-wa-alih* in that language. The history covers the period from 1227 to the author's own times. But whereas for the early period he relied on previously written works, Dabir relied for the post-1539 period on his contemporaries and on what he himself had seen. His work is a complement to Sikandar's *Mirat* as it supplies information about the Abyssinian nobles of Gujarat, perhaps, deliberately left out by Sikandar owing to his prejudice against the Abyssinians. Hajjud Dabir's work also gives valuable information about the varying fortunes of Bahadur and his alliance with the Turks against the Portu in the struggle for supremacy Gujarat's seacoast.

The last in this list of histori the *Mirat-i-Ahmadi* written in by Mirza Muhammad Hasan, the Mughal Diwan of Gujarat. author started the work in 174 completed it in 1761 after coll at various places whatever record vived in the anarchic conditions prevailed then in Gujarat. The is a comprehensive history com cing from the establishment of A war Patan by the Chawdas till the feat of the Marathas at Pani 1761 by Ahmad Shah Abdali.

For the pre-Mughal period *Mirat* is no better than a compil of events from the earlier his But it becomes original whe reaches the Mughal and post-M period, for, this part contains full of several imperial firmans and orders despatched from time to from the capital to the Governor Diwans in Gujarat. These form information on the administrati Gujarat as they cover social, rev judicial, fiscal and legislative from Akbar's time to the acces Muhammad Shah. For the 40 years of the Mughal rule in G rat, the *Mirat* assumes a new ficance, describing as it does gradual decline and the chaos prevailed then, and of which author and his father were at A dabad the spectators. Indeed, is no other account of this peri graphic and as complete as this

[To be Co

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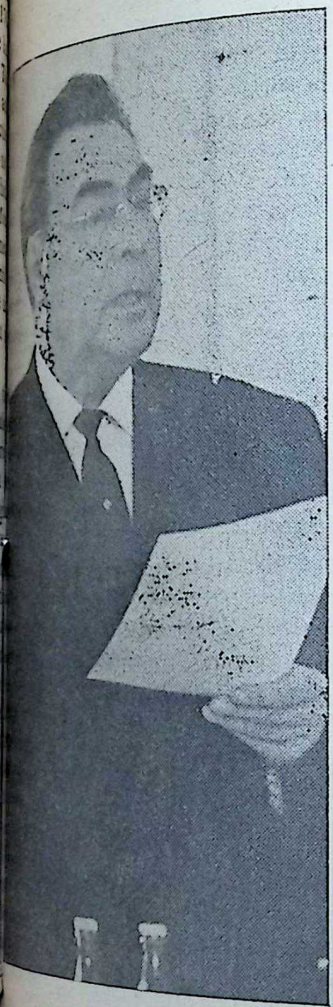
BREZHNEV



TO the many involvements of Soviet Russia has recently been added an internal problem—leadership of the Kremlin. Nikita Kruschev's ouster about six years ago following the Cuba debacle and mounting internal economic malaise, gave place to a so-called collective leadership—collective, yes; but not much leadership.

It has suffered many a shock, a few dents and general listlessness. The confrontation with China has grown to near-war dimensions, certainly brinksmanship. China's recent launching of an earth satellite has alarmed not only Washington but also Moscow. The new entrant into the nuclear club —China tested her atom blast not long ago—could not but add to Russia's fears of a growing threat from the East.

If American dilly-dallying in South-East Asia has affected U.S. prestige in that trouble-ridden part of the world, it has led to policy quarrels at home. Similarly, Russia's image in South-West Asia has suffered, thanks both to Israel's dauntlessness and the Arab world's inability to put Russian arms aid to good use.

With China playing the dominant role in Indo-China, with the latest U.S. thrust in Cambodia, the Soviet is just trailing, making feeble efforts to make its presence felt and feebler protests against U.S. policies and action.

Perhaps the only front where Russia still maintains her stance is the Strategic Arms Limitations Talks (SALT), now in progress.

All the while, the home front is

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steadily weakening, with a drifting economy and scarce goods. Even her satellites seem to be better off. Describing conditions in East Germany, a Soviet journalist complained: "The stores (in East Germany) were filled with a variety of food and children's clothing and toys that is unimaginable here (in Soviet Russia). I couldn't help asking myself, 'Who won the war?'" It is reported that 1 k.g. of cucumbers costs more than Rs. 120! Russia is still importing Canadian wheat!

What has the "collective leadership" done about these problems at home and abroad? Kremlinologists the world over have given different answers; their interpretations and analyses of the nuances of the happenings and utterances of Soviet leadership vary widely.

One thing, however, seems to emerge from the welter of opinions and prognostications: Brezhnev, General Secretary of the Communist Party, is imperceptibly but steadily pushing himself forward as the man that will have a deciding voice in the future. Since Kruschev's exist, no single leader has been consistently in the public eye so much as Brezhnev, and he bids fair to occupy the centre of the stage at no distant date. An American expert on the goings-on in Russia remarked: "Brezhnev has evidently succeeded in establishing a dominant position in the (collective) leadership."

Of course, for affairs Russian there is no sure yard-stick. Things happen, of which the outside world has often no inkling. One has to judge by straws in the wind, so to say—and wind may change abruptly. T have been quite a few such straw cently. At 63, the youngest and haps the healthiest of the triumv Brezhnev, is clearly the *primus* *pares*.

In the Lenin Centenary cel tions, Brezhnev's presence has outstanding. In a picture of Soviet elite standing in front Lenin's tomb, Brezhnev is seen most. Addressing a distingu gathering at the Palace of the C gresses, Brezhnev spoke for three hours, while Premier Kosygin's sp lasted a bare ten minutes. The S press gave significant prominence Brezhnev's candidacy to the Supr Soviet, describing him as "a true L nist" and "a tireless fighter", while nominations of others were men inconspicuously.

This apparent pre-eminence is reward of decades of striving fro boyhood days in the Ukraine. in Dneprodzerzhinsk, an ind complex in the Ukraine, Leonid has consistently been a party man and has specialised in ganisation. Trained by his then Kruschev, Leonid became an in party manoeuvres, including purges of the 'thirties. He b acquainted with the problems of culture, industry, the army and nistration. Ten years ago, he President of the Soviet Republic gained considerable diplomatic rience during official visits to than a dozen foreign countries.

Although party organisation

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forte, he also specialised in agri-
ral planning and in the evolution
policies toward satellites. The
or of what has come to be known
the *Brezhnev Doctrine*, he perfect-
the deployment of Soviet forces in
socialist State imperilled by so-
l capitalist subversion. He is
ved to have spear-headed Mos-
's action against Czechoslovakia's
mist drift.

a recent address, he promised
Russia would be "a reliable and
friend" of nations fighting impe-
m, which assurance was tempered
an offer to promote "mutually
ficial cooperation" with bourgeois
ies.

Brezhnev has been realistic enough
acknowledge the weakness of Rus-
n economy, promising to "work
lfastly to set our mistakes right."
is showing imagination and initia-
in avoiding errors and deficiencies
the economic front at home,
ch proved the undoing of his for-
mentor, Kruschev. "Today we
as well as we worked yesterday,
orrow we shall live as well as we
k today", he says.

By no means theatrical in his man-
Brezhnev is still a good mixer,
of his drinks and cigar. Sporting
portly figure, he is stolid to a casual
erver, but quite convivial in private
e. He is known to be fond of game-
ting.

Beneath his unpretentious exterior
s a fire for party organisation and
flair for cultivating the sources of power—the politburo, party officials in the far-flung countryside and, more than anything else, the armed forces, which constitute the elite of the nation, equal only to scientists. His drive for economic regeneration will not be at the expense of military requirements—he promised adequate provision of "all that is needed for the vital task of national defence".

At present, there is no evidence of a return of dictatorship, Stalin—or Kruschev-type; but it is on the cards that Premier Kosygin and President Podgorny will, before long, be eased out of the Politburo, leaving Brezhnev the undisputed leader. □ □ □

[A NEW FACILITY]
at Bhadrachalam

With reference to the statement that the temple at Bhadrachalam "has to be reached by a difficult boat journey over the river Godavari" (para I of the article on Bhadrachalam. extracted from the book. *Temples and Legends of Andhra Pradesh* by Sri N. Ramesan and published in the Rama Navami Number of *Bhavan's Journal* dated 5th April 1970), we have been informed by Sri N. Lakshmikantham, M.Sc. (Ag.), Sugar Cane Specialist, Anakapalle, A.P., that since the construction of a bridge, Bhadrachalam is now easily approached by Road Transport Buses plying between it and Kothagudem. We request our readers to take advantage of this new facility. □ □ □

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WITH LORD RUSSELL IN LONDON—II

DILIP KUMAR ROY

Lord Russell asked me how I found England after the War.

"I have always liked England as the home of a reason-loving people. This time I met an Englishman who somewhat startled me because, like those I used to know years ago, he fell foul of reason when he heard I were going to call on you. Not that he doesn't admire you, but he remarked that he simply failed to understand how you could grow in wisdom and still go on looking up to reason as the sole guide in life."

Lord Russell gave a wry smile.

"One who could claim as much on behalf of reason may be anything, but not a reasonable being, surely."

I told him something to the same effect. But as my friend insisted that I had come to make an idol of reason, I had to quote from your *Freeman's Worship* what you had written years ago about renunciation leading again to wisdom and insight and joy, darkness flooding the pilgrim's heart and about vision of beauty coming to those alone who can rise above personal desires. And I added that one who has steadfastly held on to such an ideal since his youth is hardly likely to shape into an idolator of reason in his riper years."*

* "But out of the cavern (of dark despair) the Gate of Renunciation leads again to the daylight of wisdom, by whose radiance a new insight, a new joy, a new tenderness shine forth to gladden the pilgrim's heart...From the freedom of our thoughts springs the whole world of art and philosophy, and the vision of beauty by which we half conquer the reluctant world. But the vision of beauty is possible only to unfettered contemplation, to thoughts not weighted by the load of eager wishes; and thus Freedom comes only to those who no longer ask of life that it shall yield them any of those personal goods subject to the mutations of Time."

I have quoted at some length from Lord Russell's noble article *The Freeman's Worship* because (as he told me once) this has remained his credo, substantially, till his end.

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Lord Russell's keen eyes twinkled with amusement.

"You see," he said, "people read me with a decided preconception of what sort of a man I am. That is why they come so often to put into my mouth what I have never even dreamed of saying. But reading into me what they would, they will insist that I idolise reason to the exclusion of everything else." He pulled at his pipe and went on: "But a true rationalist could never give to reason a title it cannot hold. It is precisely because I think rationally that I can clearly appraise the true function of reason: namely, the regulation of our impulses. Reason, I have stressed time and time again, can only help you in finding the right means to an end you have previously set before yourself. But what the end should be could never be determined by reason for the simple reason that it lies beyond its province. To give an example: Suppose you want to visit Egypt. Now reason will tell you that you ought to board a plane bound for Cairo and not for Tokyo. But whether you should visit Egypt or Japan is a question on which reason has nothing to say one way or the other, because here it is a question of your motive, choice or temperament. What I do say is that reason can help us to achieve clarity in thought and thus serve us better than muddle-headed thinking by giving us a better and safer directive."

At this point, Lady Russell gave me an article written by Lord Russell in self-defence. I will quote two excerpts from this as they bear directly upon the question we happened to be di cussing:

"The world that I would wish see is one where emotions are s but not destructive, and where, cause they are acknowledged, they to no deception either of oneself of others. Such a world would in love and friendship and pursuit of and knowledge. I cannot hope to fy those who want something tigerish."

"One critic takes me to task be I say that only evil passions pr the realisation of a better world goes on triumphantly to ask: 'Are human emotions necessarily evil the very book that leads my critic this objection, I say that what the w needs is Christian love, or compa This surely is an emotion and it ing that this is what the world n I am not suggesting reason as a ing force. I can only supose that emotion, because it is neither nor destructive, is not attractive the apostles of unreason."

"I have never said," he added a a brief pause, "that reason is ev thing. I only say that many a step in life might be avoided if son were invited to play its part. instance, self-deception due to dle-headed thinking—or, say, choice of wrong means to an end view—often lets us down grie In such cases, reason may well out to us what would be the rig proach and why the wrong me wrong and so cannot achieve the sired ends. Of course, those who fer the wrong means will go on crying reason as a guide. Let by all means, and reap the co quences of their folly as they I object only when people who me of excessive rationality cho ascribe to me irrational stat

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ch I, as a rational being, could have made. More explicitly, I never said that reason is the of human actions. I have said and again that desires and im- s, emotions and passions, are the s of action in life."

I will pause here once more to give last excerpt from the article re- d to, if only to bring home Lord ssell's confutation of those who at reason.

There is another, more sinister, ive for liking irrationality. If men sufficiently irrational, you may be to induce them to serve your in- ts under the impression that they serving their own. This case is very mon in politics. Most political ders acquire their position by caus- g large numbers of people to believe t these leaders are actuated by altru- c desires. It is well-known that such belief is more readily accepted under influence of excitement. I suppose advocates of unreason think that re is a better chance of profitably ceiving the populace if they keep it a state of effervescence. Perhaps it my dislike of this sort of process ich leads people to say that I am dly rational."

* * *

presented my young friend, Jyoti ck, son to the Chief Justice of abad.

He is at once a painter, a poet and hemical engineer," I said breezily. n *mot*, a scientist plus an artist rare combination."

Lord Russell laughed.

Rare? A phenomenon, I should hasn't happened since Leonardo Vinci!" We all laughed in chorus. As Jyoti took his seat, Lord Russell for something. Instantly we, too,

"Sit down!" he said peremptorily. "I find formalities very tiresome."

As we resumed our seats I said: "I recall your disapproval of the ancestor-worship of the Chinese—in your *Problem of China.*"

"Yes," he nodded. "You see, unless a race is absolutely stationary it should grow in knowledge. And surely we know a thing or two which our ancestors didn't."

"That may be," I demurred. "But here at least we are all with China, seeing that we too love to worship our ancestors."

Lord Russell pulled a long face.

"Don't!" he admonished. "Or you'll end up by worshipping monkeys."

We laughed again. The tea-things were now cleared by Lady and Lord Russell together. We offered to help, but in vain. Then, as they resumed their chairs, I asked Lord Russell what he thought of Beria's fall: what was going to happen now?

He brooded, smoking.

"It is difficult to foretell," he said after a few seconds.

"Do you think Malenkov will liquidate Molotov next?" I asked.

He raised his eyebrows, then smiled quizzically.

"One never knows. One or the other."

"Beria will at least get a taste of his own medicine," I said, after a brief pause. "For he who led thousands to death for treason seems destined to be paid back in his own coin."

"But death will be too merciful an exit for him," he said. Then ruminatively: "Power is a strange thing! To think one could have to go on

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living constantly under the shadow of death—to accept living death—just for the sake of power!"

Then our discussion centred on Bolshevism and its deep menace.

"In your book, *Theory and Practice of Bolshevism,*" I said in passing, "you turned Bolshevism inside out. I remember how I used to say in those days—thirty years ago—that you had perhaps been a little too hard on the Bolshevists. But time has more than borne out your misgivings and dark prognosis. Of late, we have often admired, in India, your remarkable insight and prophetic power. You did retain your native perspicacity at a time when so many lost their heads and hailed the Russian dictatorship as the last word of wisdom. Even some eminent thinkers fell under its spell and sang hallelujah to the new gospel of ruthless force the Bolsheviks preached. I have, of late, often felt so grateful to you for having sounded the alert and told us where such a gospel was going to lead mankind."

His eyes twinkled in amusement.

"But in those days I did seem, didn't I, like a man crying in the wilderness?"

A short silence fell after our combined laughter.

"But what about the Chinese brand of communism?" I asked, at a venture. "If my memory serves me, you expressed a hope some time ago that China might evolve a new type of Communism and part company with Russia."

"I did hint at such a possibility," he admitted; then shaking his head: "But it appears they have turned out just as bad. Look at their brain-washing of the intellectuals and mouthing the Russian slogans like many parrots! Horrible!"

* * *

Now began our programme.

First I sang a national song composed by Dwijendralal Roy, the famous dramatist and composer of Bengal. I sang it first in the original Bengali, then in German. The well-known orientalist Dr. Helmuth von Glasenapp had translated it in 1921 into German, keeping to the same metre and rhyme scheme. So I sang both the songs to the same Indian tune (Raga).

"Very exciting, very exciting!" he claimed Lord Russell.

Next I sang the Indian national song *Vande Mataram* to the accompaniment of Indira's beautiful dance which had been so universally acclaimed in Japan and America.

They were in ecstasies. There were tears in daughter-in-law Susan's eyes.

"It is lovely, beyond words!" said Lord Russell. Then turning to Indira: "When you came in, I admired your beautiful dress. But then as you danced on, I admired even more your beauty and pose."

Next I sang a hymn to Lord Shiva which Mr. Aldous Huxley had praised highly in Los Angeles. When I had finished, Lord Russell said warmly: "It brings life into one."

Lastly, Indira danced as I sang a Mira-bhajan (devotional song) to Krishna's dance.

"It is exquisite!" he said, applauding. Then smiling at Indira: "I wants to hold each pose of your dance. I be able to savour it the more."

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...ber 27, 1970

...will send you some of these ...tunes from India," I said. ...tunes Indira dances to, I ...

...thank you Mr. Roy," he said ...shook hands. "The ones you sent me last ...were so interesting! John and ...were fascinated."

At parting I said: ...cannot tell you, Lord Russell, how ...I owe to your personality and ...that you have stood for with such ...bravestness, not to mention your ...colorful and limpid style which has ...reminded me of Anatole ...France's image: *Si le crystal parlait ...entendrait ainsi*—If a crystal could ...talk, it would speak like this. And ...thank you for the great privilege ...accorded us."

"Why do you say that?" he ans...wered smiling. "The privilege is ours ...have heard you sing and seen your ...dancer dance. It will remain with ...an unforgettable evening."

SANKARA.

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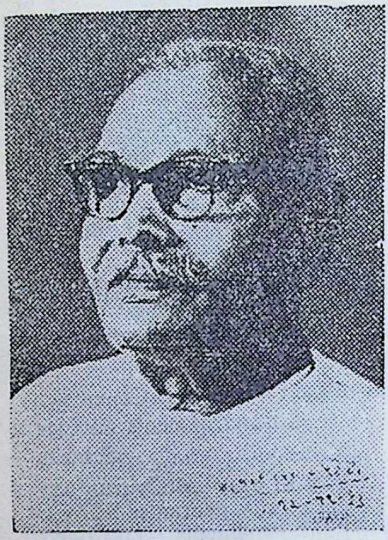

IN MEMORIA

Sri Bhailalbhai Pate

H. M. PATEL, I.C.S. (RETD.)

EVEN the most ardent admirer of Bhaikaka, or to give him his full name, Bhailalbhai Dayabhai Patel, must have been surprised at the extraordinary impact his death had upon all sections of the people of Gujarat. Irrespective of caste, or creed, rich and poor alike, indeed persons of all shades of opinion and men and women from all walks of life, appear to have felt that in Bhaikaka's passing away they had suffered a personal loss. How was it that this silent and unassuming man had succeeded in evoking such universal love and affection? He was essentially a leader of Gujarat. He was, of course, known in other States as the founder leader of Gujarat Swatantra Party, but only limited circles of people in other States knew of him as an educationist or social worker of outstanding merit. But, in Gujarat, he was known universally not only as the Swatantra Party leader, who was loved by t mers as their true and fearless ch pion, but as the founder-organiser Vallabh Vidyanagar, a unique ed tional centre, established in the co tryside, and headquarter of Sa Patel University, of which he was first Vice-Chancellor. People in remotest villages had come to of him even if they had not seen personally, and spoke of him fondness and affection. People, ev where in Gujarat, had come to great faith and trust in him as a who would unhesitatingly take up cause of the smallest person if were satisfied that injustice had done to him. For a man who had held office, to have come thus to known and respected and through the length and breadth State was in itself a clear indic of the remarkable and unique sonality that was Bhaikaka's.

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sort of a man then was Bhai-
And what had he done in his
have gained so much affection,
confidence? Bhaikaka's was
rkable personality, unostenta-
straightforwad, fearless, untiring,
ally and physically; and, frank to
barrassing degree, he exuded
Everyone who went to see
was received warmly. He did not
the meaning of the word pes-
; his optimism was abounding
infectious. A few minutes with
had a tonic effect on one! Not
was he invariably cheerful and
only the bright side of things,
under all circumstances, even of
and strain, he could talk interest-
and amusingly. He was well-read
learned, but the ease and charm
which he spoke would never make
realise the profundity and width
his knowledge and scholarship. Just
weeks before he died, he finish-
monograph on *The Location of*
of Ramayana. He located it
where in Madhya Pradesh. He
red love; he freely gave of him-
No wonder, he was universally
and loved.

came of a humble but a cultured
nt home. His family was ex-
ly poor and it was only because
was so patent that he was a brilliant
promising student that he was
uraged and assisted sufficiently to
it possible for him to pursue
studies. He had hoped to pass first
the final degree examination of the
neering College of Poona; but a
minute illness made this impossi-
. Even then he passed out third.
, however, only the first two, and sometimes only the first was absorbed in the All India Service, young Bhailalbhai had to be content with an appointment in the Baroda State Service, the State to which he belonged. His superior officers were struck with his outstanding ability and prevailed upon him to leave the State service and to take an appointment in the neighbouring larger presidency of Bombay. This advice he accepted. Starting virtually at the lowest rung, he rose rapidly solely on merit, until he reached the position of a Superintending Engineer, a position rare for a Provincial Service Engineer to attain in those pre-Independence days. Right from the outset, he showed his mettle. He was ever prepared to act boldly and to insist upon the adoption of right procedures and right methods. He got the best service from his contractors, not by giving in to them or overlooking their failures, but by exercising the strictest supervision over their work, and by paying them punctually and whenver possible, even rewarding them for recognisably good work. He never hesitated to try out experiments; and, because his approach was invariably practical, he was able to do much outstanding work in the most economical manner possible. He stood firmly against acquiescence in inefficient and improper work. As soon as he had served long enough to earn his position, he did not hesitate to retire from service, responding to the call from the late Sardar Patel to take on responsibility as Municipal Engineer in the Ahmedabad Municipal Corporation. There, in a short space of time, he did some quite outstanding work,

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instilling what might accurately be described as new life in an organisation that had become demoralised by interference and snipings by Municipal Corporators.

His career as Municipal Engineer, however, was cut short when Sardar Patel and others were arrested in 1942. He too resigned, and then began his real public career. Ideas, which he had been turning over in his mind throughout his life, he felt he might now attempt to give effect to. He had long been exercised over the difficulties of the students from villages studying in schools and colleges in large cities and towns like Bombay, Ahmedabad and Baroda. He had seen how hundreds of bright youngsters had to lead frustrated lives because their parents could not afford to send them for higher studies in nearest towns or cities. He had come to the only conclusion possible that higher educational institutions should be established in rural areas. Then only would it be possible to give promising young men and women a genuine opportunity to advance themselves. Akin to this was also the idea that villages could only grow and prosper if some at least of the promising youngsters stayed on in villages instead of seeking their fortunes in urban centres. This could be achieved if villages could provide opportunities for employment on the one hand, and some at least of the basic amenities of civilised life. After long cogitation and many discussions with educationists and others, he decided upon a plan of action, obtained the blessings of Sardar and Gandhiji and took the plunge.

He, and an old educationist and long teacher by profession, Bhai bhai Patel, decided upon the loca of their dream-town: it was to near Karamsad, Sardar's birth pl They two persuaded the farmers these villages—Karamsad, Bakrol, Anand (then still a village, now booming little town)—to donate land which they felt would be nee some 800 acres. The proposition put before the potential donors simple. Part of the land donated w be returned as building plots of thousand yards and five hundred y each. Having regard to the gro shortage of building space in vill in the neighbourhood, and the l number of persons from the ne bourhood who had emigrated temp rily to various African countries search of livelihood, there would growing demand for the building p in the proposed township. The don of the land would, therefore, have pleasure of assisting in the estab ment of an educational township no cost to themselves, for the b ing plots they would each obtain w appreciate sufficiently not only cover the value of the land don but leave a handsome margin profit. The proposition was acce the land gifts came, Bhaikaka his township plan ready, and the c struction of the first college be within less than twelve months of decision to establish the township. college was opened and began rec ing sudents in June 1947, while roof had still to be constructed. following year, an Engineering Co was started; a Commerce College

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...ed two years later. Hostels were ... and students began to pour in ... villages all over the State. To-... some eight thousand under-gra-... study in many colleges, and ... vast majority of them reside in ... and private residences in Val-... Vidyanagar.

...ing with the Education Society, ... Charutar Vidya Mandal, which ...ished and managed the various ...ional institutions, Bhaikaka esta-...ed an industrial cooperative, ... Charutar Gramoddhar Sahkari ...dal. Under its aegis, a number of ... industrial units were organised ... foundry, a machine shop, a hume ... factory, a tiles factory, a saw ... a carpentry shop, etc. All these ... utilised in putting up the college ... hostel buildings, as also in erect-... water works in the village of the ... district. Men trained in this ...ler' went out from time to time ... struck out on their own, esta-...ing small units. And later, when ... industrial estate was organised in ... early 'sixties, named after Vithal-... Sardar's elder brother, no genu-... difficulty was experienced in find-... workmen from the surrounding vil-..., potentially good material for ...loping into skilled workmen.

... 1956, the former Bombay State ...ed an Act establishing a University ... the township-area within a five-... radius of the township which had ... named, appropriately after Sar-... And Bhaikaka was named its first ...-Chancellor. Before he finished his ... term of appointment as Vice-...cellor, Bhaikaka became *persona grata* with the Congress Government. He had chosen to oppose the Government and the Congress Party on certain issues of policy, such as land reforms, and opposition has always been unfortunately resented by Congress.

Ungrateful, the Government did not reappoint Bhaikaka as Vice-chancellor; indeed it did not have the grace even to extend his appointment by two or three weeks, so as to enable him to participate in the first Convocation as Vice-Chancellor. Bhaikaka was rendered free to turn his attention to politics; he had already handed over the responsibility for the two Mandals to other shoulders.

For some time past, he had become increasingly concerned at the way in which the interests of the farmers and the rural areas were being sacrificed

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From p. 49

shall be famous; and thou shalt be ruler over the whole earth."

After saying this, king Indra went to his place, and King Vikramaditya took those two corpses and threw them both into the oil-cauldron.

Thereupon the two heroes came and presented themselves, and began to say, "What command is there for us?"

The king replied, "When I remember you, then do you come."

Taking from them their promise to do this, the king returned home, and began to attend to his government. It is said that whether one be learned or a fool, a child or a man, he alone who is wise will win success.

(Concluded)

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in favour of the urban interests. But so long as he felt he was needed at Vallabh Vidyanagar, he could not bring himself to enter actively into politics and to take up the cause of the rural areas openly. Freed from the responsibilities as Vice-Chancellor, he threw himself wholeheartedly into the political field, and, before long, founded a vigorous new party in the State. He travelled throughout the length and breadth of the State and made the people aware of their real interests. Though his success in the 1962 elections was modest, the State Government had a competent opposition party of 26 to face. Under Bhaikaka's leadership, the opposition functioned extremely effectively, and compelled Government to pay some heed to the sentiments and wishes of the people. In the 1967 elections, the Swatantra Party came close to ning, securing as many as 66 merit Thanks to the policy of causing fections, in which the Congress always believed, the strength today at 55. The State and the try indeed owe a great debt to kaka for providing a really strong effective opposition. And if ad stration in Gujarat functions somewhat responsively, it is due to fact that the State Government is pelled to behave responsibly.

Bhaikaka was a great public vant and strove, while he lived, antly and tirelessly, for the good. To the farmers and their terests, he gave of his best and generously. To his friends and colleagues, he gave his love and unbo support. He was essentially a man, good through and through.

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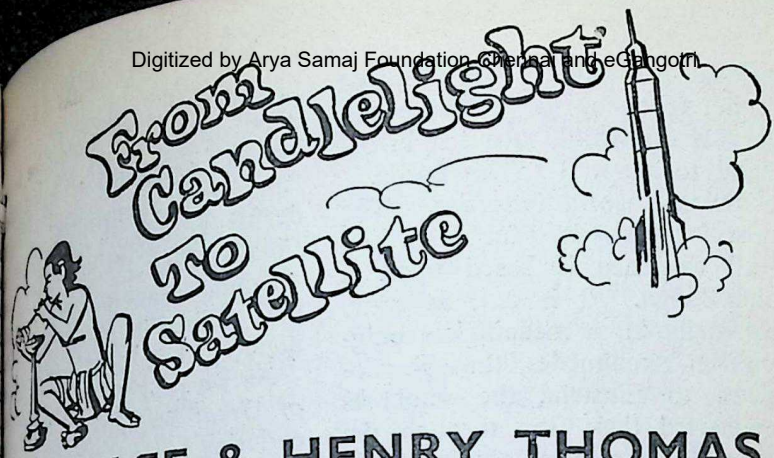

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This new serial entitled From Candlelight to Satellite **brings to our readers fascinating adventures in the lives and achievements of twenty one great scientists who have steadily kept the ball of progress rolling over a period of two thousand years. The story has been told in such an intimate and appealing manner that, with their struggle and sufferings, triumphs and defeats, hopes and fears, the lives of these scientists come to possess a stimulation to the imagination, which is almost equal to the classics. We begin this serial with the EUREKA of Archimedes so that the readers too may be enabled to discover the grandeur of Science as they read through the serial.**

—Ed.

OM candlelight to satellite—this, n a phrase, tells the story of the scientists. Being men of metho- minds, they have tried to find orderly meaning in the universe to translate this order into daily And the progress of science is result of their gradual unravelling the mysterious threads of existence winding them up into a compre- ive and comprehensible unit.

ience is perhaps the most impor- of all studies, for the unravelling the threads of existence into a unit knowledge is the daily business every one of us. We are all, in a e, born scientists. Look, for ex- e, at the baby in the cradle. He s just come into a world of discon- nected impressions and bewildering facts. And he begins at once to connect his impressions and to use his facts. He observes, selects, and rejects—clutching the world with his fingers, measuring it with his eyes, hearing, testing, and smelling it, and gradually building up an entity that he can understand. His senses are the apparatus of his cradle-laboratory in which he tries, painfully and patiently, to piece together the jigsaw puzzle of the world.

This is precisely the method of the professional scientist. The instruments he uses in his laboratory—the telescope, the microscope, the X-ray machine, the chronometer, the Geiger counter, the cyclotron—are but the

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extensions of his senses. He too, like the child, is trying to penetrate the mystery of the world, to put it in order, and to adapt it to his needs.

To put the world in order. The scientist takes it for granted that all existence is based upon a definite design. It is not, as some people maintain, a meaningless enigma. From Archimedes, through Copernicus, to Einstein, the scientists have charted their way through the universe by means of an abiding faith, a rational belief in an eternal law. "I have found it!" cried Archimedes in triumph when he hit upon one of the aspects of that law. And Copernicus, in his discovery of the tr about the motions of the heav bodies, wrote that he had discov "an orderly arrangement" and "a w derful symmetry" in the univer Finally, Einstein reiterated the sa scientific conviction that "a pro law, devised by a superior intellect manifested in the material world

As we read the *Living Biogra of Great Scientists,* we shall see enduring reliance upon a precise tern that motivated their investigati It is this motive that prompted th to explore the universe for the wi ing of our horizons, and to harness power for the enrichment of our li

1. ARCHIMEDES

287 B.C. to 212 B.C.

HIERO, the king of Syracuse, had given his jeweller a certain weight of gold to be fashioned into a crown. When the crown was finished, the suspicion arose in Hiero's mind that his jeweller had stolen part of the gold and replaced it with an equal quantity of silver. Accordingly, he commissioned his court scientist, Archimedes, to detect the fraud if possible.

After many days of fruitless research, Archimedes was about to abandon the task. But one morning, as he stepped into his tub at the public bath-house of Syracuse, he noticed the overflow of the water. The sight of this overflow set his imagination aflame. Forgetting his naked condition, he leaped out of his bath-tub and ran home through the streets of Syracuse crying, *"Eureka! Eureka!—I have found it! I have found it!"*

What he had found was a s solution to his problem about Hie crown. He would procure two m of metal, one of gold and one of ver, and each of equal weight w the crown. Then he would in t submerge each of the three mass the gold, the silver and the crow in a vessel filled with water and m sure the overflow of the water in e of the three cases.

As soon as possible he put this to the test and discovered that amount of water displaced by crown was more than the amoun water displaced by the gold, and than the amount of water disp by the silver. And in this way he that the crown consisted neither tirely of gold nor entirely of s but that it was a mixture of bo

This simple method of comp

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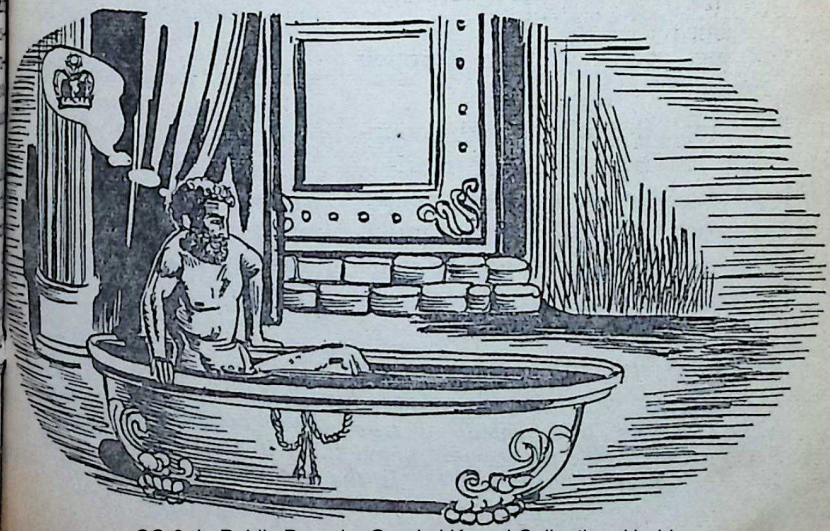
weights of solids with the weights
quantities of water supplied
with the solution to the mystery
crown. But it supplied the rest
kind with a far greater gift—
key to the solution of one of the
mysteries of nature, the so-
"specific gravity" of the various
which go into the making
world. This law of specific gra-
known to the present day as the
of Archimedes, may be
stated as follows: "A body im-
in a fluid loses as much in
as the weight of an equal vo-
of the fluid."

it was in the simple process
that Archimedes discover-
of the great secrets of nature.
bathing, to Archimedes, it is in-
to note, was not an ordinary
Rather it was an extraordi-
event. So absorbed was he in
scientific experiments that, to quote
"his servants with the grea-
difficulty, and against his will, got
him to the baths to wash and anoint him." And when finally they succeeded in luring him to the baths, continues Plutarch, "he would ever draw all sorts of geometrical figures with his fingers upon his naked body."

Geometry was his great passion. "Intoxicated and ravished with the sweet enticements of this siren, which as it were lay continually with him, he often forgot his meat and his drink." He lived in the springtime of the mathematical sciences—an era in which the manipulations of numbers and the measurements of triangles and circles were amongst the most exciting of adventures in the academies and the colleges of the Greek world. The magic of Euclid, the "Father of Geometry," still lay like a bloom over an enchanted age. This professor of mathematics at the University of Alexandria had transformed the earth and the heavens into a vast design of intricate configurations. And with the deft fingers of his amazing intellect



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he had taken this design apart and analyzed it into its simple components —points, lines, angles, curves, surfaces, solids—a map of the infinite translated into the finite language of elementary mathematics. Euclid made the impossible possible by the simplest of methods. When his fellow professors at Alexandria told him that there was no human way to measure the height of the Great Pyramid, he proceeded to measure it as follows: He waited for that hour of the day when the length of his shadow was exactly equal to the height of his person, and then he measured the length of the pyramid's shadow. "This, gentlemen," he said, "is the exact height of the Great Pyramid."

Though he simplified his geometry, Euclid insisted upon a thorough study of its principles in order that his students might fully understand them. The story is told that Ptolemy, the king of Alexandria, once expressed his impatience at Euclid's elaborate manner of explaining his theorems. "Isn't there," asked the king, "a shorter way of learning geometry than through your method?"

"Sire," replied Euclid, "in the country there are two kinds of roads—the hard road for the common people and the easy road for the royal family. But in geometry all must go the same way. There is no royal road to learning."

As to the details of Euclid's very little is known about them. legend has it that the last—and b section of his famous *Elements* *Geometry* was thrown into the fi his wife in a fit of temper. If story is true, the probability is his wife lost her temper throug provocation on Euclid's part. For was, the ancient writers tell us, gentle and kindly old man." His dents idolized him. For he "g them like a father." Yet on occa he could tame the more imperti of his "children" with the lash biting sarcasm. "Can you tell asked one of his students after he learned the first theorem, "just w practical advantage there is in st ing geometry?" whereupon E turned to his servant. "Grumio," said, "give this gentleman a dollar; can't learn without money."

Euclid himself, like most of ancient Greek scholars, cared little the "practical" values of his scien investigations. He loved learning learning's sake. Shy, modest aloof, he "lived peaceably in his tation" and allowed the world petty politics and of military to clatter by in its noisy and v parade. "These things," he "shall pass. But the designs of heavenly stars shall remain eter fixed."

In Yoga Vasishtha it is said: "What is Real is hidden from us, what is false, is revealed as true". We are actually experiencing Reality only; still, we do not know it. Is it not a wonder of wonders? The quest "Whom am I?" is the axe with which to cut off the

—Sri Ramana Maha

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UMA'S PENANCE-2

Dear Chiranjeevis,

In my previous letter, I narrated to the story of Uma's penance as described by Kalidasa. I also gave you a kind of work for the summer days.

When you wish to cross a river upstream you must aim at a higher point than the one to which you wish to go so that when you are dragged down by the current, you are still at the point you wanted to reach.

In a similar manner, in our activities we must aim at something always higher. The ideal should be always higher. It is for this reason I gave you much work. Try to achieve the ideal if you can.

For purposes of convenience and your assistance I shall tell you how the fifth canto of the *Kumarasambhava* has been developed. With this and the note on the dialogue between Parvati and the Brahmacharin, you should be able to make the most of the poem.

1. Parvati is determined to obtain Siva through Penance (Stanzas 1 and 2.)
2. Mena, the mother of Parvati fails to dissuade Parvati from her resolve to have Siva through Tapas (3-5.)
3. Parvati obtains through her maid permission from her father—(6.)
4. Parvati proceeds to a suitable place and creates a Tapovana for herself—Her changed life in the Tapovana contrasted with the earlier life (7-15.)
5. How Parvati hallowed the Tapovana by her austerities (16-17.)
6. Parvati embarks on more arduous Tapas—a description of such tapas (18-29).
7. A *Brahmacharin* appears and he engages himself in conversation with Parvati. The first things of etiquette (30 to 39.)
8. The *Brahmacharin* asks searching question why Parvati is engaged in Tapas (40 to 50.)
9. Parvati directs her *sakhi* to reply on her behalf. The *sakhi* gives a moving account of the love of Parvati for Siva (50 to 61.)
10. *Brahmacharin* has this reply confirmed by Parvati (61 to 64.)

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11. *Brahmacharin* proceeds to point out to Parvati that she has chosen a wrong objective, for Siva is unworthy from every point of view (65-73.)
12. Parvati, betraying signs of displeasure and anger but mastering them, gives her reasoned reply to the charges of the *Brahmacharin* (74 to 82.)
13. Noticing *Brahmacharin's* intention to speak again, she directs her *sakhi* to send the *Brahmacharin* away but on second thought she moves away.
14. Siva reveals himself to Parvati and the tapas of the latter comes to fruition.

Using the above outline, read the poem carefully and notice how Kalidasa has very artistically presented the story. As you read more and more about Hindu Dharma, philosophy religion you will find newer and meanings in these slokas. Ta from me: that is what I myself experienced.

Now to my other promise; a count of the dialogue between *macharin* (Siva in disguise) and vati.

Kalidasa gives the traditional cription of this *Brahmacharin*— clad in deer-skins, carrying a adept in speech, rather garrulous, tremely talkative, with a glow on body as he has lived a life of control, and wearing matted hair looked verily the embodiment of first stage of life, namely *Bra charya.*

Parvati received him with due mony, showing all respect and rence to the *Brahmacharin.* The C bate was pleased with this and he ed a while in order to overcome exertion caused by the journey to Tapovana.

Then he began to speak. At fir keeping with the ordained etiquette people in his walk of life, he Parvati the usual questions relating tapas and such subjects. Are you to get the necessary twigs and *samit* and *kusa* for purposes of ligious observance? Are the waters quite suitable for your religious tions? And are you careful not run to excesses in matters of For, he gives us an oft-quoted verb:

sariramaadyam khalu sadhanam

The body is the first of the things

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mention when one is pursuing
of Dharma.
Brahmacharin is not just an
celibate; he seems to be a
seur of the fair features of
What is more, he notices their
similarity and likeness to things
The tender shoots of the
remind him of the beautiful
teeth of Parvati, her unsteady
eyes, those of the deer
that in great affection come
away the kusha grass she
in her hand for worship.
paying such a compliment the
charin proceeds to say some-
as preface to the question he
to ask. Parvati has made Hima-
blessed by her great tapas;
the incessant offerings of the
Sages nor by the sacred waters
Ganga that have been ever
has Himavat been rendered
as by these acts of tapas of
ti. He says:
t is more, the three ends of
endeavour, namely *Dharma*,
and *Kama* have acquired a new
ion: Dharma has been proved
to be the very essence of these
for you have taken to a *Dhar-*
ay of life ridding your mind of
stiges of *Artha* and *Kama*.
e words of the *Brahmacharin*
created sufficient confidence and
in the mind of Parvati. So
Brahmacharin now feels he could
the one question he wished to:
is it that has made her take to
?

He seems to have divined the rea-
the seeking of the hand of some
person in marriage. But what
troubles him is that there cannot be such a hard-hearted youth as would not consent to be the spouse of Parvati; she is like a gem sought after. No gem ever goes in search itself!

The *Brahmacharin* offers the merit he has acquired by observing tapas. He is willing to offer that to Parvati. Half of it you shall have, he says and from that you can obtain what you wish. Only Parvati does not know that it is Shiva Himself that is speaking!

Parvati heard these searching words of the *Brahmacharin* who had fathomed her heart. She was therefore unable to give him a reply. Naturally she turned bashfully towards one of her *sakhis* or companions and bade her reply on her behalf.

Kalidasa now gives us through the mouth of the *Sakhi* the love-lorn condition of Parvati. We must not take the description merely in a literary and factual sense. Of course the love that Parvati bore towards Shiva was great; if she felt these things there is nothing wrong about them. But we must note also that Kalidasa has already shown to us Parvati in another facet: she has realised the futility of Kama.

This description is to be, therefore, taken as the description of the condition of one who is a great devotee of God; but a devotee who looks upon God as husband. Bhakti for the Lord may be practised in various ways: through motherly affection as Yashoda had for Krishna, and so on. Here it is the Madhurya Bhava or the attitude of the beloved for her Lord.

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Parvati resorted to tapas as that was the only way by which she could have Shiva for her Lord.

After describing the condition of Parvati the sakhi cannot avoid saying something about her and the other companions of Parvati. The description is touching: even the little plants watered by her have grown into mighty trees and borne fruits; but her *tapas* has not seen its fruit. The companions are concerned for they see the slender frame of Parvati getting more and more emaciated as the earth that is struck by drought.

The *Brahmacharin* listened to all this and sought confirmation from Parvati: Is all this true or is this just a nice joke practised on me! P then folded the string of beads partly closed palm and with effort spoke in measured words following: What thou hast he true and I am ambitious to reach unattainable place. I have undert tapas as the means to this end. more shall I say: there is nothi the world that one's mind does aim for its object.

Even with a number of omi of things which Kalidasa has we have been so long at this. I tell you what the Brahmachari and the reply Parvati gave in my letter.

A REMINDER TO OUR CHIRANJEEVIS

After the story, now for a word about ourselves.

Some of you have begun to ask me: Who is a chiranjeevi? To w age-group does a chiranjeevi belong?

I just don't know how to answer this question. Many of you ages ranging from six to seventy have answered the problems set in past and written letters to me. From these letters, I am tempted to clude that you are interested in them. Since everyone wants to live I think everyone is a chiranjeevi.

I asked those of you who had given correct answers to Problem N to write to me indicating what book you would like to have for the Some one hundred or so of you have written to me, but my records that there are five hundred more with correct answers. Will you in your choice from among the six books, the names of which were publi in Bhavan's Journal dated 22nd February 1970?

I hope you have already started studying the fifth canto of *Ku sambhavam*. Some of you have written to ask me for the addresse Booksellers and Publishers from whom you may obtain a copy of book. Since others have not asked such questions, I take it that you got the book and you have begun to study the canto. When the sch

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colleges open, of course, for those chiranjeevis to whom they open, surprise you with something based on this study of yours. In the meantime, for a diversion, I will give you two riddles. Can solve them and send answers?

PROBLEM No. 6

Here are two verses which appear to be contradictory and impossible? they really so? What are the solutions?

एकोनविंशतिर्नार्यः क्रीडां कर्तुं वने गताः ॥
विंशतिर्गृहमायाताः शेषो व्याघ्रेण भक्षितः ॥ १ ॥
समादिशत्पिता पुत्रं लिख लेखं समाज्ञया ॥
न तेन लिखितो लेखः पितुराज्ञा न खंडिता ॥ २ ॥

The first verse means: Nineteen women went to the forest to enjoy selves and unluckily one was eaten by a tiger. So twenty of them back home. The second verse means: A father ordered his son to a letter. Neither did the son write the letter nor did he disobey his 's order.

Send your answers to:

Mama, C/o *Editor, Bhavan's Journal, Bharatiya Vidya Bhavan, Chowpatty Road, Bombay-7.*

Here are five coupons. While sending the answers cut out one and it on your letter. Give the remaining four to friends of yours might be interested in answering. But, be truthful, don't tell them answer you have written. You must promise me that. I know it difficult promise, but you must keep it. Remember the first qualifica- for a chiranjeevi is his adherence to truth, both in its Yathartha aspect Vagdana or Promise aspect. I hope you remember what I told you these things in the earlier issues of the Journal.

Yours affectionately,
MAMA

BHAVAN'S JOURNAL Problem No. 6	BHAVAN'S JOURNAL Problem No. 6	BHAVAN'S JOURNAL Problem No. 6	BHAVAN'S JOURNAL Problem No. 6	BHAVAN'S JOURNAL Problem No. 6

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WISDOM THROUGH THE AGES

आत्मा तु पात्रतां नेयः पात्रमायान्ति संपदः ॥ —*Subhashita*

should constantly endeavour to e oneself competent; for, only competent all riches come.

Gita also lays stress on per- n of oneself. Our actions ought w out of our being; they should the perfume of a perfecting . If one constantly concerns one- with this quest for perfection, ever he does will carry its own t and value. This is the sub- e of that injunction that one perform actions without think- the fruits of actions. It is also meant by the expression *Yoga-kuru karmani.*

these are possible for one whose is fixed on the Highest, on God. whatever one does, it flows out Divine in him and as such ac- ishes its end. The *Ishavasyo-hd* also tells us that we should p all things with God or ren- everything divine by investing holiness on everything.

Meister Eckhart in his book, *In Col-ibus* speaks almost in identical s. Here is what he says:

People ought not to mind much they do, they ought to mind more what they are. If folks were good, their natures, their deeds would show it soon enough. If thou art righteous, so too are thy works. Think not to vest holiness in doing, holiness depends on being. It is not the work which hallows us, it is for us to sanctify the work. Deeds may never be so holy and not hallow us one whit, so far as they are deeds, but so far as we *are*, have being, character, to that extent we hallow all we do—eating, sleeping, watching, or anything else. With people of weak character, whatever they do it comes to nothing. The moral of which is that all our efforts should be spent on *being* good, not caring so much what we do, the sort of work, as about the grounds of action.

The secret of fine character and also of good motive, the basis of the worth of human works is the fixing of the mind on God. Direct all thy studies to the end that God loom large in thee, and let thy industry and fervour be entirely for him in all thou doest and dost leave undone. The more this is the case with thee, the better for thy work of whatever kind. □□□

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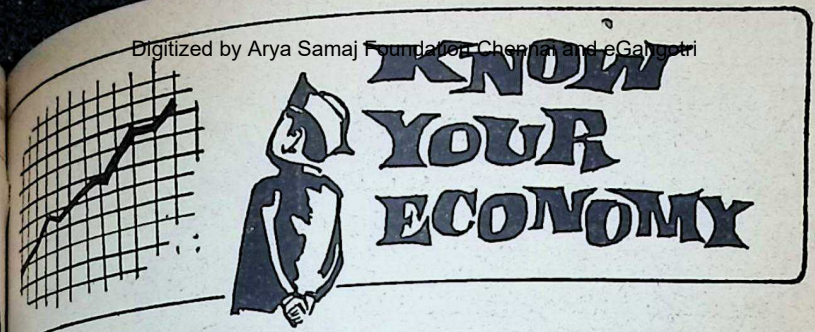

The national income just after Independence was Rs. 8,650 crores. Today, current prices, i.e. taking into account the fall in the value of the rupee, estimated to be around Rs. 31,000 crores! ***

Agricultural activity is predominant in our economy. However, its share national income has come down since Independence from about 49% to 41%. ***

Application of fertilisers is considered an index of agricultural progress country. Some hold the view that use of fertilisers is equivalent to extension of land available for agriculture!

Production of nitrogenous fertilisers (one variety) has increased from tonnes in 1951-52 by about 50 times. The demand for fertilisers has up so much that imports have increased phenomenally to supplement mestic production. Import figures: 29,000 tonnes in 1951-52 to 8,42,000 last year! ***

An indication of public welfare is availability of articles of daily use per It is a more accurate indicator of public welfare than the gross National Product which may include items like heavy industrial products, etc. do not directly add to public welfare. If we take figures at the beginning of our Plans 20 years ago, and last year, the following picture emerges:

Edible oils: slight *decline* from 2.7 to 2.6 kgs.
Sugar: *increase* from 3 to 5 kg.
Cotton cloth: *increase* from 11 to 14.1 metres.
Coffee: *decline* from 51 to 47 gms.
Electricity: *increase* from 1.6 to 6.1 (KWH).
(household purposes). ***

Two items of interest to the common people are bicycles and sewing machines. Nearly 20 lakh bicycles and 4½ lakh sewing machines were manufactured in India in 1968-69.

The progress our industries have made is indicated by the quality of products and availability of components.

Practically all components for manufacture of bicycles are made in the country.

Bicycles and sewing machines, along with other light engineering goods, as they are known, are being exported. ***

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...Without Comment

THE Governor (Sri S.S. Dhawan) should scrupulously refrain from ac-
ing as if he were a stepney wheel of the disabled United Front, or as
Bharat to the United Front's Sri Rama. He should not regard himself
defender of the discredited and disunited Front.

—*H.V. Kamath*, Praja-Socialist L

IN India today, both the forces of Democracy and Goondaism are
side by side and so we have to see who wins in the end.

—*V.P. Naik*, Chief Minister of Mahar

IN a country where opportunism and defectionism have taken the pl
political convictions, even freedom and democracy could be purchased.
our forefathers worshipped the Trinity of Brahma, Vishnu and Mahes
the youth should hold up the modern Trinity of Nationalism, Democra
Socialism.

—*Nath Pai*, Praja Socialist

LAW is one generation behind society, a lawyer is two generations b
and the court three generations behind.

—*P. Govinda Menon*, Union Law Mi

POLITICS in the country today is almost the same as in the *Maha*
only the methods are a bit civilised.

—*Dr. R.R. Diwakar*, Chairman, Gandhi Smarak

THE time-tested tenets of sound industrial relations have proved futile
collective bargaining degenerating into coercive bargaining and culmin
the jungle law of "gheraos" enforced by violence.

—*Naval H. Tata*, President, Employers' Federation of

JUST as the knowledge of Sanskrit opens the door to the understan
our culture and philosophy, the knowledge of English opens the d
modern current knowledge as well as growing knowledge in different b
We have almost shut the door of Sanskrit for the younger generation
are about to shut the door of English for them. Are we working for
ness or for light?

—*C.N. Vakil*, Vice-Chancellor, South Gujarat Univ

THE slogans shouted a thousand times each by ten thousand people
more likely to be true than the opposite point of view expressed on
whisper by one.

—*Prof. C. Northcote P*

I WOULD rather be limited to one term as President rather than be
term President at the cost of seeing America become a second-rate p
get defeated in war.

—*President Nixon*

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Notes & News

SKRIT SHIKSHAN PARISHAD:

Tilak Maharashtra Vidyapith, in collaboration with the Bhara- Vidya Bhavan and other institu- organised a *Samskrit Shikshan* on April 21, 1970, at Bom- to focus public attention on the rative need to give Samskrit its er place in the educational set-up the State of Maharashtra.

The Parishad, which was attended by 350 delegates from all over arashtra, was inaugurated by Dr. M. Munshi, Chancellor of the Bha- Vidya Bhavan. Principal S. R. ade, Dean of the Faculty of Educa- Shivaji University, presided over one-day conference, held at the an's auditorium.

his inaugural address, Kulapati bhiji said: "As our thoughts and ideas are rooted in Samskrit, it essarily follows that no Indian can without a fair knowledge of Sam- Samskrit is our greatest inherit- We attained our solidarity and ural vitality through Samskrit, and ugh Samskrit alone can we retain Some workable formula should evolved to give Samskrit a place in curriculum."

Principal S. R. Tawade expressed, in presidential address, the keen sense disappointment that Samskrit, a lan- which had a wealth of literature, losing ground in Maharashtra of places.

Several distinguished scholars voiced emphatic protest against the omis- of Samskrit in the new educational adumbrated by the Government Maharashtra and stressed the urgency impressing upon the Government it is most essential that Samskrit find its honoured place in its edu- policy. Prominent among those who participated in the discussions were Mahavyaghra Pandit Gopalacharya Mahuli, Prof. Shanta Shelke, Prof. Anant Kanekar, Dr. S. B. Varnekar, Principal M. R. Desai, Sri V. N. Gadgil, and Sri D. V. Deshpande.

The resolution, adopted by the Parishad, viewed with deep concern the absence of any specific mention of Samskrit in the new educational policy of the Maharashtra State and declared that Samskrit, the root from which the regional languages had stemmed, was most essential for national integration.

BHAVAN'S BANGALORE KENDRA:

"THE role of miracles in the scheme of my spiritual life is merely to call the attention of humanity to the immense potentiality of the divine power in man which, if developed in the proper manner, will go a great way in diminishing the suffering of people" observed H.H. Sri-La-Sri Pandrimalai Swamigal, the famous Siddha-Purusha, speaking at a Reception accorded to him at the Bhavan's Bangalore Kendra. A select audience consisting of judges, lawyers, industrialists, journalists and members of the Bhavan was present. Justice K. R. Gopivallabha Iyengar, Hon. Treasurer of the Kendra, introduced the Swamiji to the audience.

Continuing, the Swamiji said: "In order to attain Siddhi, one need not renounce temporal life, wear ochre robes and enter the forest. One could command them even while leading the perfect householder's life, even as he did." Distinguishing between the eight-fold Siddhis mentioned in Yoga Sastra and the ones he possessed, the Swamiji declared that the latter were of a divine origin and unlimited in power, while the former, being of human origin, were necessarily cluttered with limitations. To him, the Siddhis were just like roses on the wayside for him to pick or ignore. Contrasting the miracles worked by him from jugglery commonly seen, he pointed out that while in the former, material off-take would cause no reduction whatsoever either in quantity or in quality, it would in the latter. Deprecating the mentality of people in questioning the why's and how's of miracles, he would much rather ask people to

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partake of the benefits of such divine powers in greater measure with faith and seek to question later, if necessary.

The Swamiji is credited with curing incurable diseases and solving seemingly difficult emotional problems in thousands of families. The Swamiji asserted that at the call of his name, snake and scorpion-bites will be immediately cured. Recalling how, when a Chief Justice of a State asked him how those poisons could recognise his name, the Swamiji had replied that it was in the same manner in which the Judge's liveried peon would be recognised throughout his State and claimed that he was the liveried servant of Lord Subramanya.

Towards the close of the meeting, Swamiji brought out from the flowers in his hands *akshathas* from Tirupathi, with the fragrance of the saffron and *pacchakarpuram* for which Tirupati is famous.

BHAVAN'S DELHI KENDRA:

A RECEPTION was arranged on 13th March, 1970, by Bhavan's Delhi Kendra to felicitate Sri Hansraj Gupta, and Kumari Surrendar Saini, Chairman and Associate Secretary respectively of the Delhi Kendra, on their being awarded the title of *Padma Bhushan*. A large and distinguished gathering attended the Reception. Felicitating the guest, Sri Jaisukhlal Hathi, Chairman of the Delhi Kendra, referred to the rare qualities of Sri Hansraj Gupta, his sincerity, humility and spirit of co-operation. He also paid glowing tributes to Kumari Surrender Saini for her remarkable organising ability, social work and administrative skill.

Replying to the felicitations, Sri Hansraj Gupta expressed his gratitude to Kulapati Munshiji, President of the Bharatiya Vidya Bhavan, for giving him an opportunity to serve the high ideals for which the Bhavan stood. He said that he would try to live up to the ideals of the Bhavan.

Kumari Surrendar Saini stated that she was aware of the good work done by the Delhi Kendra of the Bhavan in the field of education and culture. She hoped that she would be of some in serving the cause of the Bhavan.

* * *

A programme of Indian Music by ch artistes of Delhi was organised by B van's Delhi Kendra on 29th March, 19 in Karnatik music and kuchipudi da The following artistes participated:

Veenā—Varavenkataraman (Age: years).

Dance—Vidya Sarma (Age: 8 years

Mridangam—Ramesh (Age: 12 ye and Srinath (Age: 10 years).

After a welcome speech by the Di tor of the Kendra, Sri S. Ramaswa introduced the child artistes to the dience. Though the artistes were you in age, their performance was of a h order. The function came to a c with a Bhajan recital in Sanskrit by S Jalitha Ramaswamy. A large and d tinguished audience attended the m programme, among whom was Profe Subramanyam of Zambia Universit well-known sociologist and Sans scholar.

BHAVAN'S LIBRARY:

A VALUABLE collection of 160 boo forming part of the private collec of the late Sir Harsiddhbhai Di who was the Vice-President of the B ratiya Vidya Bhavan ever since its ception, has been donated by Smt. J behn Divatia to the Bhavan's Libr in memory of Sir H. V. Divatia, gether with a cupboard for keeping collection. Among the books do are rare Gujarati works.

BHAVAN'S MADRAS KENDRA:

Kindergarten School

THE Parent's Day of the Bala Mo a Kindergarten School run by Bhav Madras Kendra, was celebrated on April, 1970. The parents of the chi were present in large numbers. S Ayyaswami, endearingly known *Radio Anna* presided over the func The programme included entertainm by the children and distribution prizes for proficiency in class. After prayer by the children the

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BHAVAN'S CHILDREN'S LIBRARY

THE 14th Annual Day of Sri Vallabhji Ramji Bala Pustakalaya (Children's Library) of the Bharatiya Vidya Bhavan, was celebrated in Bombay on March 30, 1970, when Smt. Lilavati Munshi presided. Smt. Lakshmibehn Somaiya was the chief guest.

After prayers, N. I. Pandya, Librarian, read out a report detailing the varied purposeful activities of the Children's Library, which was founded in the year 1950 out of a generous donation offered by Seth Sri Vallabhji Ramji.

In her presidential address, Smt. Munshi told the children that as members of Bhavan's Library, they were also members of the Bhavan's huge family. They should therefore keep in mind the high ideals and principles of the Bhavan and strive to live up to those ideals. Giving an example of how even the children could render service to the society, Smt. Munshi put before them a scheme of collecting old newspapers in an organised manner and using the money for the social welfare of the poor. Smt. Munshi expressed her fervent hope that soon the Children's Library would have a building of its own.

At the function, prizes were awarded to 20 children.

SRI S. NARAYANASWAMI, M.L.C.

SRI S. NARAYANASWAMI, Hon. Secretary of Bhavan's Madras Kendra, has been elected a Member of the Legislative Council of Tamil Nadu from the Madras District Graduates' Constituency.

We offer our hearty congratulations to Sri S. Narayanaswami on this well-deserved honour.

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SMT. SUMATI MORARJEE

Smt. Sumati Morarjee, the only woman shipping magnate of India and the chief of the Scindia Steam Navigation Co. Ltd., was felicitated on her completion of sixty years of age, at a function organised by the *Smt. Sumati Morarjee Shasti-Abda-Poorthi Celebrations Committee* in Bombay, on 13th April, 1970. Sri Jayaprakash Narayan presided at the function and Sri Ravishankar Maharaj, Sarvodaya leader of Gujarat, was the chief guest.

Eulogising the yeoman services rendered by the "first lady of Indian shipping," Sri Jayaprakash Narayan said that Smt. Morarjee had excelled in a field which was exclusive to men. Under her remarkable leadership, the firm of Scindia's had set an example for Indian businessmen to follow, in that the employers and employees worked as one community. Referring to the statement of Sri Manohar Kotval, President of the Scindia Employees Union, that Smt. Morarjee's views on employer-employee relationship were exemplary in the present-day conditions where the exploitation of the workers was the order of the day, Sri Narayan said that in this age of gheraos, such praise of the head of a capitalist organisation, coming as it did from a union leader, in itself spoke volumes about Smt. Morarjee's extraordinary personality. Businessmen and industrialists, and employers in general had in Smt. Morarjee a great example to emulate. Scindia's is not a company but a community which shares common hopes and common problems and works for common good.

Replying to the felicitations, Smt. Morarjee said that an industry cannot starve its workers and run efficiently. It should provide right human environment to its workers. It is incumbent upon the management to treat every worker as a co-sharer and a colleague in the great adventure, and to generate in him or her a sense of identification with the company's interest if it wants maximum return and output. International shipping, she felt, was interlinked with the idea of universal brotherhood, world peace, international amity and welfare of mankind, binding the continents together.

A purse of Rs. 1.61 lakhs was presented to Smt. Morarjee on the occasion which she said she proposed to utilise for the education of the poor.

We wish Smt. Morarjee, who is a Life Member of the Bhavan, many happy returns.

SRI MAHALAKSHMI YAGNA

Sri Mahalakshmi Laksha Homa will be performed on Sunday, the 17th May, 1970, at the Avadhoot Swamigal Ashrama, Pudukottai, Tiruchy District (Tamil Nadu), in the immediate presence of H.H. Swami Shantananda. The object of performing this Yagna which is by Divine command, is to relieve suffering humanity of disharmony, disease, poverty and ignorance and vouchsafe to us wealth, health and Gnana. Fifty-five duly ordained and initiated Sri Vidya Upasakas will perform Homa and Puja from dawn to dusk on that day.

Devotees desirous of partaking of the effort may kindly send their contribution to the above address. Such of the devotees as are desirous of possessing a talisman encasing Sri Mahalakshmi Yantra, sanctified at the Puja with appropriate Mantras, may kindly remit Rs. 15/- specially for the purpose.

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KULAPATI S. BALAKRISHNA JOSHI

KULAPATI S. BALAKRISHNA JOSHI, Head-master of the Hindu Theological High School, Madras, is the doyen among educationists in Tamil Nadu. The school itself is an ancient one, having been founded in 1889 by the great veteran nationalist, Sri Sivasankara Pandya. Sri Joshi, who became a pupil of the first class of that School in 1918, matriculated from it in 1925 and later joined the Pachaiyappa's College, Madras, from which he graduated. He joined his *Alma Mater*, the Hindu Theological High School, in 1929 as a teacher when he was 19 years of age. Since then, he has been on its staff for an unbroken period of 41 years. Rising in seniority during the years, he became the Head-master of the School in 1944, succeeding his renowned predecessor, Sri K. Rangaswami Aiyangar.

Assisted by an able and loyal staff, Sri Joshi has been promoting the twin ideals of *vidya* and *seva* with a phenomenal crusading zeal. He has maintained the distinctive character of the institution, whose main objective has been propagating the principles and practices of Hindu Dharma. This endeavour of Sri Joshi has earned the approbation of His Holiness Sri Jagadguru Sankaracharya of Kanchi, who visited the School more than once and honoured Sri Joshi with the title of Kulapati. In recognition of his meritorious services in the field of education, the President of India conferred an award on him in 1964. Sri Joshi donated to the School the sum of Rs. 25,000/- which was presented to him at a function to felicitate him as the recipient of the award.

Sri Joshi is the author of a book *Education in Practice*, in which he has brought together his experiences, programmes and plans and this has received wide approbation.

After a life of dedication to a cause which he has made the passion of his life, Sri Balakrishna Joshi will be retiring this year from service in the School and carries with him the grateful esteem and respect of thousands of pupils and their parents. We felicitate him on his 61st birthday and wish him many years of useful service to education.

BIRTHDAY CELEBRATIONS OF H. H. SRI-LA-SRI PANDRIMALAI SWAMIGAL.

The birthday of H.H. Sri-La-Sri Pandrimalai Swamigal was celebrated with great enthusiasm under the auspices of Sri-La-Sri Pandrimalai Samikal Mission (Bombay Unit) at Kandhari Colony, Chembur, Bombay, on May 5, 1970. Sri D. M. Paru'ekar, Advocate, Supreme Court, was the Chief Guest. ,

Sri A. V. Ramachandran, Vice-President of the Central Mission, read out an article on *The Guru*, which Swamiji materialised at the request of devotees at Madras, especially for the birthday celebrations. He also thanked, on behalf of the Bombay Unit of the Mission, the various institutions including the Bharatiya Vidya Bhavan, the distinguished persons, devotees and volunteers whose unstinted co-operation and devotion made the recent stay of Sri-La-Sri Panrimalai Swamigal in Bombay, a memorable one.

The function concluded with the playing of a Voice record of Swamiji, Bhajan by Sri Tiruppugazh Papa and friends, pooja, aarti and distribution of prasad. □ □ □

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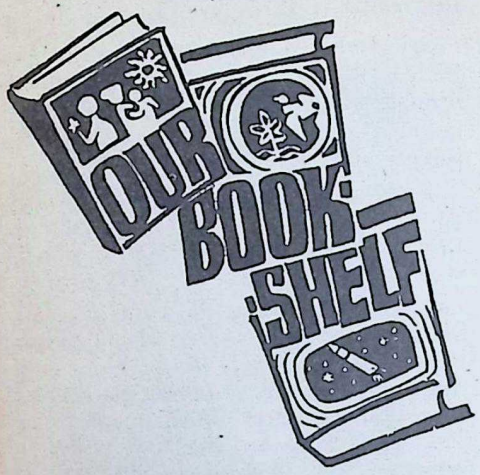

THE GANDHIAN ALTERNATIVE TO WESTERN SOCIALISM: by Dr. V.K.R.V. Rao. Published by Bharatiya Vidya Bhavan, Chowpatty Road, Bombay-. Pages 83. Price: Rs. 4 (Deluxe Edition) Re. 1 (Ordinary Edition).

AT a time when there is, in our country, a plethora of political parties pledged to diverse hues and patterns of socialism and communism, a concise and clear exposition of the Gandhian alternative bears repetition, although it has often been expounded in the past by authentic Gandhians. Dr. V.K.R.V. Rao has done so in a lucid style and forthright manner.

The book (rather booklet, containing as it does less than 90 pages) inevitably abounds in excerpts and quotations from the Mahatma's speeches and writings but the author's commentary on the Gandhian sutras is at once interesting and refreshing. I believe that the author has been able to comprehend Gandhi's thought and ideology better than many of his colleagues in his Party and the Government, because he has not been palpably corrupted by the current miasma of pseudo-secularism, and still retains faith in God as well as moral and spiritual values.

According to Dr. Rao, Gandhi, the non-violent revolutionary and pra... idealist, presented his gospel of S... daya and his theory of trusteeship ... the alternative to socialism and com... nism, and to the doctrine of the c... struggle and proletarian dictatorsh... associated with Marx, Lenin, Stalin ... Mao." The author has put it succi... that "though he (Gandhi) shared with ... Marxists their belief in the inevitab... of the end of capitalism and agreed ... socialism was the coming social ... he did not accept their thesis that c... war and violence were the only pos... mid-wives of fundamental so... change." To Gandhi, an enduring ... permanent change could be brou... about only by education, persuasion, ... and non-violence. By a tragic irony, ... apostle of Ahimsa fell to an assas... bullet, and ever since those days of ... blood-stained partition of India, (... section, as Gandhi so aptly descri... it), there has been in our country ... surcease of violence and hatred. S... daya and trusteeship are still a dis... dream.

The author has done well to point ... that even Gandhi's closest disciple ... first satyagrahi, Vinoba Bhave, w... with his mantra and yajna of Bhood... Gramdan, "sought to turn the Gandh... principle of trusteeship into an ins... ment for the creation of commonly ... ed property on a village basis", and ... to create a congenial atmosphere for ... cialisation of land through peac... means, has not met with conspic... success owing to "failures on the orga... sational side, lack of follow-up ac... and inability of the Government to ... ploit the climate created by the ... paign in spite if its (Governm... professed belief in socialism." So, ... initial zeal and elan of the mover... has been rapidly dissipated.

Gandhi struck a prophetic note w... he said: "Let us study our Eastern ... tutions in that spirit of scientific enq... and we shall evolve a truer socia... and a truer communism than the w... has yet dreamt of. It is surely wrong ... presume that Western socialism or c... munism is the last word on the que... of mass poverty." It is interesting to ...

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this context that Netaji Subhas ndra Bose gave expression to similar ws on socialism when he categorically ated the materialistic basis of Marx- socialism and declared that "the ation of India, as of the world, nds on socialism. But this socialism s not derive its birth from the books Karl Marx. It has its origin in the ght and culture of India". Besides, ya Narendra Deva, one of the ners and founders of the democra- socialist movement in India. ssised that "socialists will be advised to live the moral ideals for h they stand. Liberty, equality and common good, are the basic princi- of socialist morality. These princi- commanded the adherence of Rishis, nyas and Prophets of ancient times, s and sufis of Middle ages as well of revivalists and revolutionaries of modern age almost all over the ised world. On their basis, some sort spiritual humanism tended to be ved in India."

A perusal of the book, written so ply yet forcefully, leaves the reader with the uncomfortable feeling that, almost certainly, Gandhi would not have approved of the present crazy trend towards nationalisation masquerading as socialisation when it is in effect nothing but bureaucratisation (not Rashtriyakaran but Sarkarikaran), which would only aggravate the economic power of the coercive apparatus of the State, that is, the Government of the day. Moreover, when all around us there has been a steep devaluation of values, which is far more calamitous for a nation than the devaluation of its currency, it is gratifying to note that a member of the Ruling Congress Party and of the Union Government has asserted the imperative need for ethical and spiritual values in public life as well as in the *modus operandi* of social transformation.

It is obvious that, if democratic socialism cannot be attained through Gandhian or peaceful means, there will be no way out of a violent collision of antagonistic forces in society. The outcome thereof may well be a murky chaos or a vile dictatorship. Socialism cannot be conceived without democracy and non-violence, because to me, socialism minus democracy plus violence is equal to communism.

The book is based on lectures which the author delivered in Oxford recently, and is a documented study of Gandhian economics, about which the Father of the Nation rightly said: "That economics is untrue which ignores or disregards moral values. An economics that inculcates Mammon worship and enables the strong to amass wealth at the expense of the weak, is a false and dismal science. It spells death."

Let us all therefore work and strive for the achievement of a genuinely socialist society wherein every man, woman and child shall have life and have it more abundantly.

—*H. V. Kamath*

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HINDU ASTROLOGY FOR ALL. By S. S. Chari. Published by the author, 81/4, Western Railway Quarters, Matunga. Road. Bombay-19. pp. 280. Price Rs. 10.

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IN this handy book, the elements of Indian astrology are explained for laymen, who are interested in its study and desire to practise it. The author has divided the entire subject-matter in 38 chapters. Glossary of technical and astrological terms is given in the last chapter of the book. The author has taken pains to explain these terms, wherever necessary. The chapters on preparation of horoscopes and examination of many representative horoscopes, aids to prediction, etc. are of practical help to aspiring astrologers, as the author has given the benefit of his experience gained by the study of numerous horoscopes.

This valuable self-instructor will serve as a very useful guide and reference book for beginners as well as experts.

—*Dr. C. M. Kulkarni*

HINDI

PAHARI CHITRAKALA by Sri Kishorilal Vaidya; art and decoration by Sri Omchand Handa; pp. 263, One map, One chart; published by National Publishing House, Delhi. Price Rs. 70.

IT need hardly be emphasised that the critical study of the varied and vibrant traditions of Indian Art is necessary for the comprehensive understanding and appreciation of Indian thought and culture. The region of Himalayas has been a home of different kinds of folk-art; and its signal contribution to the field of painting is critically illuminated by Sri Kishorilal Vaidya in his eye-filling book '*Pahari Chitrakala*'. In the first chapter, the author outlines the historical background of the Pahari painting. In the second he describes the birth and development of the Pahari School. He succinctly points out that under the patronage of Kings and religious fervour, the folk-art with its rugged pattern and primitive vitality gradually evolved into the Pahari School. In the next chapter is indicated the comprehensive aspect of the subject of the Pahari School which translates not only the religious th of Vaishnavism and the classical th of Sanskrit poetry, but also the gran and glory of the Himalayas and its habitants. Then follows (chs. 4 and the elucidation of the lines, colour the symbols (such as a lotus, an phant, a swan etc.) in the Pahari Sch The sixth chapter unfolds the theme the *Geeta-Govinda* of Jayadeva and *Satasai* of Bihari as depicted in the hari paintings. The concepts of Kri and Bhakti (ch. 7) are discussed as help us to appreciate the Pahari th in their proper perspective. Then fol the account of the King Sansarach whose devoted patronage not only riched the Pahari School of painting also established it as an important immortal tradition in the world of pa ing. The second section (chs. 1 to presents a critical study of differe Schools viz., Basoli, Guler, Kan Chamba, Mandi, Jammu, Poonch, B pur, Kulu, Garhwal and Pahari Ha kerchief. The trends of these Sch are critically analysed in their histor development and are judiciously app ciated. Particularly the analysis of Ma and the Pahari Handkerchief is illum nating. (Is the illustration of Pa Handkerchief School missing?) T eighty-three illustrations, aptly sele and admirably presented, reveal pleasing panorama of the Pahari and colours. The glossary of techn terms, the select bibliography and the tailed Index enhance the value of work.

Sri Kishorilal Vaidya deserves ty congratulations, for presenting, for first time in Hindi language, a cri and a comprehensive study of the Pa School of Painting, with a scholar's p tration and an artist's fervour, in guage simple and lucid and a sty preciative and admirable. The work doubtedly, will prove to be both informative and an inspiring source the study of Pahari Paintings, which found almost in every art-museum of world.

—*S. A. Upadhy*

Edited by S. Ramakrishnan and printed & published by him for the Bharatiya Vidya Bhavan at Advertisers & Printers, 505 Tulsiani Chambers, Nariman Point, Bombay 21. Ed. J. H. Dave: Associate Ed
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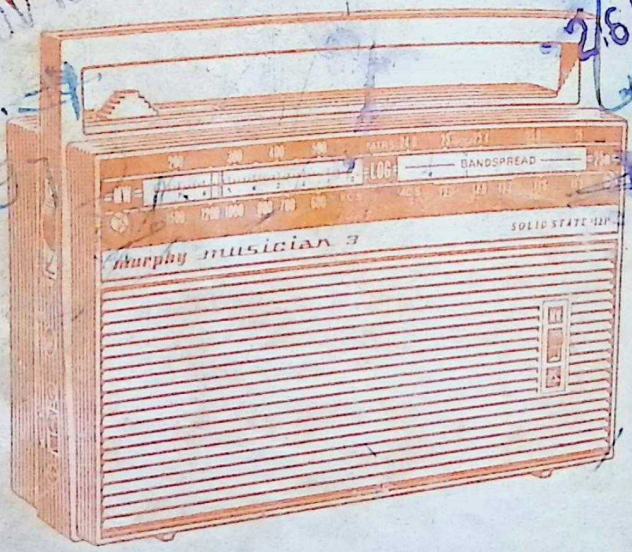

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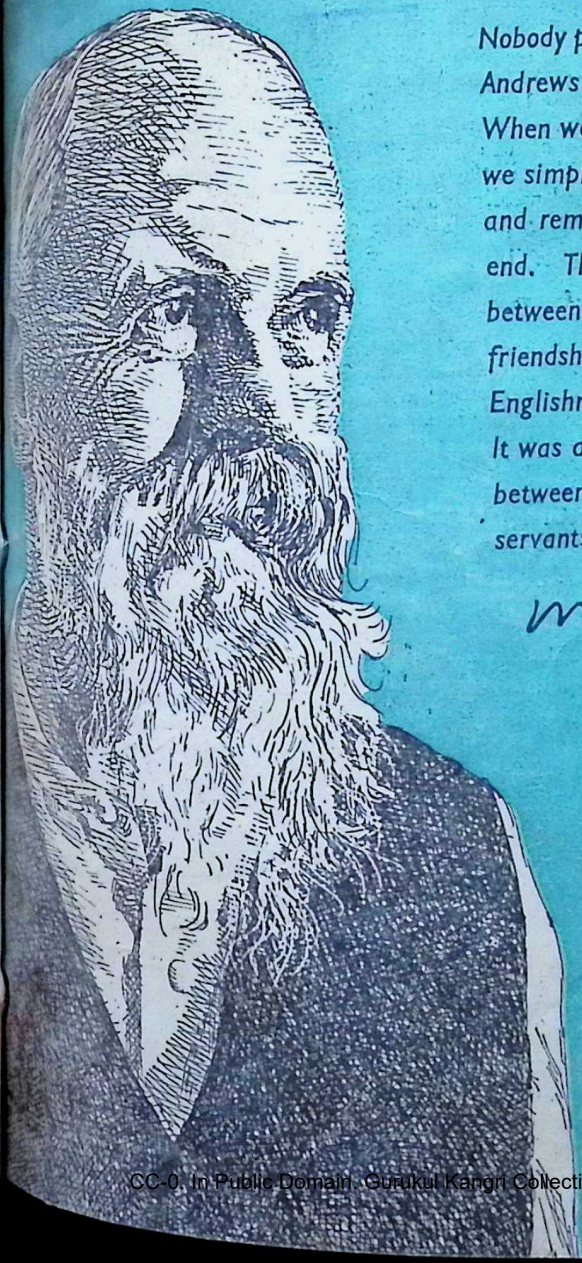

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M K Gandhi

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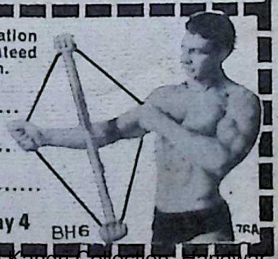

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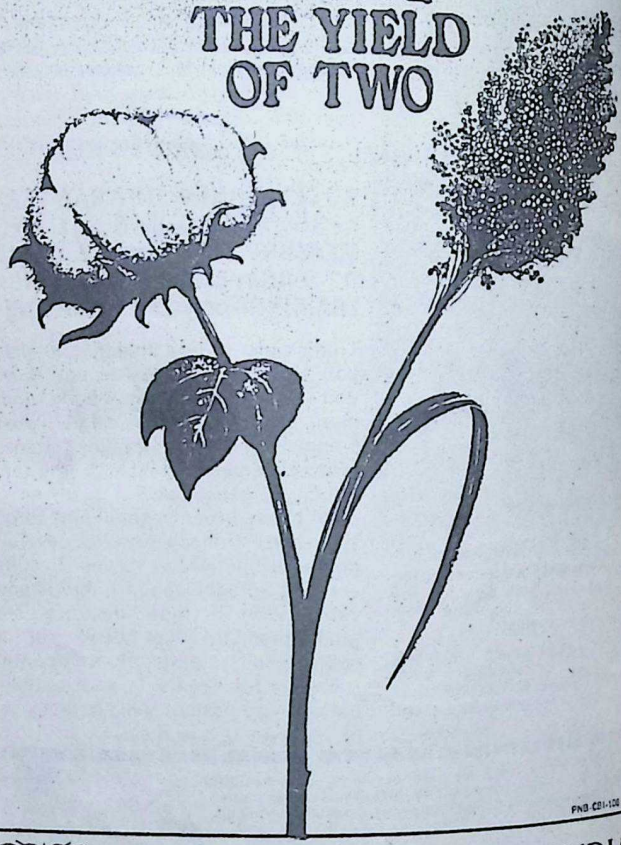

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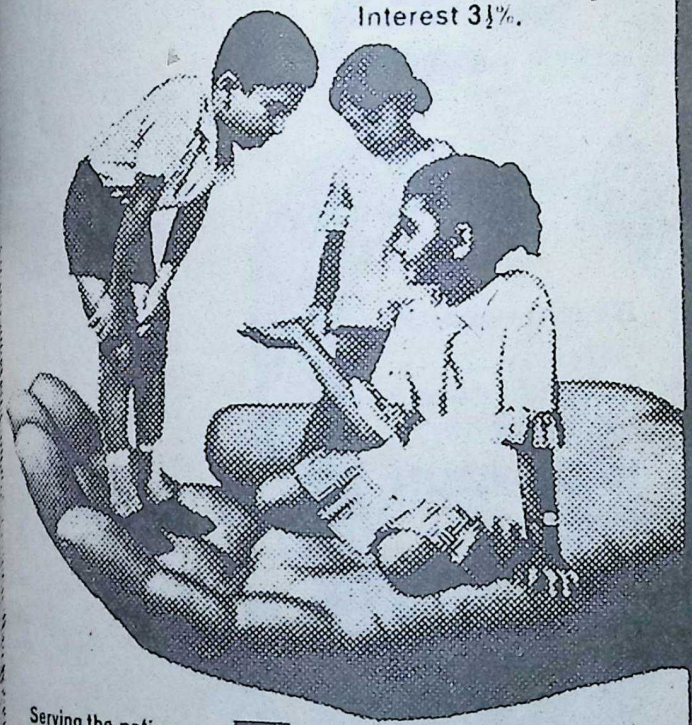

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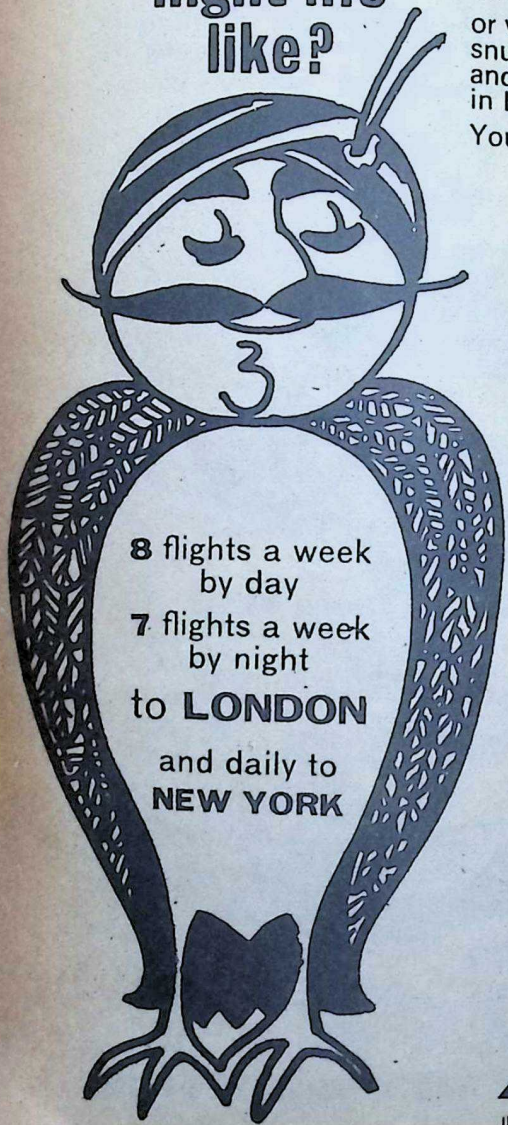

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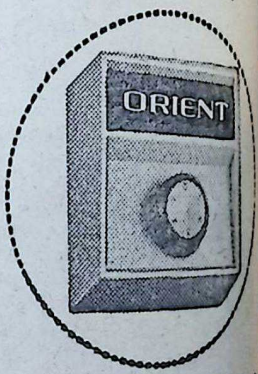

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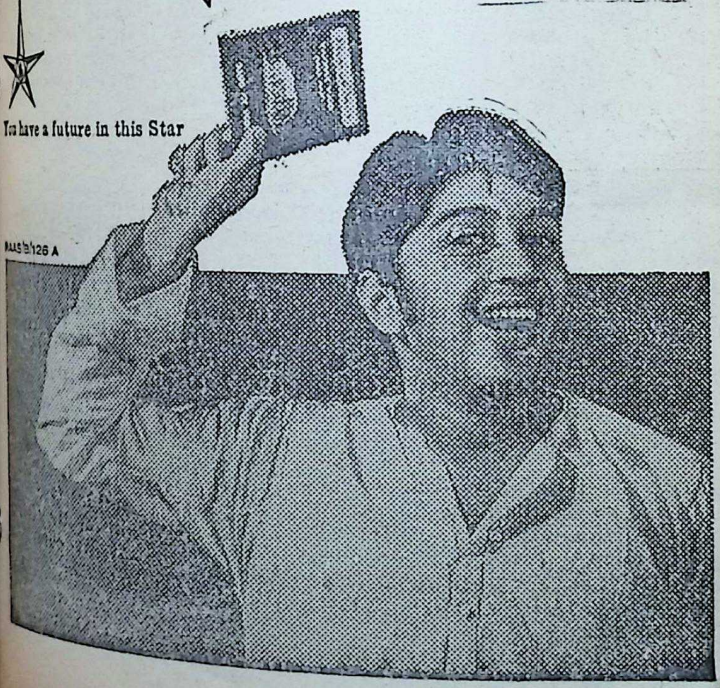

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BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side
—Rigveda I-89-1.

PRAYER TO LORD HARI

अपराध सहस्रभाजनं
पतितं भीम भवार्णवोदरे ।
अगतिं शरणागतं हरे
कृपया केवलमात्मसात्कुरु ॥

O Hari! Be graciously pleased to take, as one of Thine own devotees, my humble self, Thy servant seeking asylum, without any kind of support, but sinking hopelessly in the midst of the fierce and boisterous ocean of samsara, though I am the storehouse of several thousand and odd offences (sins of omission and commission).

From *Parabrahmastutih*
by Sri M. B. Srinivasiengar

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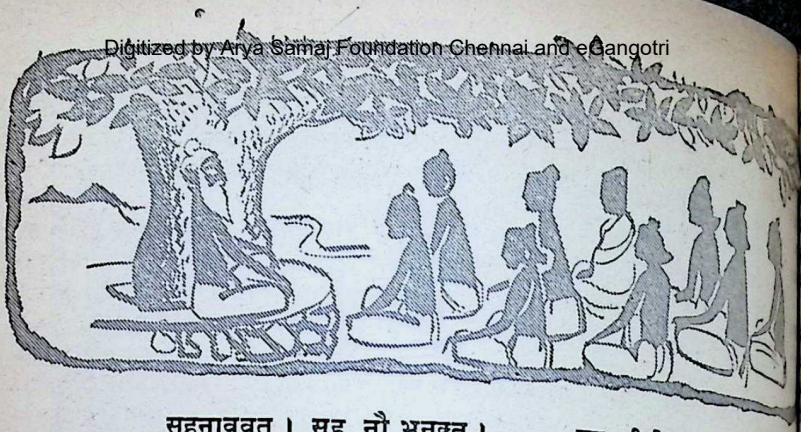

सहनाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॐ शान्तिः शान्तिः शान्तिः ।

ADHYAYANA SLOKA—5

गुणदोषौ बुधो गृह्णन्, इन्दुक्ष्वेडाविवेश्वरः ।
शिरसा श्लाघते पूर्वं, परं कण्ठे नियच्छति ॥

TRANSLITERATION

gunadoshau budho grihnan
indukshweda viveshwarah
shirasaa shlaaghate poorvam
param kanthe niyacchati

WORD-FOR-WORD MEANING

guna=merit, *doshau*=shortcomings, *budhah*=a wise man, *grihnan*=acc
indu=the moon, *kshvedau*=the poison, *iva*=like, *ishvarah*=the Lord S
shirasaa=with the head, *shlaghate*=appreciates by a shaking movement, *p*
vam=the former, *param*=the latter, *kanthe*=in the throat, *niyacchati*=

TRANSLATION

The wise man accepts the merits and the demerits as Lord Siva acc
the moon and the poison, by nodding the head for the former and by s
in his throat the latter.

ANALYSIS

There is a fine comparison instituted in this verse between Ishvara who a
ted the Moon and the poison as they came out of the sea when the churning o
ocean was done and a wise and learned man who accepts the good and bad q
ties, the merits and demerits, by nodding the head in the case of the form
stifling the latter and not making them unnecessarily public.

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There are four things involved whenever we institute a comparison. They are: ...g which is subject to comparison-*upameya*; the thing that is used as com-...*upamana*; the common qualities or features on the basis of which the ...stitutes a comparison-*sadharana dharma*; the linking word that signifies ...ison-*upama vachaka*.

In this case, the wise man is compared to Lord Siva; his act of nodding the head ...comes across merits and the act of stifling things in the throat when he comes ...demerits or faults has common ground with Siva's act of receiving the moon ...orning it on his head and drinking up the poison and stifling it in his throat. ...the *sadharana dharma* on the basis of which two things are compared. ...as, is the word that indicates that a comparison has been made. Notice one ...thing also. Within this comparison there is a further resemblance— ...equated with *chandra*, *dosha* with *poison*. The poet could have said: The wise ...accepts the demerits and merits and approves of the merits but does not give ...ty to the demerits. But he enhances the beauty of his statement by a compari-... Such a comparison enables the reader to get a world of meaning which is not ...ble in a plain statement. It suggests, among other things, the following: A ...man is not blind to faults, he observes both merits and faults. He publicises ...merits by approbatory words and gestures. Such an act will encourage those ...do good things to engage in more of such acts. He does not publicise the ...ts. Such an act would enrage the others and might lead to retaliation, ...e and other undesirable things. Further, like Iswara, he is interested in the ...e of the world. For the good of the world the wise man acts.

As you go on thinking and contemplating on the verse, you will get more and ...ideas. New things strike you, the statement acquires new and richer signifi-... That is the greatness of poetry.

REVISION ASSIGNMENTS

So far we have studied five *adhyayana slokas* including this. In the four pre-...ones, you will notice that you have already come across some 80 to 82 words. ...Assignment to Adhyayana sloka-3, I asked you to look up a dictionary and ...out the base words for as many as you can. Perhaps some of you might have ...it.

I explained to you that Sanskrit is an inflexional language. Its words have two ...Prakriti and Pratyaya. Some of the words in Sanskrit take a particular kind ...*pratyayas* and they are therefore called *Subantas*. These are the nouns, pronouns ...the adjectives.

Some of the words take another kind of *pratyayas* and they are called *Tinantas* ...they are the verbs.

There are a large number of words which remain as they are, just as many ...remain as they are in English without undergoing a change. These are classed ...*avyayas*-Indeclinables. Generally, they are prepositions, interjections, conjun-...adverbs, etc. If you look up again your dictionary you will find, of these ...and more words, there are some fifteen or so *avyayas*, ten verbs and the ...*subantas*.

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I have not given you the exact number, You will kindly find out for selves. Please write down all these classes of words if you can. Let us look more thing in these verses. You will find that a particular form of words has used more often. Look at all these words: *vipadi, abhyudaye, sadasi, yudhi, srutau, tileshu, dadhani, srotah su, araneeshu, aatmani.*

One thing you will notice here is that all these are used when the idea that thing is in something else is to be conveyed.

They stand for "in something" "in the context of something" etc. This is made known in Sanskrit by using what we call the *Saptami vibhakti* or the tive Case. You will also notice that the *saptami vibhakti* or Locative Case is by the addition of *pratyayas—i su shu* and *eshu* for the singular and plural; means in gingelly seeds, *tile* would mean in gingelly seed. This is just a way of saying it. We shall see presently how other senses may be by using other forms.

A CORRECTION.

Vol. XVI, No. 20. Bhavan's Journal dated May 3, 1970. Page 14. yayana Sloka—3. Under the heading Word-for-word translation, the *stuvantu* has been wrongly translated as 'let blame'. It should read (them) praise'. Many of you might have noticed that the word has translated in two other places correctly. This is a mistake by oversight.

BHAVAN'S JOURNAL

ANOTHER NEW FEATURE

SIDELIGHTS ON INDIAN PRINCES

VIGNETTES OF A DISAPPEARING RACE

by

Sri JAISUKHLAL HATHI, M.P.

From **Na Vishnuh Prithvi Patih** and the Divine Right of Kings "Abolish the Princely Order" is indeed a distant and dismal cry. Monarch has had its own day; discharged its functions, sometimes well and times ill. There have been Raghus that gave their all, and there been Agnivarnas that wallowed in lust. It is even so with many of present-day Princes, so much in the news now-a-days.

Sri Jaisukhlal Hathi, M.P., till recently Union Minister for Labour has been closely associated with the Princes, particularly of Kathiawar, and in this new serial, he recounts with suavity and relish the merits and the shortcomings of these princes. The first of these—**Horses for the Governor**, will appear in our next issue dated June 14, 1970.

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KULAPATI'S LETTER No. 467

Devoted to Life, Literature and Culture

This Anarchy must be stopped

BHARATIYA VIDYA BHAVAN
BOMBAY.

MAY 31, 1970

ING FRIEND,

reservation of law and order—t and impartial administration—is the paramount duty of any ment worth the name. If it or will not do it, it has no right t.

law and order situation in the y, in the past two years and especially in recent months, has ably deteriorated.

ay, there is hardly any order or ment of law. There is not only e in the air but a total disregard even open, deliberate defiance. police force has been demoralised decision and shameless let-down e Ministers. Faith in the ability ernment to put down or con- the forces of anarchy and vanda- has been shattered.

n, in February 1969, hooligans Bombay—India's greatest city—m for days together, Sri Moi- Harris, a nationalist Muslim devoted socialist leader, drew the attention of the Maharashtra Legislature to my handling of the riots more than two decades earlier. Some friends and periodicals have referred to it now also.

I may therefore be pardoned if I recall my days as the Home Minister of Bombay in the first Congress Ministry (1937-39), when we gave the lie to the gloomy prophecy of British critics that Indians cannot firmly administer law and order. Communal riots at regular intervals were a recurring feature of Bombay's life in those times.

I was criticised by many—even in the Congress—for the prompt and stern measures I took to quell a communal outburst in Bombay soon after we assumed office.

We had, as a precautionary measure, rounded up several bad characters and "professional goondas" and clamped down pre-censorship to prevent colourful, mischievous and sen-

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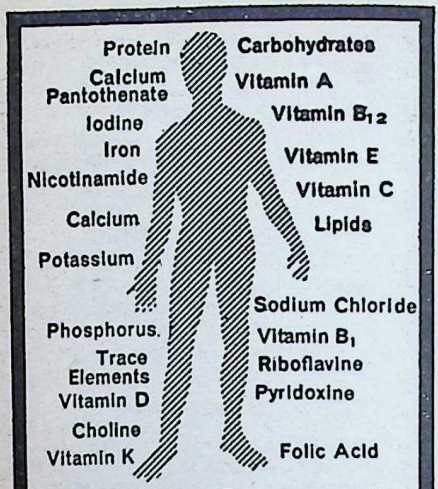

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sational reporting intended to w
up communal frenzy.

Answering a demand for the
lease of "public men" who had
locked up, made by self-appo
"champions of Civil Liberty" i
in their ivory tower or by persons
vested interest in disorder and
lence, I then said: "When publ
der is disturbed, there are no
men and no injured innocents;
are only the Government and
charged with violating the order

The then Chief Justice of Bo
who had struck down one of m
ders, later told me in a private
versation: "Munshi, I have de
your order invalid."

I replied: "My order had the
sired effect before you did so."

The Judge laughingly remar
"Next time you will be in difficulty

"Don't worry," I retorted; "If
are riots again, I will issue a
order....(with) just a few ch
out of respect for you. I do not
what you do with it after the riot
quelled. My duty is to restore
Your duty will come *after ord*
been restored, and *if it is re*

In a democracy, changes are
brought about by the ballot and
by the bullet. In a democracy,
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the time. The Ministers are
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exist on the Statute Book, until
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... army and the police constitute ... organised violence" of the State, ... at huge cost contributed ... public in the shape of taxes, ... individual and group violence ... ensure peace and order. They ... be allowed to do their duty with- ... or hindrance or the haunting ... of being let down or interfered ...

There is a total collapse of the ... mental machinery in regard to ... maintenance of law and order. ... not possible to absolve the Gov- ... ment of failure in its duty firmly to ... with anti-social elements, par- ... ly those with extra-territorial ... ities.

A wise man observed: "When the ... of civil liberty becomes a free- ... all, the end result is a free-for- ...". Few will dispute that the Gov- ... ment has failed the nation all along ... line in this regard.

For reasons of vote-catching and ... ical expediency or in order to ap- ... "progressive", many of our ... isters in the Centre and the States ... got into the habit of explaining ... and condoning terroristic acti- ... s in the name of "social and eco- ... ic compulsions" and other fal- ... ous reasoning.

Step by step, the country has been ... to sheer anarchy. This must be ... ped.

Yours sincerely,

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Iron for healthy blood
Iodine vital for thyroid balance; shortage causes weight problems, goitre
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Vitamin B1 for growth and strong nerves. Prevents beri-beri
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S. Ramakrishna

State of the Nation

* *

Quo Vadis?

ANARCHY has become the order of the day in all vital segments of Indian national life.

Democracy has been replaced by mobocracy.

Lives there a patriotic Indian, whose heart does not bleed with anguish, whose head does not reel with despair, and whose mind is not filled with ominous forebodings at the steadily deteriorating state of the nation?

As we sow, so we reap.

The existing pattern at the Centre and in the States of "Government of the politicians, for the politicians and by the politicians" has completely degenerated into a "Government *off* the people, *by* the people, *far* the people". This has proved to be an unmitigated curse. Their record has been a catalogue of dismal, endless drift and surrender to blackmail and violence stemming from irrational impulses.

What is worse, have they not themselves encouraged *gherao* and lawlessness to create "public opinion" in favour of their stand in respect of some national issues or inter-State disputes? Have not some State Governments connived at and given protective cover to unabashed communal and aggressive linguistic forces?

II

The whole lot have, by and large, proved worthless and unequal to the task.

The virus of indiscipline and violence has been allowed to spread to almost all sectors of public and social activity—political, industrial, agricultural, educational, social, and even communications.

In the political sphere, there is no sanctity to a pledge or principle. By defecting and re-defecting, the elected representatives—and what is more, the leaders who are shamelessly permitting and even encouraging such horse-trading—have reduced to shambles the very foundations of honest and purposeful public life.

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By conniving at and even instigating local passions, the leaders have destroyed the concept of common Indian citizenship and loyalty to the land of our birth.

In the industrial sector, by encouraging rights to outstrip duties, demands to submerge obligations, industry and production have been crippled with inevitable loss of job opportunities and soaring unemployment, discontent, misery, agitations, riots and *gheraos*.

The system of transport and communications has not escaped disorganisation, thanks to strikes, on the one hand, and the rowdy behaviour of passengers, on the other.

In the agricultural sector, landless labourers have become a law unto themselves and have forcibly seized land from their owners. The Naxalbari agitation is being winked at. This has egged the poor peasantry on to illegal seizures of land in several States.

What of the educational sector? In the land which built up the Gurukula system of education—the *guru* bestowing love and affection on his wards and the disciples paying respect and devotion to the teacher—large numbers of students have gone on the rampage. There are protests against everything in the world, including the universities, the faculties, the administration, the system of education and the manner in which examinations are conducted. The students do anything and everything but studying. And, what is perhaps most ignoble is that unscrupulous political agitators grind their own axes by making young and immature students pawns in their selfish game.

And the teachers, by and large, are ill-equipped; they have hardly any sense of mission. One is horrified at the debasement of the teachers organising themselves on trade union lines.

After the linguistic reorganisation of States, most of them are resurrecting old-time heroes and leaders, whose relevance to modern times is dubious. When they do so, they would do well to remember what Acharya Vinoba Bhave says about the writing of history: "A few kings could be useful for such a history. For instance, the story of Shivaji, in which he respectfully returned the daughter-in-law of Kalyan Subhedar, could be fruitfully told. Those were days when womenfolk from enemy camp were freely taken away and married, and nobody felt the least compunction about it. Shivaji looked at it differently. He regarded the Subhedar's daughter-in-law as his mother. This was something novel in those times, but it had tremendous impact on the society then and thereafter."

Are such noble principles and acts of chivalry borne in mind by the pedlars of regional patriotism?

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Prohibition has been scrapped because we wish to fatten our exchequer. The treasury thus filled is supposed to shower blessings on society. How long can a society built on sin and living on the wages of sin survive? Do we ever consider that? We never care what happens to the neglected children, the wife who is kicked and thrown out of the drunkard's house; nor do we seem to mind the liquor contractor who flaunts his finery in public.

To this degeneration, we have added another. Public mind is sought to be filled with dreams of earning lakhs of rupees without any effort, by buying a one-rupee ticket in one of the State lotteries. How can such a way of life, carried on month after month in almost all States, conduce to the building up of a hardy and healthy nation?

Let us take note of the significance of Lord Krishna's name "Gopala" (cowherd) and of the plough, the insignia of His elder brother Balarama.

The olden Kings of India in keeping with the injunctions of Prithu milked the cow called the Earth. This was their *Yajna*, the sacrifice they had to perform. It meant their encouraging people to engage in hard work, such as digging up mines, ploughing the lands and planting and harvesting the corn.

But what do we do now? We appeal to the people to plant a paper-seed and expect to reap a rich harvest of one or two lakhs of rupees effortlessly. For the one that is lucky, we have millions who lose their hard-earned money and time. This is nothing but mass deception. This is wantonly sowing the seeds of national indolence —a negation of Pandit Nehru's slogan *Aram Haram Hai.*

Violence has increased. Even unprovoked, dastardly attacks on avowedly humanitarian, ethical and spiritual institutions like Ramakrishna Mission and Gandhi Ashrams, manned by selfless sanyasins and devoted patriots, are taking place with increasing frequency. But the Governments take a complacent view.

Twenty-three major riots in the last 18 months have not been enough to make the Government realise the need for timely action to devise stern measures to stamp out the evil.

III

Aarta traanaaya vah shastram no prahartum anaagasi—"It is to protect the weak and the afflicted are you supposed to bear arms and not to kill the innocent," said a disciple of Kanva to Dushyanta when he raised his arm to shoot down an Ashrama fawn.

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We have a right to expect our Government to follow this. Have they been doing it? Are they capable of doing it? Have they the courage to tread the right path risking a temporary slump in their popularity?

Few of our present leaders, if at all, seem to have a vision that is capable of transcending the limited horizon of their little electorates in States, wherefrom they have managed to get elected.

Once Edmund Burke replied to a question: "It may be, one returned to the parliament from Bristol; but once elected, he is a representative of the nation and not of Bristol." Our elected representatives hardly realise this.

How many of our leaders in the States, or even at the Centre, with hands on their conscience, can say that all their acts are motivated by national interests ?

Sloganeering and rabble-rousing parades, machination and manipulation exercises, mud-slinging matches and character-assassination contests are no substitutes for sagacity and statesmanship, and implementation of well-thought-out, pragmatic policies and programmes, with efficiency and perseverance.

IV

Those who hail their Gods and Goddesses as *anatha rakshaka* (Protector of the helpless), *apad baandhava* (Rescuer of the distressed), *premaswaroopa* (Love Incarnate), *dayaaroopi* (Embodiment of Compassion); those who pay obeisance to God as *Bismillah Ar-Rahman* (God, the Beneficent) and *Bismillah Ar-Rahim* (God, the Merciful) and whose basic religious tenet is *amal* (right conduct), *yakeem* (faith) and *muhabbat* (love), have no justification to perpetrate barbarous atrocities on innocent babes, and helpless men and women.

But this cannot be an *alibi* for Government's failure and incompetence.

If salt loseth its savour, wherewith shall it be salted?

The curse of post-1967 Indian politics is that the approach of our leaders to vital problems is purely partisan and political, and not at all comprehensive and national.

All tall talk and brave resolutions to root out regionalism casteism and communalism without eliminating regional, casteist and communal tactics from our political life, are meaningless and hypocritical.

Our leaders, in their relentless and unscrupulous power-hunt, have so weakened the nation that one cannot help asking in despair: *Quo Vadis ?*

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BHAGAWAN BUDDHA

A Socratic dialogue

At a time when Vedic Ritualism had descended to depths of meaningless, Buddha came to inspire the people with a Dharma that had content and meaning, that went directly to the agonised heart. His wisdom once again enriched the 'Dharmakshetra' in India by its purifying waters.

As a tribute to Bhagawan Buddha on Buddha Poornima Day, we reproduce the Lord's words to Ananda and his disciples.—Ed.

Now when the Blessed One had stayed as long as was convenient at Ambalatthika, he addressed the venerable Ananda, and said: 'Come, Ananda, let us go on to Nalanda.'

'So be it, Lord!' said Ananda, in assent, to the Blessed One.

Then the Blessed One proceeded, with a great company of the brethren, to Nalanda; and there, at Nalanda, the Blessed One stayed in the Pavarika mango grove.

Now, the venerable Sariputta came to the place where the Blessed One was, and having saluted him, took his seat respectfully at his side, and said: 'Lord! such faith have I in the Blessed One, that methinks there never has been, nor will there be, nor is there now any other, whether Samana or Brahman, who is greater and wiser than the Blessed One, that is to say, as regards the higher wisdom'.

'Grand and bold are the words of thy mouth, Sariputta: verily, thou hast burst forth into a song of ecstasy! Of course, then thou hast known all the Blessed Ones who in the long ages of the past have been Arahat Buddhas, comprehending their minds with yours, and aware what their conduct was, what their doctrine, what their wisdom, what their mode of life, and what salvation they attained to?'

'Not so, O Lord!'

'Of course, then, thou hast perceived all the Blessed Ones who in the long ages of the future shall be Arahat Buddhas comprehending (in the same manner their whole minds with yours)?'

'Not so, O Lord!'

'But at least, then, O Sariputta, thou knowest me as the Arahat Buddha now alive, and hast penetrated my

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108

How is it that Stotras contain only 108 Names of God and not 100 or 50 or 76? This is because some mystic numbers have a deep meaning. Man breathes at the rate of 900 per hour—21,600 per day, 10,800 during day time. With every breath, man is supposed to repeat soham, "I am He," and so the figure 216 and its half 108, have deep significance. It is also 9 times 12 — 9 being the number indicative of Brahman, since it is always 9, however many times you may multiply it ($9 \times 12 = 108$, $1 + 8 = 9$, $9 \times 9 = 81$; $8 + 1 = 9$), and 12 being the number of Suns. Also, the sun moves through 12 rasis or points, each rasi representing one month. Just as 9 is the symbol of Brahman, 8 is the number of Maya. Multiples of 8 go on diminishing in total value. This decrease in value is the best symbol of Maya. Every number has many such valuable inner meanings. It is an interesting subject. We should investigate and reason out, not laugh cynically and condemn.

—Sri Satya Sai Baba

mind (in the manner I have mentioned)'!

'Not even that, O Lord!'

'You see, then, Sariputta, that you know not the hearts of the Arahat Buddhas of the past and of the future. Why therefore are your words so grand and bold? Why do you burst forth into such a song of ecstasy'?

'O Lord! I have not the know of the hearts of the Arahat B that have been, and are to come, now are. I only know the linea the faith. Just, Lord, as a king have a border city, strong in its f dations, strong in its ramparts toranas, and with one gate alone the king might have a watchman clever, expert and wise, to sto strangers and admit only fr And he, on going over the appro all round the city, might not s serve all the joints and crevice the ramparts of that city as to where even a cat could get out. T might well be. Yet all living t of larger size that entered or left city, would have to do so by that g Thus only is it, Lord, that I know lineage of the faith. I know that Arahat Buddhas of the past, pu away all lust, ill-will, sloth, pride doubt; knowing all those faults which make men weak; ing their minds in the four kin mental activity; thoroughly ever themselves in the sevenfold wisdom, received the full fruition Enlightenment. And I know that Arahat Buddhas of the times to will (do the same). And I k that the Blessed One, the Arahat dha of to-day, has (done so) now

You can never have a revolution in order to establish a democracy. Y must have a democracy in order to have a revolution. —Ches

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Sri Basaveshwara, like Martin Luther, stands in the annals of Indian gious history as a great figure who preached a protestant-like creed to ify the religious life of India, which was drynig up under meaningless rances. A return to the language of the masses, a deep concern for nity and an emphasis on the practicable and the possible, distinguish teachings. He criticised meaningless dogma and creed, modes and cus- s and wanted people to live a life that flowed naturally out of the g spark in them. On the occasion of Basava Jayanthi, we reproduce e of his inimitable vachanas which reveal at once the personality of Basaveshwara.

—Ed.

re be some that are rich ;
may build temples to you
(or they may not)—
Stony, mortal edifices ;

* * * *

m not rich—poor me ;
d yet, be my legs the pillars,
my body the shrine,
my head the golden pinnacle ;
s will I decree
r imperishable home,
O Lord, Kudala Sangama!

* * * *

e white lotus blooms at sunrise
hile the black one smiles at the moon,
ght is life to the lover and the loved
hile the sight of Sharana is life to me.

* * * *

Steal not, kill nothing and speak no lie,
Away with anger and dislike none ;
Never flatter Thyself or censure none,
This is the path to purity internal:
This the sure way to realise Sangamesh.

* * * *

Sri Basaveshwara

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SATWIC FOOD

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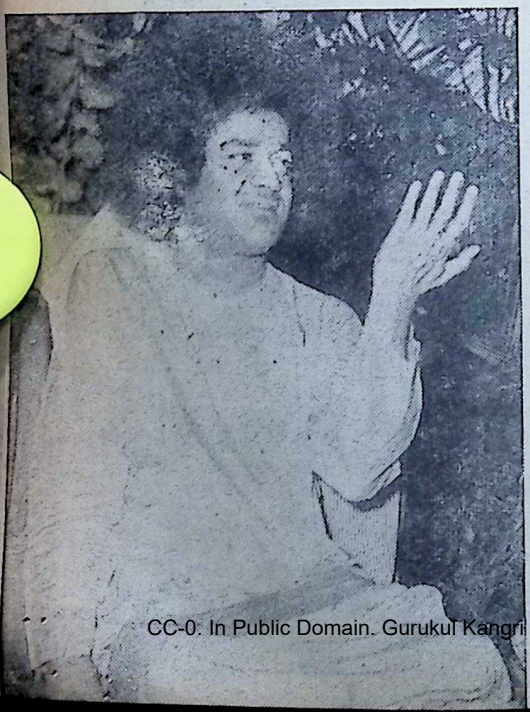
SRI SATYA SAI BABA

THYAGARAJA never dined outside his home or ate unconsecrated food. Many thought that he was a conceited fool who was needlessly strict. But, there are subtle influences that pass into food from the persons who prepare it and handle it and are absorbed by those who eat it. Food is the basis of character. The state of the mind is conditioned by that of the food.

There is an incident that happened years ago. There was a great yogi, Hansraj by name, at Badrinath. He was always immersed in singing the glory of the Lord. He had a disciple too, who was equally earnest and sincere. That young man was pestered for a few days by a d which gave him no peace. He fair young girl of sixteen weep great agony and calling out cally, "Can no one save me disciple was amazed at his dream; he could not shake off doleful figure and that despera from his mind. He recited his to his Master. Hansraj was a Hansa, the Bird of Paradise, that can discard water from Hansraj too, by his Viveka, the situation and discovered the of that horrid experience.

He plodded the young man questions such as "What did do the first day?" "Where did go?" "What did you eat?" etc. then revealed that he had gone with friend to a feast and eaten *puris* and *chapattis*. It was covered that a poor Brahmin arranged the feast. Hansraj sent disciple to find out why and what resources that Brahmin the feast for the recluses of Bad The young man cursed the day the dream started haunting him he was now being sent by his on purposeless errands to inve irrelevant issues; he wondered his Sadhana could be helped this.

Nevertheless, he went and the inquiry about the feast origin and the wherewithal which it was prepared. It light that the funds were supp



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BABA

ays by a
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save me
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ot shake
hat desper
recited his
nsraj was a
Paradise, th
water from
Viveka,
covered the
ience.
young man
"What did
"Where did
eat?" etc.
had gone w
and eaten
s. It was
or Brahmin
Hansraj s
t why and
Brahmin
uses of Br
sed the d
haunting h
ent by his
nds to in
e wondered
be helped

went and
the feast
erewithal
red. It
were sup

sixty-year old money lender to
the Brahmin had given his
ter in marriage and received in
a sum of ten thousand rupees.
was now appealing to the holy
for a bit of human kindness to-
a forsaken child.

Hansraj thus demonstrated to his
that one must examine the
of the food, the motives for
gift, and the passions that surge
away the giver, before accepting
an intimate gift as food.

So far as spiritual aspirants are
ned, Satwic food is very neces-
.

In one of the jails of a State, there
was once a very pure soul devoted to
ual Sadhana. He had advanced
far in Dhyana. One day, how-
, when he sat for Dhyana, he felt
savage emotions surging up in
and was shocked to find that he
d not, in spite of tremendous
ggle, suppress the hateful murder-
thoughts that took hold of him.
was rocked in pain and his Guru
was upset at the turn of events.
Guru probed into the history of
disciple rather deeply but could
find any valid reasons for the tra-
. Then, at last, he found that a
in fanatic murderer had acted as
cook in the jail kitchen and his
ful homicidal thoughts had per-
d the food cooked by him, which
Sadhaka had consumed.

So, one has to be very careful about
, especially when one is proceed-
Godward, through the steep path
Yoga.

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Episode from Ramayana

Sita and Anasuya

SANJAYA

AFTER the departure of Bharata to Ayodhya, the illustrious Rama, accompanied by Sita and Lakshmana, left Chitrakuta. He reached the hermitage of sage Atri and paid him obeisance. The holy sage looked upon him as his own son and personally welcomed him with every honour due to guests. Sita and Lakshmana were also received with genuine kindness.

The sage Atri, knower of Dharma and ever devoted to the good of all, calling to his side his aged, virtuous and ascetic wife Anasuya, whispered to her: 'Welcome Sita'.

Then the holy Atri said to Sri Rama: 'Formerly, when rain withheld for a considerable period and the earth nearly dried up, this virtuous lady, Anasuya, by her great austerity produced fruits and berris for the sages and caused Ganges to descend so that they might bathe therein; thus, by her arduous ascetic practices did she dispel the impediments in the path of the sages. This Anasuya, Sinless One, is like a mother to you. Let Sita approach this aged, ascetic lady, who is worthy of being saluted by all created beings and is ever free from anger.'

Sri Rama answered: 'Be it so.' Then looking at Sita, who was full of pity, he said: 'O Princess, you have heard the words spoken by the sage. For your own good, therefore, quickly approach the ascetic lady who is worthy of great reverence and who has attained fame in the world through her actions as Anasuya—"free from jealousy."

Thereafter, Sita approached Anasuya, who was proficient in every virtue. On account of her age, Anasuya's physical frame was feeble and emaciated, her hairs grey and limbs trembling. Sita made profound obeisance to her and uttering her own name to

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her blessings, she held her palms
her in reverence and pleasantly
ed about Anasuya's welfare.

Anasuya was glad to see Sita, so
le and virtuous, and said: 'Hap-
you are mindful of Dharma. Dear
you have left your relations; and
g off your pride and giving up
comforts, you have happily fol-
d Rama who is exiled to the for-
To women of noble character,
husband is the supreme deity,
her he be vile in conduct, a rake
e devoid of riches. Worlds that
attended with great prosperity
those women to whom their
band is dear, no matter whether he
s in a city or in a forest, happy
unhappy. On a careful considera-
, I find that there is no relation
is superior to this (husband) and
e worthy in every respect, even as
undiminishing results of austeri-
performed. But bad women,
e hearts are tainted by passion
who lord over their husbands, do
in the above manner, understand
at is good and what is bad. Wo-
who belong to that bad category
from virtue and become vile.
men who, like you, are possessed of
d qualities and know what in this
rld is good and what is bad—they
l attain heaven, even as those
perform their own duty. There-
, looking upon your husband as
foremost object of your worship
remaining devoted to him, prac-
Dharma in co-operation with your
band. Thereby, you will attain
perity and religious merit.'

Thus addressed by Anasuya, Sita
ke gently with all respect: 'What
you have spoken to me is expected of a noble woman. I am too well convinced that, to a woman, her husband is her Lord. Noble lady, even if this my husband be devoid of good conduct, yet he must be served without any hesitation by me. How much more so must he be served when he has praiseworthy qualities, when he is merciful and steadfast in affection, when he has conquered his senses and become the soul of virtue, and when he loves me as a father and mother would? With his great powers of self-control, Rama conducts himself towards all other women in the king's household in the same way as he behaves towards Kausalya. Giving up self-esteem, the valiant Rama, who is devoted to his father and who is the knower of Dharma, regards women looked upon with affection by the king but once, as his mother. As I was coming to the uninhabited and fearful forest, I was given the same good advice in this manner by my mother-in-law; and those precious words of advice are stored in my memory. I was also given words of advice by my mother when long ago I was placed before the sacred fire at the time of giving me away in marriage. Those words are also remembered by me. And all that advice has been rendered new and fresh by your words, O Venerable lady! There is no other holy task prescribed for a woman than attendance on her husband. Savitri attended on her husband and is honoured in heaven.'

Anasuya, very glad on hearing the words of Sita, caressed her endearingly.

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ADI SANKARACHARYA'S BHAJA GOVINDAM

C. RAJAGOPALACHARI

VERSE 17

All religions and creeds stress the need for true knowledge and wisdom.

A man may bathe in the holy Ganga or the sea. He may observe every austerity; he may make gifts lavishly. Yet, all religions agree that none of these will get him liberation even in a hundred lives if he does not acquire true knowledge.

गङ्गासागरगमनं
व्रतपरिपालनमथवा दानम् ।
ज्ञानविहीनः सर्वमतेन
मुक्तिं न भजति जन्मशतेन ॥

A person may do pilgrimage to holy places, bathe in the sea at Rameswaram and go through a hundred vows and austerities. But if he has not attained *jnaana*, he cannot get rid of the great Delusion. These holy vows and austerities will bear fruit only if the mind is pure and the heart is filled with devotion. Else, they are all in vain.

When it is said that one without knowledge cannot attain liberation, it is not knowledge arising from book-learning that is meant. It refers to the state of mind that is free from attachments. Book-learning is one thing; true knowledge is quite another. A person may be well read; he may have command of many languages; he may be an adept in making discourses wonderfully. Yet, if he is the victim of delusion and attachment, he cannot be said to have acquired *jnaana*. In accordance with the Kural teaching:

> "As one by one, you detach yourself from the things of the world, you save yourself from pain in respect of it."

One should get rid of the attachments by degrees. *Jnaana* is not a short cut enabling us to by-pass the need for giving up our desires. The state of mind free from desires, is what is known as *jnaana*. Some people hold that *jnaana* is a separate and superior means to liberation. This is a delusion. If desires are vanquished and eliminated, *jnaana* will arise of itself. One who has not got rid of his desires cannot become a *jnaani*. As in a pond, the mire

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sinks down to the bottom and the water at the top becomes clear, so too, if desires go, the heart will become pure and true knowledge will come into being. Bathe in the Ganga with this true knowledge; bathe in the Setu with this true knowledge; observe austerities with this *jnaana;* make gifts with this *jnaana;* this is what Sri Sankara says. If the duties that you fulfil and the vows that you observe should bear fruit, then the mind too should operate along with the body. You must function with a pure mind and a pure heart. Whatever is done merely as a bodily act, apart from the mind, be it a vow or a pilgrimage, will be in vain.

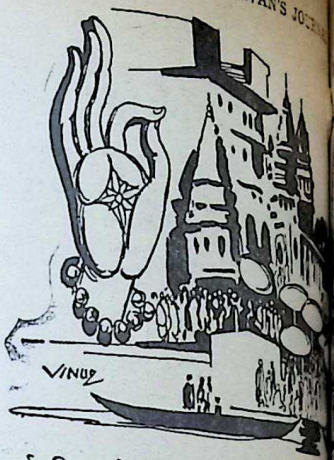
There are examinations at school which a pupil can pass by cramming his text. One can score in them by the power of memory. But for the knowledge that Sri Sankara and the Gita speak about, mere memory of holy verses will be of no use. To expound the truth in faultless language is to no purpose. How do you go through your life? How do you bear your griefs? These are the tests of *jnaana.*

VERSE 18

Who can disturb a man's happiness, if he can be happy, living in the open halls of temples or under the trees, lying on the bare ground and wrapped in skins, giving up every possession and enjoyment?

सुरमन्दिरतरुमूलनिवासः

शय्या भूतलमजिनं वासः ।



सर्वपरिग्रहभोगत्यागः

कस्य सुखं न करोति विरागः

"There is no possession so great as non-desire either in this world or in the worlds beyond" sang Tiruvalluvar.

Happiness is an internal state of the mind. It does not reside in an external object or in the physical body. Sri Sankara speaks from experience. This is an assurance to those who grieve caught up in worldly things and are afraid to give them up. There need be no doubting question as to how to give up and about the nature of the pleasure that will follow. One should not let one's mind be tossed about in quest of desires that bring unhappiness. Sri Sankara says that by no other means can one find the bliss that one can find through renunciation. You must accept this as true when one so great as Sankara declares it. He has experienced the bliss of renunciation and preaches it to others.

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VERSE 19

When one is practising Yoga, or when enjoying some pleasures, whether in company or in solitude, if one's mind finds delight in communion with the Supreme Brahman, such a one is indeed truly happy.

योगरतो वा भोगरतो वा
सङ्गरतो वा सङ्गविहीनः ।
यस्य ब्रह्मणि रमते चित्तं
नन्दति नन्दति नन्दत्येव ।

Pleasure is a state of the mind. The satisfaction springing from sense-enjoyment is pleasure of one kind. But the bliss of felt union with God is something different. It is a joy that knows no qualification or diminution. Sri Maanikkavaachagar says to his heart as to a honey-bee:

"O, my good bee, sip not the honey from little flowers and waste your energy. There is the Divine Dancer for you to meditate on or see His form in the temples. What is the use of the sensual pleasures of the flesh. The flower that is God exudes the honey of supreme bliss. Drink that honey, O my heart. When you sing His praise, my very bones melt in the honey of the bliss that flows from Him."

In this stanza, Sankara repeats the word *nandati*—dances—thrice. It shows that the bliss that he speaks of has no intermission and that it is firm and constant. The mind can turn to God and be fixed on Him though engaged in worldly concerns and even if one is not immersed in meditation or has not taken to *sanyaasa*. Great men have experienced such bliss. That is why God is spoken of as "a hill which gives unceasing bliss."

It is immaterial in what form and by what name devotees offer devotion to God. Theological differences do not affect the process. The devotee's heart will be moved by the form and manner of devotion to which he has been accustomed. That the heart should melt is the important thing. That alone will bear fruit. If the heart does not melt, any amount of devotional practices for whatever length of time will be futile. The differences of Siva and Vishnu are only in the name. In their excess of devotion, some persons sing of Vishnu as subordinate to Siva and a like excess makes others sing of Siva as subordinate to Vishnu. It only shows the fervour of the aspirant's bhakti; it affects neither Siva nor Vishnu. The traditional names are only different ways of calling the same God. There is no need for us to be confused by all this. The *Tiruvaachakam* of the saint of Vadavoor, the *Tiruvaaci-*

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mozhi of Nammaazhwaar, and the *Bhaja Govindam* of Sri Sankara are all in praise of the same Supreme Being beyond all differences. *Kadavul* is the Tamil word for the Supreme Being. The varieties of form in which God is conceived in the mind do not matter even as differences of name do not matter. The same God has different forms. A devotee chooses to worship that form which gives him joy and chooses the name by which he would refer to Him.

"Of Him who has no name or form, we sing in thousand sacred names and we clap our hands in joy".

So sang Maanikkavaachagar. And again:

"He is my rare ambrosia; my Sire; our God; the consort to Himavaan's daughter, Her husband, son, sire and brother. Sing ye of our Lord."

This too is from *Tiruvaachak*... Siva has Umaa for His consort. ... is also spoken of as Her son, as ... father and as Her brother! It is ... the right of their devotion that ... persons praise Vishnu as the gr... God and others give that plac... Siva. This need not confound ... We too may adopt any form of G... that we prefer for our devotion.

"Though my house and home ... ruined, I ask not for bliss of I... or Vishnu but Thee though I ... consigned to hell".

—*Maanikkavaach...*

What is the significance of ... songs? It is not to think derogat... of gods other than the one enthro... in one's heart. It is a method ... augment the devotion welling up ... the heart and to canalise it in a p... cular direction. Speaking in appa... disparagement of other gods is ... for this purpose. It does not ind... cate a sense of difference nor does ... spring from ignorance. How ... men of such superior spiritual w... dom be guilty of such ignora... "Knowing that thou art both Vi... and Brahma..." said Sri Maa... kavaachagar. "The divine form ... Lakshmi's Lord must be medit... upon", sang Sri Sankara. "He w... resides in the heart of those who ... lessly pine for Him, whose con... has annexed half His body" s... Maanikkavaachagar. Both of th... spoke identically to the same purp... One had the form of Vishnu in m... and the other was thinking of S... But it is the same Supreme Being ... whatever form He is conceived. S... Ramakrishna Paramahamsa fr... realised this truth and taught it to ... disciples.

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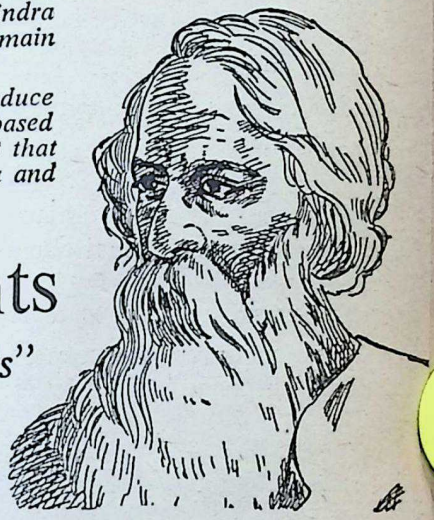
...ndranath Tagore was a many-faceted person. ...a poet, philosopher, a daring educationist, ...et who wished to bring the East and the ...together, a Nationalist who inspired his coun-...and set an example to them by his espousal ...operation. His work has had its relevance to ...es in which he lived. But his abiding piece ...ork is his literary compositions. His plays, ...s, novels and stories and the new Rabindra ...ath that he ushered in—all these will remain ...the ravages of time.

...as a tribute to the great Seer-Poet, we reproduce ...nt Thoughts by Sri D. R. Murdeshwar, based ...the poet's Stray Birds—testimony to the fact that ...poet has been living in these sparks in India and ...ing them aglow with his ideas.—Ed.



Vagrant Thoughts

...sed on Tagore's "Stray Birds"

D. R. MURDESHWAR

Summer birds sing and fly while autumn leaves have no songs to offer, ...flutter and fall away sighing.

* * * *

Let me engage you in my words, you who are vagrants, small and swarm-...

* * * *

The lover does not discern the vastness of the world; it is to him one ...ntinuous song as an eternal kiss.

* * * *

The earth weeps but keeps her smiles blossoming.

* * * *

The mighty desert yearns for the love of a blade of grass, who is in doubt ...its firmness and thus, disregarding flies away from it.

* * * *

Don't lament over the loss of the Sun when darkness creeps over the ...y around us, because of the milky-white stars that usurp his place.

* * * *

The sands, while the water runs swiftly over them, are jealous of it because they cannot show motion.

* * * *

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A dready and rainy night haunts one in his dreams.

* * * *

We dreamt as strangers only to find ourselves dear to each other when awake.

* * * *

Sorrow must turn itself into peace like the evening among silent trees.

My heart is played upon by invincible hands as an idle breeze over a mass of water.

* * * *

The sea speaks the language of eternal question and the sky responds in the language of eternal silence.

* * * *

The world makes love to me by its whispers in my heart.

Creation is really mysterious and it can be compared to the darkness of night, but knowledge deludes us like the fog of the morning.

* * * *

Do not enthrone your love on a giddy height lest it should climb down in disappointment.

* * * *

The joys of the world are fleeting and I sit musing over them.

These little thoughts are the harbingers of joy to my mind; they are like the rustle of leaves whispering joy.

* * * *

You cannot fathom yourself; what you see is only a fragment.

My wishes are valueless beside your actions; let me only divine them.

I feel powerless to choose the best and it is I who is chosen by the best.

* * * *

We divine at things beforehand if we keep an eye in the background to see what is going on before us.

* * * *

Existence proves life and it is a perpetual surprise to us.

A flower is silent whereas its leaves rustle and answer even the storms.

* * * *

Rest is to the work what eyelids are to the eyes.

Man's power lies in his growth from childhood upwards.

* * * *

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The Guru and The Lord

A saint once said: "Remember now
Your birthday comes again:
That when you were born they laughed in joy,
Only you cried in pain;
Now so must you live your days on earth
That when you'll bid goodbye
To them—may you, child, laughing leave
And they in deep pain cry."

* * *

I'm grateful, Guru, that you come
To teach and show me—how,
As my birthday year by year returns,
I may my life's fields plough
With the seeds of His Name and water them
With my soul's grateful tears
Till the harvest of divine delight
Shall quell death's pangs and fears.

* * *

'Tis because you, Master, flowered in Light
His Love brought in its train
And shed His fragrance, healing all
My ails in din's domain,
That I've glimpsed His Dawn's compassion kiss
The lips of derelict Night
And seen that to one who appeals to Him
He comes His troth to plight.

* * *

So this too I'll remember on
My birthday, Lord, again
And when they'll greet me as blessed, I
Shall sing: "None lives in vain
Who's vowed to accept on bended knees
All as Thy gifts and acclaim
All he has attained as thy love's boons
Received through singing Thy Name."

* * *

—DILIP KUMAR ROY

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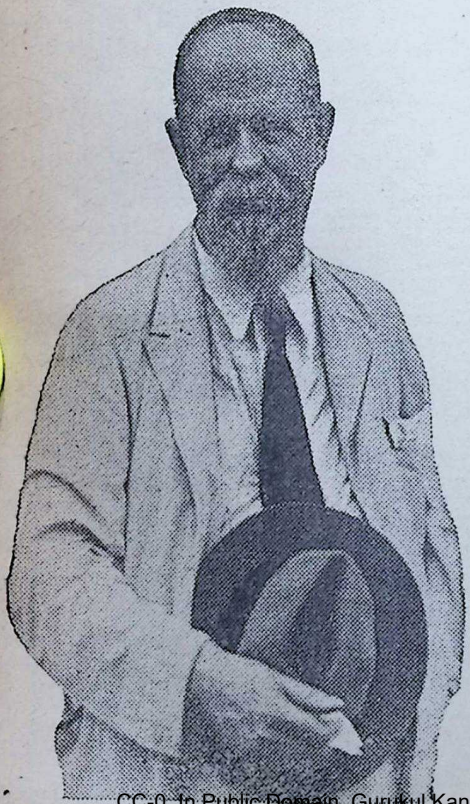
CHARLES FREER ANDREWS

an Autobiographic Unfoldment

R. A. KASHYAP



The Vision

ON March 20, 1904, a young Eng-lishman with a Sanskrit Dictionary in his hand and a set of golf-clubs in foot on India's soil. This day be-came memorable to him and he made it a life-long practice to celebrate it as a birth day. That was Charles Freer Andrews, called Deenabandhu Andrews and Christ's Faithful Apos-tle.

Andrews came to India as a typical middle-class Englishman with all the inherited prejudices and attitudes of such a class, sharing the sturdy con-servatism of his father who opposed Home rule for Ireland. He came also as a 'missionary' to make disciples of all nations, in the name of the Father and of the Son and of the Holy Spirit. He came also as an English-man.

But a miraculous revolution took place in his being. He staunchly de-fended and fought for Independence; he would not engage in proselytism; he became an Indian.

There was another deeper side to this Englishman which manifested it-self fully after this revolution. These things gave strength and coloured his whole being: *his deep inner life, prayer, his intense love of nature and his lifelong concern for the poor.*

Listen to him as he unfolds these in an account of a boyhood vision that gave him a peace that passeth all un-derstanding.

"On a perfect day just at the begin-ning of the autumn, when the leaves were turning gold, I had walked out to Lichfield. . . . There was sunshine in my

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...as well as in the sky. At the turn ...e road on the brow of a steep hill, ...Cathedral, with its three spires, ...suddenly into sight through a gap ...e trees. I had not expected it at ...point on my journey, and its ap...ance in the distance was all the ...beautiful on that account. My ...began singing with joy."

...Then something happened which I ...t well describe. I became lost al...ther to time and space and outer ...as I passed upward into realms ...unimaginable light. In the end, I ...d myself back again amidst exter...things, and went on my way re...ge. On the road outside the Cathe...a tramp met me who begged alms ...me, and I can remember well the ...with which I emptied my pockets ...gave him every coin I had, in sheer ...ght."

...ding of a Home

Andrews was fortunate to find a ...e here in India. This was pro...d for him by his friend, Sri Sushil ...ra, and the secret of his great love ...and identification with India and ...ans lies in this happy occurrence. ...tells us this, paying a handsome ...pliment to Sushil Rudra:

"Many have wondered greatly how I ...e so quickly to understand the ...le of India, and to be understood ...them. The answer is quite simple ...the secret is easily told. Such a ...friend as Sushil Rudra is very ...given in this life to any man... ...d the unique advantage of sharing ...Indian home as a dearly-loved mem...of it. This made me able to appre...the new progressive life of India ...the inside in a way I could not ...wise have done. For Sushil him...was able to bring me into close con...with all that Young India was ...ing, and also to inspire me with ...own ardent devotion to his country. ...was a patriot in no ordinary sense ...the word."

The Grace of the Guru

No one in India has been able to accomplish anything worth the while without first having the grace of the Guru. To Charles Freer Andrews was fortunately given this great gift and the greatest man of India became his Guru. It was at the feet of Mahatma Gandhi that Andrews learnt.

"Our hearts met from the first moment we saw one another, and they have remained united by the strongest ties of love ever since. To be with him was an inspiration which awakened all that was best in me, and gave me a high courage, enkindled and enlightened by his own. His tenderness towards every slightest thing that suffered pain was only a part of his tireless search for truth, whose other name was God."

"His own spirit...ceaselessly gave itself to the last limit of sacrifice, and found joy in so doing. In him, from the very first, I felt instinctively that there had come into the world, not only a new religious personality of the highest order, moving the hearts of men and women to incredible sacrifice, but also a new religious truth, which yet was not new, but old as the stars and the everlasting hills. His one message was that long suffering and redeeming love is alone invincible."

A Brother's Prop

A guru in India is severe and exacting. A man needs other props too—that of the brother that can commune with him on a level of intimacy, which is impossible between the Preceptor and the Disciple. Andrews shared this intimacy with another great soul of India, Rabindranath Tagore. To him, Tagore was the brother with whom he could confide and seek solace and comfort. His

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intense love of nature, which was yearning to find an outlet, had the needed occasion. Both brothers could share the exquisite beauties and joys of nature and find a rich repast for their hungry souls.

"I had to pass on from crowded Delhi, which had now become the Imperial capital of India, to the quiet Ashram where Rabindranath Tagore had slowly built up his own religious retreat... There, the simplest forms of natural beauty are daily companions to those who live within its precincts, and kindly human intercourse is unhurried by the rush of modern conditions. As with Sadhu Sundar Singh, so here I found in Rabindranath Tagore himself a depth of stillness and quiet calm, which I had never personally witnessed with such intensity before. His serene and beautiful spirit was a benediction, and the spacious leisure and work at the Ashram helped me to feel that I had entered a new world. Life became much more simple, and I had ample time to think out the meaning of this new experience which drew me near to the heart of the East... The love of friends had closely bound me to Santiniketan and its quietness continually restored me whenever I came back to it as my home."

The Descent of the Sermon on the Mount

The rich repast of nature was not for those times. The hungry Indian bird with no strength in its wings could hardly rise up, let alone sing. Hence the greater insistence on the call for action, for uplifting action that would alleviate the miseries of the poor. The third facet of his personality, the intense concern he had for the poor, came up to the surface as he saw the indescribable penury of Indians. The Master, Mahatma Gandhi, true to his own religion, wanted his disciple to tread his path, *Swadharma*. Here is a glowing compliment of Andrews to Gandhiji.

"Mahatma Gandhi has taught me more than any other living person, to face up to the true significance of the Sermon on the Mount—not as an impractical ideal, but as the most practical of all methods of overcoming evil in this world."

But what dogged the betterment of the poverty-stricken Indian was the slavery to which he was subjected. Hence he shouldered movements for swaraj but knew that such Independence meant nothing if the fruits of it could not reach the lowest and the last. If it did not reach 'unto the last' it meant nothing.

"Independence can never be won if the millions of the untouchables remain still in subjection... India cannot be India to you, the India of your dreams and of my dreams also, if she does not give *swaraj* to her own depressed classes."

What bedevilled the conditions of Indians was of three kinds: the British domination, the injustices of sections of Indian society itself perpetrated towards the less fortunate class and a stupor that had descended on the mass of people owing to age-long slavery. He worked hand in hand with Gandhiji to rid the Indian scene of these vitiating factors.

One incident speaks most powerfully of the man who translated the Sermon on the Mount into his own life's actions. Naturally, this historic incident led to his being rechristened by late Gurdial Mullick as Christ's Faithful Apostle.

Charles Freer Andrews was able to enter the Punjab as a member of the Congress Committee which was gathering evidence to lay before the Hunter Commission. In this connection, he

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the villages, with late Gurdial where atrocities were alleged taken place.

village, near Gujranwala, a man served in the army with dis- during the war had been and publicly flogged on suspi- having cut the telegraph wires. was in fact innocent, and the had left him bitter and on the of insanity. Andrews went to

away," said the *lambardar* "I've nothing to say. I've had of Englishmen."

tears in his eyes, Andrews per- Very gently he embraced the old and begged him to say what had done to him. Bewildered but soft- the *lambardar* stripped off his For a while, Andrews could not himself to speak. Then he said, Nanak, in the Granth Saheb, en- on us forgiveness. I want you to me. The sin is mine because it countrymen's."

bowed down and touched the feet. "No, No!" cried the springing back, "You must not that!" Then he burst into tears, sobs of relief that went on for time. "Saheb," he said, when he speak, "this is the first drop of I have tasted for six months. I do not want anything else. I am again."

"Is it all over?" asked Andrews. "Anything is over I am quite happy" indeed he looked a different

It was at this moment that Gurdial pondered upon Andrew's ini- 'C.F.A.', and re-christened him the name, which appears on his *Christ's Faithful Apostle*. A few later, Andrews sailed from Bom- to take up once again the question the rights of the Indian Community South and East Africa.

The work wrought by Charles Freer Andrews was of such magnitude that English historians acknowledged that there was the need for a radical change of heart. Here is an extract

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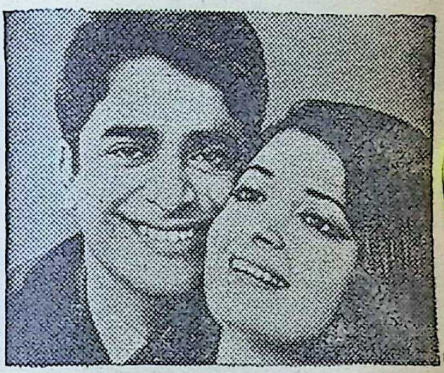

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MUTUAL TRUST

It was a commonplace of Indian politics that there could be no future for India as a nation, unless a spirit of co-operation of a sufficiently durable character was developed and established between the two great communities in all public matters. They could not get over that, no matter how angry they might be at times with one another. And those among them who wished to devote themselves to the promotion of such co-operation had no choice but to refrain, as far as possible, from joining in controversies likely to embitter the relations between the two sides, and exercising forbearance and self-restraint themselves to counsel it in others.... a special responsibility lay in the matter with the Hindus, who had an advantage over the other community.... They could also do a great deal towards the establishment of better relations if some of them devoted themselves to educational and other useful work among Mahomedans for the special benefit of that community. Such work could not in course of time fail to be appreciated, and it would powerfully help in gradually substituting confidence and goodwill and co-operation in place of the present distrust and suspicion and aloofness.

—G. K. Gokhale

that speaks of it.

"It is futile to go on framing Constitutions which have distrust at every centre and safeguards attached to every clause: for this is to build on fear and to create suspicion in return. For though we may speak with the tongues of men and of angels in India and though we may have all knowledge and understand all mysteries; and though we may be eager, in our zeal for reform, to improve the lot of India's poor; yet, if we have not that love which is patient and forbearing, which does not vaunt itself and is not puffed up, we are nothing. What we do will not abide; *for we shall be finally judged there, not by what we do but by what we are.*"

The Fulfilment

A true Christian, he had his life's fulfilment. This was possible because he rose from the petty level of a proselytising Christian to the truer and higher level of a genuine Christian. He could see the Christian in even those who denied Christ.

"What I have been seeking to learn all these years, through storm and stress, goes right back to the character of God himself as it is revealed to us by Christ. It means that God, our Heavenly Father, whose nature and character Christ came to teach us, is truly the Father of all mankind and not of any single race or sect or creed. He is no tribal God. He favours no denomination. He is bound up with no race. He loves mankind. His mercy is over all His works and His goodness is manifest known to all the children of men. He is no respecter of persons, and even those who outwardly appear to deny Him are still His children, embraced in the arms of his love."

Based on "C. F. Andrews—Deenabandhu" by I.D.L. Clark, published by I.S.P.C.K. (Indian Society for promoting Christian Knowledge) Post Box No. 1585, Kashmere Gate, Delhi-6, for the C. F. Andrews Centenary Committee, 1970.

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Some sudden upsurge of violence, which is sporadic, may not cause us much concern. But, of late, violence is mounting up and in every sphere, from the smallest domestic to the largest international, violence is more in evidence. Students defiant of authority, ministers and legislators pitting themselves against their superiors—not even the order of monks and nuns, religious disciples and their preceptors are exempt from these experiences—are some of the painful instances that remind us that something is rotten somewhere.

Each one with his limited knowledge and vision has offered a solution. The dialectical materialist would see the end of all violence once the forces of history move from thesis and antithesis of class conflict to a synthesis where class is obliterated; the politician would discover it in some pet form of government; others with other brands as answer.

These are partial answers; no economic interpretation of history, no political interpretation even will be adequate. We need a truly human interpretation and that is what Dr. Meraj Ahmad has attempted. He is re-stating in a more coherent manner the great answers of the chief religions—Hinduism, Islam and Christianity, and if he is silent in mentioning Buddhism it is for the simple reason that the answer of Hindu, Buddhist and Jain religions on this point is identical.

He wishes all concerned with the problem of the happiness of man to give serious thought to a New Religion based on the common findings of all great religions and psychology and to work out a blue print for the future.

—Ed.

The Inhuman within the Human

DR. MERAJ AHMED

Lecturer in Sociology, University of Lucknow

TODAY, we are living in a world torn by discord and conflict. Instead of tranquillity, peace and harmony in the social life of the different countries, there is criminality, bloodshed, communal riotings, civil strife, mutual distrust, hatred, antagonism and anti-social acts committed by individuals and groups of individuals. Instead of mutual sharing of joy and sorrow, there is mutual isolation, infringement of each others' rights and individualism based on self-interest. Instead of persuasion based on the principle of forgetting and forgiving, there is application of force in human relations. Instead of the element of violence receding in the background with the dynamic processes of general enlightenment, education, socialisation and democratisation, violence has come forth and is gaining upper hand in human relations.

The Partial Answers

What is the cause of all this? There are numerous analyses and diagnoses of the said phenomena in the field. The socialists impute all these phenomena to mass poverty and inequality

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of income. They say that if the gap of income between the rich and the poor is bridged up, every thing will be set right automatically. The idealist and ethical philosophers explain the present phenomena of unrest and violence in terms of the loss of the paramount, cosmic and transcendental values of mankind: Truth, Beauty and Goodness. If these values are restored in the character-structure of the individuals, the wounds in the human relations will be healed up automatically. Political thinkers diagnose the crisis in human relations in terms of the breakdown or disintegration of the political structure, that is, the disorganisation, inefficiency and malfunctioning of the political institutions. If the efficiency, coordination and harmony of political institutions is restored by clear-cut and expedient political policies, the anti-social acts of violence, tresspass and infringement upon each others' fundamental rights by the individuals will be eliminated. Pitirim A. Sorokin, the noted Sociologist, has attempted an analysis of his own of the present disorganisation of social life everywhere in his recent book *The Crisis of Our Age*. Sorokin postulates three major cultural systems with their predominant cultural mentalities, namely, the ideational, the idealistic and the sensate. Every cultural mentality has a limited potentiality and creativity. When this finite and limited creative potentiality exhausts itself, other cultural elements (which Sorokin calls "Congeries") such as the idealistic or sensate in the ideational and the ideational or idealistic in the sensate, start gaining ground and coming to the fore. At such a juncture, one cultural mentality is dying and the other is yet to be born. Consequently a vacuum is created. All values are either lost or lose their significance and efficacy. In this period of transition from one cultural mentality to another, mutual rivalries and antagonisms, revolutions, blood-shed, civil wars, racial and communal riots, criminality and either complete or partial disintegration of human relations is inevitable. As soon as the ascending cultural mentality comes to the fore, gains ground, establishes and imprints itself on the different sectors and departments of sociopolitical life, the relative harmony and equilibrium of human relations is restored. According to Sorokin, the sensate culture of the western countries has exhausted its creative power and is in the process of dying. Some other cultural congeries, idealistic or ideational with their fresh creative powers are going to replace the outgoing sensate culture. Until a new cultural mentality is fully born to replace the outgoing sensate mentality, the present vacuum will persist and consequently the criminal and anti-social acts of violence and blood-shed will appear from time to time. As soon as a new culture is born in the West, these things will disappear.

Their Inadequacy

All these diagnoses, including that of Sorokin are, in my view, subjective, biased, speculative and, therefore, grossly inadequate. They only scratch at the surface and are unable to

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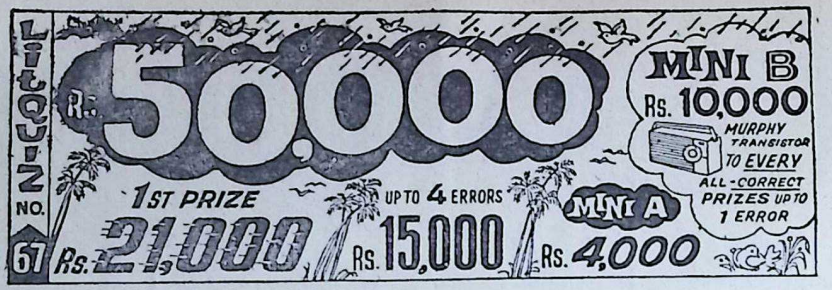

18 CLUES

(1) We rarely know what **ABUNDANCE/INFLUENCE** is ours until we test it out.

(2) The life of man in society, just like the life of other species, is a struggle for existence, and therefore it is a process of selective **ADAPTATION/ANNIHILATION.**

(3) Always a vivid example is better than columns of exposition; always an **ARGUMENT/EXPERIMENT** comes to life if we dramatize it in a person.

(4) The role of **CHANCE/PERSEVERANCE** in scientific discovery is not often properly appreciated.

(5) As **CIVILIZATION/EDUCATION** progresses the period of childhood is prolonged.

(6) Humanity is on the threshold of a new order—a new order, transcending the barriers not only of race and caste, but even of nationality and **CLASS/COLOUR!**

(7) Suffering can make us aware of the **COMMON/CRUEL** life we share with humankind.

(8) A tiny glow of **COURAGE/CURIOSITY** in a child can be fanned into a modest flame, as can a spark of feeling for music, but neither can be implanted and both can easily be put out.

(9) The first business of language is simply to be **CURRENT/TRANSPARENT.**

(10) Human **DEVELOPMENT/ENJOYMENT** is essentially an individual affair.

(11) There is no **HONESTY/SANITY** where unity is lacking.

(12) The **IDEALS/IDEAS** of one age always seem topsyturvy to the next.

(13) Our greatest men have the fewest **PASSIONS/POSSESSIONS.**

(14) **POLITICS/POWER** cannot be understood without reference to material power; and while numbers are not by themselves decisive, power depends among other things on numbers.

(15) Real **PROGRESS/SUCCESS** in life is largely dependent upon a strong sense of discipline, on self-control and on the formation of regular habits of work and rest.

(16) It is true nobody can work in a vacuum; and even the greatest **REVOLUTIONARY/VISIONARY** has to have his feet upon the ground, though his head may be in the clouds.

(17) **SCIENCE/SILENCE** is nothing if it is not a constant and rigorous search for truth.

(18) Man is said to be the product of his **THOUGHTS/TIMES** and tendencies.

NOTE : *These are quotations. Author's words are correct solutions. Official solution in the city edition (News Section) of Sunday Standard dated 14-6-70. Prize-List in Litquiz Weekly. Advance: 21-6-70. Complete: 28-6-70. Ask for a* **FREE SPECIMEN COPY.**

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12	HONESTY	SANITY	HONESTY	SANITY	HONESTY	SANITY	HONESTY	SANITY
13	IDEALS	IDEAS	IDEALS	IDEAS	IDEALS	IDEAS	IDEALS	IDEAS
							PASSIONS	POSSESSIONS

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11	HONESTY	SANITY	HONESTY	SANITY	HONESTY	SANITY	HONESTY	SANITY
12	IDEALS	IDEAS	IDEALS	IDEAS	IDEALS	IDEAS	IDEALS	IDEAS
13	PASSIONS	POSSESSIONS	PASSIONS	POSSESSIONS	PASSIONS	POSSESSIONS	PASSIONS	POSSESSIONS
14	POLITICS	POWER	POLITICS	POWER	POLITICS	POWER	POLITICS	POWER
15	PROGRESS	SUCCESS	PROGRESS	SUCCESS	PROGRESS	SUCCESS	PROGRESS	SUCCESS
16	REVOLUTIONARY	VISIONARY	REVOLUTIONARY	VISIONARY	REVOLUTIONARY	VISIONARY	REVOLUTIONARY	VISIONARY
17	SCIENCE	SILENCE	SCIENCE	SILENCE	SCIENCE	SILENCE	SCIENCE	SILENCE
18	THOUGHTS	TIMES	THOUGHTS	TIMES	THOUGHTS	TIMES	THOUGHTS	TIMES

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ABUNDANCE	INFLUENCE
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ARGUMENT	EXPERIMENT
CHANCE	PERSEVERANCE
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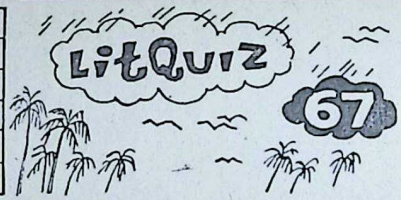

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From next issue.....

A NEW SERIAL

KAPALAKUNDALA

by Bankim Chandra Chatterjee

From the next issue of the *Bhavan's Journal* dated June 14, 1970, we shall be serialising an English translation of the great novel, *Kapalakundala* by Bankim Chandra Chatterjee.

One of the greatest novelists of India, Bankim Chandra Chatterjee ushered in a great era of novel-writing in Bengal and thus also in Indian languages. In Maharashtra, Hari Narayan Apte and others in other regions were fired with a zeal to reform society, re-interpret Indian culture through the medium of literature, more particularly the novel, which is the most loved and read form of literature. The novels of both these writers have been so popular that translations were made into Kannada and other languages.

Bankim Chandra Chatterjee was born in 1837. Educated at Hooghly College, West Bengal and Presidency College, Calcutta, he joined Government service as Deputy Magistrate and Collector. While in service, he started writing novels which brought him instant fame. Apart from some critical essays and satires he wrote about 15 novels. The best known of his novels are *Durgeshnandini*, *Kapalakundala*, *Chandrasekhar*, *Ananda Math*, *Bish-Brikshya* or *Poison Tree*, *Krishna Kanter Will*. His master pieces created a stir among the litterateurs of the then Bengal and he was popularly known as the "Scott of Bengal".

Bankim Chandra was an idealist. He wanted to reconstruct Hindu society on a moral basis. All his novels are marked by a lofty idealism, a splendid imagination and a deep insight into human nature. He was not without humour. Some of his novels have been translated into English and Indian languages. Three of his novels, viz., *Kapalakundala*, *Krishna Kanter Will* and *Durgeshnandini* have been filmised in Bengal.

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the depth. They ignore the potent factor operating behind these phenomena—the inherent of man, the animal, the devil the man himself. Here refe- made to the greatest enemy of which the Freudian psycho- in particular and the Science chology in general, terms "The The Unconscious". The dis- of this latent, unfathomable, unsocialised primitive, brute, and instinctive dimension is imputed to Sigmund Freud 1939) and his psycho-analysis.

d or Unconscious

the contention is that the know- of this 'nasty and brutish enemy', the Id or the Unconscious, is an original or exclusive contribu- of Freud or the Freudian psycho- From time immemorial, the world religions like Hinduism, and Christianity, have brought knowledge of their followers have repeatedly pointed to the of the chief enemy of man— devil, the Lucifer, the great temp- within the man himself with ference that they did not speak chnical psychological terms but terms easily understandable common man. The Hindu of Moh, Maya or "Indri- the Islamic concept of "Nafs-e- ara" and the Christian concept Lucifer" or the Original Sins clearly and unmistakably to greatest enemy of man hidden the man himself, to that nasty, and dark dimension of psyche or nature, technically by psychology as the Id or the unconscious.

The Hindu View

First, let us take the reflections of the Hindu religious philosophy on this animal within the man. According to the Hindu religious point-of-view, the senses (indriya) of man—sight, touch, hearing, smelling, tasting—our main sensations, are the chief enemy of man because man's indulgence in them and their rejoicement prevents his soul (Atma) from commingling (Moksha) with its ultimate source and destination (Paramatma). Much later on, Freud too has postulated that the Id or the unconscious is the seat or reservoir of all our biological and instinctual needs, which we have inherited from our fore-fathers close and distant. The Hindu religious point of view has, long before Freud, ponited out to this dimension of our nature which we share with animals, which is nasty and brutish, instinctive and impulsive, blind to reality and objectivity, seeking immediate gratification, and motivating and impelling man for indulgence in lust, carnality and rejoicement of senses and sensuous life. The whole Hindu religious system (Dharma) is a set of prescriptions and precepts to be practised in order to curb and control the internal temptation of indulgence in the rejoicement of senses and the sensuous life.

The Islamic Analysis

The Islamic concept of "Nafs-e-Ammara" is widely known to the students and followers of Islam. The Islamic concept of Nafs-e-Ammara has also referred to that animal, diabolic and infernal dimension of

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human psyche (Nafs) which was later on termed as the Id or the unconscious by Sigmund Freud in his psycho-analysis. Quotations after quotations may be cited from the Holy Quran and the sayings of Prophet Mohammad ((Hadith), which clearly point to, and delineate, this internal and the most powerful enemy of man. The concept of Nafs-e-Ammara says that the real enemy of man and the real danger to his spiritual prosperity and uplift is not without but within the man himself. The diabolic force (Shaitan or Iblis) symbolising the animal lust and cravings (Shaitanat and Haiwaniyat) is not external but internal. It is hidden and operative within the human soul itself, is an integral part or dimension of it. Therefore, in order to make himself prosperous mentally and spiritually, he has to fight not so much with dangers outside as with the devil, the enemy, the temptation hidden in his ownself. If a man is unable to curb and control his real enemy inside, he cannot attain and achieve mental prosperity and spiritual sublimation. If instead of fighting, curbing and controlling his nasty, brutish and diabolic self, he follows its dictates blindly, he will commit sins and be sinful and profane. He will follow in the footsteps of Satan (Shaitan), make his soul corrupt and his conduct polluted and his ultimate destination will be hell where he will be burned for his misdeeds and profanity in life. The Islamic principles of prayer, fasting, charity, purity and abstinence are devised to empower man for fighting the diabolic force, the real enemy of man hidden within the himself. Persons who observe th fundamentals of Islam and by d so fight and curb their real e "Nafs-e-Ammara" are rewarded in this world in the shape of m peace, contentment and prosp and in the after-life with the co of heaven.

The Christian Solution

Christians too designate the nal force in the soul or nature of impelling him to sinful and im acts as the Lucifer or the shadow remnants of the Original Sin mitted by Adam. Christianity's gious prescriptions aim at leading human life in such a manner that great fault of the Original Sin atoned, redeemed and compens Therefore, Christianity in its orig form forbids all material and wo activity and demands its followers withdraw from the mundane life physical sensations, carnal enjoym and material pursuits and d themselves to the service of m —the needy, the sick, the handic the oppressed, the down-trodden illiterate and the ignorant. All prescriptions were made for en the individual for fighting the te tion of sin rooted in his nature.

Freud's Contribution : The Th Dimensions of Human Personality

The discovery of a unique di sion of human nature or psyche w is primitive, animal, brutish, nasty pulsive and instinctive is thus not original contribution of Freud psychology to the human understa ing. What is so academically im

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Freud is a discovery first made great world religions to the

originality and contribution of Freud lies, not in the dis- but the analysis of the un- and its dynamics. He has pioneer work in the exploration unconscious through his clini- observations and psycho-analysis neurotics. Through the appli- of his high unifying capacities integrative powers, he has probed man psyche upto its deep un- regions. He had employed techniques of free-association and analysis with tremendous suc- for probing into the unconscious of human mind.

Freud had applied the analogy of iceberg to the human mind in to explain its conscious and un- dimensions. The smaller of the iceberg showing above the of the water represents the of consciousness, while the larger mass below the water represents the region of uncons- ness. In this vast domain of the conscious are to be found the urges, passions, the instinctual cravings impulses, the repressed ideas and —a great under-world reser- of vital, unseen forces which an imperious control over the conscious thoughts and actions of the individual.

In this vast unconscious dimension the human psyche is rooted the Id according to Freud, is the system of personality and the psychic reality'. It consists of everything psychological inherited by the individual at birth. It is the seat of all urges, instincts, impulses and passions. It is the reservoir of psychic energy which it derives from the bodily processes. Id is the functional representative of the unconscious. It is impulsive, instinctive and brutish and demands immediate gratification of urges and desires. Its world of reality is subjective and it is blind to the objective reality. Its aim is to avoid pain and obtain pleasure. It, therefore, operates with the pleasure principle.

Two other important dimensions of human psyche which become differentiated within the matrix of the Id during the process of socialisation, interaction, education and parental influence are the Ego and the Super-ego. The Ego is antithetical to the Id because it (the former) recognises the objective, external reality, distinguishes between things in the mind and things in the external world and obeys the reality principle. The ego, therefore, becomes the executive of the human personality because it controls the gateways to action, selects the features of the environment to which it will respond and decides what instincts will be satisfied and in what manner. In performing these functions, the ego sometimes comes in conflict with the demands of the Id which seeks the immediate gratification of the impulses rooted in it. The ego, therefore, has highly important functions to perform because it censures and controls the highly subjective and impulsive demands of the Id.

The super-ego is the moral arm of the human personality. It represents

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the internalised set of the traditional values and the sense of right and wrong interpreted to the individual by his parents through the principle of reward and punishment. It, therefore, is the internal moral arbiter, the conscience, to the individual. Unlike the Id which is subjective, and the ego which is realistic (objective), the super-ego is ideal (ethical). The ego and the super-ego thus counteract and curb the selfish demands of the Id which represents the dynamic and functional aspect of the unconscious—the greatest challenge to man's mental and spiritual well-being and prosperity and the primal cause of hypocrisy and violence in human relations.

The Enemy Within

The real enemy of man and his peace and prosperity s thus hidden within his ownself. It is the unconscious domain of his psyche working through its functionary, the Id. The ego and the super-ego are our control or defence-mechanisms against the blind dictates of the Id. The great religions of the World and their theological systems, the great ethical systems, morality, education and enlightenment were and are efforts at fortifying and strengthening the defences of the individual against the dictates and operations of a brute force, symbolising the devil, hidden in the very nature (psyche) of man, later on termed the "unconscious" by Freud. But it is very unfortunate, indeed, that with the advance of civilisation, our fortification and defence against the brute force hidden within ourselves have weakened and that inward primitive force (the unconscious, the Id) is gaining the hand and freeplay in our pe actions and interpersonal rela The allegiance of the modern self-interest, utilitarianism, untruthfulness, hypocrisy, lip and materialism is consequent the weakening of our defences the brute, impulsive and blind scious. We have dispensed with gion and ethics, pay only lip to morality, moral values and cepts, have done away with the mount transcendental values in of material gain and utility, de secularised and corrupt education looking upon it as a means to material ends. We have be existentialists, glorifying will and tion and despising rationality reason. We have become matter fact and quantitative, glorif science and technology, deli our whole physical and spiritual ence within their narrow bounds. our maladies are due to the weak of the ego (the reality principle) the super-ego (the ideal or principle) and the consequent dominance and prevalence of unconscious and its chief functio the Id. Because of the unhi operations of the unconscious, ag sion, violence, crimes against pro and persons, licentiousness, car and sensuality, hypocrisy, s ness and mutual rivalries have their heyday in human relations the national and the intern levels. To explain these wide and grave phenomena of aggre violence, criminality, dishonesty, ruption and degeneration in

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rals in terms of economic or l or cultural factors and to k and ignore the unconscious most significant factor of factors g behind the human behavi- s a very grave omission indeed. ent of refashioning and reshap- economic and political struct- ll cure these maladies of inter- l human relations unless the and aggressive dictates of the cious are counteracted, curbed controlled.

control and counteract the un- forces of the irrational uncon- is, of course not an easy task. quires the revitalisation of the of the ego and the super-ego best possible religious, moral educational effort.

of Religion

gion can go a long way in sup- g and controlling the unseen forces of the unconscious. But ieving this, religion in the old, rt sense will not do. Not the old, al, communal, supernatural and tic religion which divides man- and breeds orthodoxy, intole- and communal hatred among but a new and more practical n envisaging and embody- the universal values of hu- which are most needed present context, is impera- r restoring mutuality, harmony equilibrium of human relations. lues on which the new religion be based should be essentially They should be primarily ridly. They should be rooted d inspired by an intense desire eation of a better and more beautiful society characterised by mutually inclusive, harmonious and well-knit social relations. The new religion should envisage and stress the values of universal brotherhood and love, mutual tolerance, cooperation and give and take, common sharing of joy and sorrow, forgiving and forgetting, recognition of the dignity of human work and personality, liberty, equality, justice, privacy and leisure and, above all, the spirit of non-possessing and trustee-ship, which Marx alluded to in his famous phrase "from each according to his capacity, to each according to his need". Such a religion should not boast of a divine revelation through a divine messenger or prophet. In every human heart should be its gospel and in every human being its prophet. This new religion should be inculcated and implanted in the character of the individual in the family, neighbourhood and school during and through the process of socialisation. The state and its political institutions need not be averse to such a religion but be officially committed to its promotion and implementation. The mankind in distress today urgently needs such a religion for the restoration of its dignity and humanity.

A New Religion of Humanity

The concept of a new religion of humanity as envisaged in the preceding paragraph may startle many a person believing the faith in an omnipresent, omnipotent and omniscient transcendental power as central to religion. He may ask: How can a religion be without faith in God and His divine kingdom? The reply is

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that the concept of some central force essential to religion has been a functional one. The concept of God symbolised and stood for two things: firstly, God represented the Ideal Man or Perfect Society and, secondly, it denoted the ultimate, omnipresent, supervisory, controlling and rewarding and punishing authority. The concept of God basic to all religions of the world has been functional in the sense that it worked for curbing and controlling the animal force of the unconscious, helped in the cultivation of the humanitarian values in the individual and the cohesion of his primary and secondary groups. Therefore, symbolically the concept of God stood for righteousness and service of the fellow human beings. The new religion, therefore, will not dethrone and dispense with God but present Him in a new image, a new light. According to the new religion, which will, of course, synthesise and combine the values common to all great religions of the world, the service of the fellowmen will constitute the worship of God. The promotion and enforcement of the new religion will be an essentially religious effort to give the old religion a new and universally common pedestal, a more effective unifying capacity and force and a new functional orientation.

The restoration of moral and ethical values in human relations is also imperative in the present world of discord and conflict. But like old religion, morality and ethics in the old conventional sense will not prove serviceable in the present context. A more comprehensive, universal and practical moral and ethical code to be evolved in order to control present chaotic conditions. This code should have a more prag basis and entail a more form type of sanction apart from the mal sanction of the individual conscience. This moral and code should be in conformity the dynamic requirements healthy, dignified and prosp social life. This new moral should not be incongruous in its vate (individual) and public (so aspects. It should be uniform in its private and public aspects should not be a sacrosanct type moral code but should know how keep pace with the changing and going social life of the individ Such a practical, applicable, serv able and dynamic moral code ethics can go a long way in tam the brute animal hidden within man.

Our third imperative need in present context of chaotic and tive social conditions is the re of our educational policies and construction of the educational sy Education is one of the few most portant media of enlightening socialising the biological indiv and converting him into a socially ponsible person. But unfortu and tragically this medium of e blement of the individual is not properly exploited and utilised different countries of the w Education everywhere has take material, commercial, emp matter-of-fact and utilitarian o tion. This has resulted in the

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decline of man's finer, intro- intuitive and imaginative self shrewd and matter-of-fact ment of the individual along listic and utilitarian lines only. degeneration of education into ical and factual information has mainly the result of two things: increasing stress on scientific technical education and the cor- ting discouragement to huma- and other social and moral ss on the higher educational and ii) the so-called "secula- n" of subjects taught under the and auspices of social studies humanities.

This absolutely secular and empi- trend in modern education may applauded only by the downright alists who do not believe in ality, God, religion and spirit. it is a dangerous trend because creating a worldly, materialistic, arian and economic man. The abovecited symptomatic draw- s of education have to be remov- f the individual has to develop, as an economic man but as a n being with a sense of fellow n beings. The first drawback be met by matching the scientific technical education with compul- social and moral studies. The d defect may be redeemed by ching in the social sciences em- sm with social philosophy, sen- perception and observation with ct and intuition, the concept of with that of beauty and quali- delineation with quantitative urement. This is of primary im-

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine purpose. From the standpoint of daily life, however, there is one thing we do know: that man is here for the sake of other men—above all for those upon whose smiles and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labour of my fellow men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received.

—Albert Einstein

portance for the development of multi-dimensional personality and humanity in man.

The solution of the problem of the unconscious thus requires a well-coordinated religious, moral and educational effort. It is for the intellectuals and academicians to develop the outlines of the new religion, morality and education that mankind needs today for its dignified and peaceful survival, in great detail. Our earnest hope is that efforts in this direction will come forth and succeed and man will learn to live in happiness and peace with his fellowmen treating the earth as the common mother and its fruits and benefits as common inheritance of all.

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In our introduction to Sri Sankaracharya and the Mother Goddess occasion to refer to the comprehensive quality of Hindu psychology as rep by the Yoga Sutras of Panini and also the analyses of states of experience in the Mandukyopanishad *and its commentaries. In this article, Sri V. Vara makes a comparative study of the subject—Hindu Yoga rediscovered by parapsychology.*—Ed.

HINDU YOGA

rediscovered by modern parapsychology

V. VARADACHARI

MAN'S destiny is not to remain ever confined to registering of perceptions and acting on external objects through the gross organs of his body. The divine evolutionary forces working within him have ever impelled him to extend the frontiers of his knowledge and sphere of his dynamic activities. Under this impelling urge, he has made tremendous scientific discoveries and technological advances, which have ushered him into a new age of amazing electronic gadgets, marvellously sensitive and remote-controlled devices and instrumentation on vastly big as well as on minute scales. He is even probing into the depths of cosmic space and has successfully brought samples of lunar soil for examination by the earth-dwellers.

But these achievements, made through external and material means, are of little significance comp the extension of knowledge a largement of powers and con sense of exaltation he would g developing the parapsychic f existing potentially in h F.W.H. Myers, a great Ca scholar in classics, has forth stated: "The apparent advance ways is merely due to improv which science has effected in material environment and not real development in the ch and faculties of man himself". larly, the renowned psych C. G. Jung, has said "that tec progress and social improvem not mean a psychological diffe tion of a higher level of con ness is a lesson that we are un to learn". To the same effect in much stronger terms, Gerald H says: "Consciousness will not unless its evolution is unde consciously. A society, which d for its means of advancement goal purely on physical phen which can be apprehended b senses and handled by an thought, must, as our society is capsize. For, in such a so there is hopeless disbalance and only way that this disbalance c corrected is by that exploration the Beyond which is within activising the parapsychic fa existing potentially in himself.

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in a real sense, transcend his
al limitations and gainfully
the Beyond, which is within.
the contemporary West, of
great investigations are being
what is broadly called E.S.P.
sensory perception). The
comprises clairvoyance, tele-
precognition or foretelling, psy-
kinesis, that is mentally influenc-
movements of material ob-
Studies are also being made
phenomena of hypnosis, hyste-
consciousness, co-conscious-
and alternating or secondary
ality. Dr. J. B. Rhine of Duke
sity, Prof. G. H. Estabrooks
Harvard University, Dr. John
of New York University and
Gardner Murphy of Menniger
tion in America, Dr. Whate-
rington, Dr. J. Hettinger and
G. Soal in England are some
leading contemporary psychic
bers. The French chemical
er, Rene Warcollier, the Ger-
ience teacher, Dr. Rudolf Tis-
the distinguished American
Upton Sinclair, the famous
scholar, Dr. Gilbert Murray,
me of the persons who have
ally experimented in telepathy.
riments in psychokinesis have
been carried out by Dr. J. B.
of Duke University, Dr. R. H.
ss of Cambridge University
hers using dice, coins, card-
squares and discs. The experi-
have revealed definite place-
effects, as willed by the experi-
and contrary to the laws of
ics. J. B. Rhine says: "their
ce in this respect is not mere-

ly superficial but radical. It shows that mental energy is directly convertible into physical action." Dr. J. Hettinger of London University has carried out pioneering experiments in psychometry and Dr. S. G. Soal of the same University has carried out investigations in precognition. In this line of investigation, the percipient is asked to record his guesses of the Card-order in a pack of cards, which, he is told, would be shuffled at a fixed time later. The results are calculated statistically in scientific ways. But these experimental studies, made in different fields of parapsychology, touch only the fringe of psychic potentialities. Paranormal processes, revealing high potentialities, take place in the depths of personality with persons who are able to get into a state of consciousness far removed from the normal. Apart from the exalted contemplatives in the religious sphere, other persons who show the paranormal powers without the exalted emotions of the religious contemplatives, belong to the category of mediums and sensitives or metagnomes.

The mediumistic phenomena include clairvoyance of high order, telepathy, precognition, telekinesis, levitation, ectoplasmic materialisation, phenomena of apports, (that is of making a solid material object pass through another such object) and many other kinds of supernormal phenomena. D. D. Home, Eusapia Paladino, Florence Cook, D' Esperance, Helan Smith, Stephen Ossowicki, Rev. Stainton Moses have been some of the famous mediums. Sensitives are persons who show super-

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normal awareness and sensibility by merely handling an object brought to them from any place. Sir William Crookes, Sir William Barrett, Sir Oliver Lodge, Baron von Shrenck-Notzing, Dr. Gustave Goley, Prof. Charles Richet, Dr. Eugene Osty, and Prof. Theodre Flournoy have been some of the famous researchers in different fields of mediumistic and metagnomic phenomena.

Experiments in demonstrating the existence of etheric body, *Pranamaya kosha* in Vedantic terminology, and in exteriorising the sensibilities and motricity of the subject, that is, investing an external object with the sensibilities and impulse to action of the subject, have also been carried out by Baron Von Reichenback, Col. Albert de Rochas, Dr. Hector Durville, Dr. Paul Joire, Prof. Emile Boirac and others. Regarding these experiments, Maurice Maeterlinck, the famous French author says: "they are bewildering, yet unassailable and conclusive, which leads us straight back to the magical practices of the wizards of antiquity and the sorcerers of the middle Ages". Experiments have also been carried out in projecting from one's self etheric influences to serve as a therapeutic tool and for anaesthesizing patients. Under this personal anaesthesia, which has been called Mesmerism, even major surgical operations have been done painlessly. In this way, Dr. James Esdaile from 1845 to 1851 was treating patients in Imambara Hospital, Hooghly, Calcutta, and performed 73 major surgical operations and Dr. W. S. Ward in 1842 amputated the leg of a patient in England, reporting the case to the Royal Medical and Chi-gical Society. Prof. Emile Boirac, mere exercise of his will in this from a distance, twice made a he young man to fall into cateleptic and Dr. Pierre Janet induced tra telepathically in eighteeen subje when they had no reason to expect

But the powers of the meduims sensitives as well as of the hypno ed subjects, who show exalted po in many respects under hypnosis, been shown spasmodically and tively, as being outside their volun control. By the psycho-physical ciplines of yoga, all such psy powers can be developed to their stature and wielded by the subje voluntarily and positively, as stated the Vibbuti Pada section of Patanj *Yoga Sutras.*

From the standpoint of the wak consciousness of ordinary men, great inner worlds of life and m constitute the unconscious. T psychic researchers and depth psy logists, who have got tentative gl ses into this world, have vari called it, as the Unconscious, as Subliminal and as the Subjec Mind. Maurice Maeterlinck says: "O superior subconsciousness, which may call our Unknown Guest. I us to immense invisible realities which, if we wish, we may call d or superhuman." C.G. Jung also "The unconscious displays cert contents that are utterly differ from those of consciousness. T are quite obviously products of autonomous, independent m functioning never before known or

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...ard" and further adds "the ...n India are pastmasters in the ... dominating the unconscious". ...ding to the view of mind's in-...ence, Arthur Koestler also in ...ole entitled *Pavlov in Retreat* ...e *Observer* of 23rd April, 1961, ...here is as yet no scientific proof ...e brain can control the mind or ...xplain the mind. The assump-...of the materialists have never ... fully substantiated. Science ...s no light on the nature of the

...claiming the invaluable nature ...ic discipline, as leading man to ...ugust Presence of the Spirit and ...ing his potential divine powers, ...Roberto Assagioli, chairman of ...Board of Directors of the Psycho-...esis Research Foundation, Val-... Delaware, U.S.A., says, "In ... there are treasures of wisdom ...wealth of psycho-physiological ...piritual practices in the various ..., which could be usefully inte-...d with the Western methods of ...herapy and Psychological ...g". Speaking about the facul-...of mediumship, Dr. T. Konstan-...Osterreich of Tubingen Univer-... Germany, says: "European me-...ship is a gift of chance. Certain ...s evince abnormal parapsychic ...mena, we know not how and ... In India, the problem of me-...d production of such faculties ...pparently been solved for cen-... To quote one more savant, ... Ouspensky says: "The sages of India know that the powers of man in all the spheres and provinces of his activity can be greatly increased by means of right training. In connection with this study, ancient India was on a level quite inconceivable to us. The powers which Yoga gives are not limited to the strengthening of the capacity of understanding. Yoga increases the creative capacity of man in all spheres and domains of life, gives him the possibility of direct penetration in the mysteries of nature, discloses to him the secrets of eternity and the enigmas of existence". Thus, the ancient Hindu Yoga is rediscovered by modern parapsychology and contemporary Western savants.

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1. ARCHIMEDES—*Contd.*

287 B.C. to 212 B.C.

Quite different from this dispassionate life of quiet contemplation was the career of Archimedes, the "spiritual grandson" of Euclid. (Archimedes was the pupil of Conon, who was the pupil of Euclid.) As a young man he desired, like his great predecessor, to devote himself exclusively to mathematics. He continued the study of geometry from the point where Euclid had left off. He calculated the ratio of the circumference of a circle to its diameter; he devised a plan for counting the sand on the seashore; he formulated a method for measuring the areas and the volumes of circular and of spherical objects; and he discovered the relation between the volume of a cylinder and that of an inscribed ball. This last discovery was as simple as it was ingenious. He constructed a cylindrical cup whose height was equal to its diameter, and a sphere that fitted snugly into this cup. He then filled the cup with water, immersed the sphere in the water and compared the amount of the overflow with the original amount of the water in the cylinder. He thus found that the volume of an inscribed sphere is equal to exactly two-thirds of the volume of its enclosing cylinder. So proud was he of this discovery that he ordered the figure of a sphere within a cylinder to be carved upon his tombstone.

For Archimedes, like Euclid, was anxious to be remembered only as a philosophical mathematician. He wanted to be left alone to his geometrical studies. But the insistent demands of his environment compelled him to become an inventor as well as a philosopher. Archimedes thoroughly disliked his compulsory role as the maker of the vile and beggarly mercenary machines of commerce and war." But he was related to Hiero and therefore felt constrained by double obligation—as a subject

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sman—to obey the orders of

ing under these orders, Archi- produced no less than forty in- —some of them for commer- but most of them for military . Perhaps the most interest- his commercial inventions was called *Screw of Archimedes.* hollow corkscrew, placed upon ned surface with the lower end ed in a pool of water and with als turning constantly from left , scoops up the water at the and spills it out at the top— ompelling the water to perform parently impossible "miracle" ing uphill.

commercial invention—em- even today for the draining of areas in the Netherlands— the contemporaries of Archi- an object of profound amaze- But more amazing than his ls of peace" were his engines of His native city of Syracuse was d by the Romans, and King called upon Archimedes to de- eapons of defence against this A Roman fleet, under the leader- Marcellus, had set sail against e. "I believe I can destroy that said Archimedes.

what means?" asked Hiero.

means of burning mirrors."

said nothing, but shook his His poor kinsman had apparen- his reason through overstudy. Archimedes made good his For, "as soon as the ships of enemy came within bowshot, of e," he trained upon them the of his mirrors which he had constructed especially for the purpose. These mirrors were "huge concave plates of metal" so designed as to focus the blazing light of the sun upon the oncoming fleet.

In connection with this story it is interesting to note that Sir Issac Newton, after a series of experiments with concave mirrors, expressed his opinion that such an invention on the part of Archimedes was not beyond the realm of scientific possibility. Most of the historians, however, reject the incident as fictitious, since no account of it is found either in Plutarch or in Polybius, the two leading authorities on the life of Archimedes.

But there seems to be little disagreement among the leading historians as to the authenticity of his other military inventions. When the blockade around Syracuse had become a serious threat to the further existence of the city, Hiero again called his kinsman to his aid. "Is it possible," he asked, "to remove the enemy's ships?"

"Yes," replied Archimedes. "It is possible even to remove the earth."

"Just what do you mean?"

"Merely this—that if I had a place in another world in which to plant my feet, I could wrench the earth out of its course." He then went on to explain his theory of levers and pulleys —a discovery of his own—by means of which he could move a maximum of weight with a minimum of effort.

When Hiero expressed his doubt as to the efficacy of this plan, Archimedes proceeded to put it to the test. He constructed a multiple pulley, attached the chain at one end of the pulley to a large and heavily laden

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Syracusan ship, and handed the rope at the other end of the pulley to Hiero. "Pull the rope, Sire, and see what happens."

The king pulled the rope, and a cry of astonishment escaped from his lips. For the feeble effort of his two small hands had lifted the ship as if by magic out of the water and dangled it into the air.

It was not long before Marcellus, too, was to marvel at the "magic" of Archimedes. The Roman commander had arrived before the walls of Syracuse equipped with "a fleet of sixty vessels filled with all sorts of arms and missiles." Moreover, he had erected "an engine of artillery on a huge platform supported by eight galleys fastened together." But all this stupendous armada was merely a handful of toys in the enormous iron grappling hooks that were attached to the pulleys of Archimedes. Descending upon the Roman ships like birds of prey, these "iron claws" of Archimedes drew them "straight up into the air, and then plunged them stern foremost into the depths." At times, to vary his defensive strategy, Archimedes carried the enemy's galleys "high over the cliffs that jutted out beneath the walls of the city, and then whirled them around and around and finally dashed them with all their merchandise and men—a dreadful spectacle—upon the jagged rocks below."

When Marcellus saw the devastation visited upon his fleet, he is said to have exclaimed: "Let us stop fighting against this geometrical monster, who uses our ships like cups to ladle water from the sea, and has whipped our most efficient engines and driven th off in disgrace, and with the unca jugglery of his mind has outriv the exploits of the hundred-h giants of mythology." Finally, Roman soldiers had become so f ful, observes Plutarch, that whe they saw a bit of rope or a of timber projecting a little over wall they cried, "Here comes A medes," and turned their backs fled.

Realizing the impossibility of quest by assault, Marcellus decide overcome the Syracusans by of a blockade. Yet in spite of blockade the ingenuity of Archim held off the surrender of his city three years. And even then it only through the carelessness of Syracusans that their city fell. It on the night of the festival held honour of Artemis, the goddess of moon. The people of the beleaguer city had yielded themselves up freely to their wine and their sp Shortly before dawn, "when senses were be-fuddled and bodies worn out," a number of man soldiers succeeded in climb over the walls and in opening gates of the city from within. W the Syracusans awoke the next m ing, they found their city in the of the enemy.

As Marcellus looked down the city from the heights just out the walls, he is said "to have much in commiseration of its imp ing fate." For he knew that his ers, having been held so long leash, could not now be restr from "their harvest of plunder."

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even among his officers, many in favour of razing the city to the and putting all the inhabitants sword. To this riotous fury of Marcellus vigorously objected. he admired the courage of the Romans who had so long and so bitterly held out against him. He highly admired his "geometrical" instrument. "Let no one," he commandshere to lay a violent hand upon Archimedes. This man shall be our special guest."

III

As for Archimedes, he was sitting idly in the market place drawing circle in the sand and calculating the abstruse mathematical problem. Wrapped up was he in his thought he was surprised to see a drunken Roman soldier rush upon him with his sword. "Before you kill me, friend," said Archimedes, "pray let me finish my circle."

But the soldier paid no heed to him and transfixed him with his sword.

"Ah well," whispered the gentle old scientist as he lay dying upon the ground, "they've taken away my body, but I shall take away my mind."

□ □□

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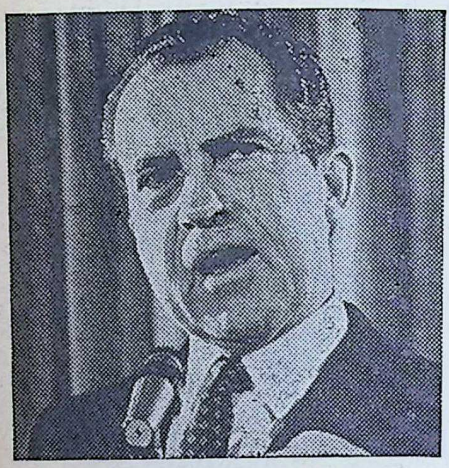

RICHARD NIXON

Man of Crises Faces more Crises

PRESIDENT Richard Nixon is fa
ing opposition, nay, hostility, of
kind and degree which few of his
decessors in the White House
done over two centuries.

Described as a man of crises—
memoirs published in 1962 were
titled *Six Crises*—he has in re
months been confronted with
crises.

Threats of inflation as well as re
sion have arisen on the home fr
trailing a lengthening shadow of
employment. The surpluses of $1
million and $1,300 million for 19
and 1971 which he forecast in Ja
will, he now says, turn into def
of $1,800 million and $1,300 mil
respectively. Labour troubles
multiplied, affecting many major
dustries. Crime is on the incre
Latest polls reveal a distinct de
in his popularity at home.

In the past few months, Nixon
clashed with the Congress, with
blacks, with the youth and even
his own Cabinet colleagues. His
foray into Cambodia has accent
these tensions, causing adverse
tions in many countries incl
Great Britain, West Germany,
and Australia, let alone Russia
China and Yugoslavia.

He began well enough nin
months ago with his inaugural sp
in which he announced an "era
negotiation". Many eagerly so
admission into his "open door"
White House. Things were on a
everywhere.

In July last year, he propou

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Nixon Doctrine", according to the U.S. would avoid military ments that might lead to -combat interventions similar

Nam.

came his "State of the World" of February 1970, submitted Congress, which suggested a in policy: the U.S. would be cautious in its commitment of and man-power resources. plained that "others have now ility and responsibility to deal local disputes which once might required our intervention."

a matter of weeks, the quick- ing developments in Cambodia Nixon into their vortex, expos- him to serious and violent dis- from many quarters. More about presently.

Meanwhile, Nixon had other trou- to contend with, some of which caused by himself. For instance, regressed on racial integration had been gathering momentum a period of 16 years, thanks to lead given by the Supreme Court a country-wide searching of con- ce. A spokesman of Nixon sug- that "the time may have come the issue of race could benefit a period of 'benign neglect'.... which Negro progress continues racial rhetoric fades." On the hand, a critic complained that Nixon Administration had "sold black Americans and was in full st on the civil rights front."

Nixon suffered two jolts at the of the Senate. Two nomina- made by him for a Supreme Judgeship were turned down by the Senate, once last winter and then this spring. The President's constitutional right to appoint Judges of the Supreme Court was blunted by the Senate's right to advise and consent. Nixon charged his Senate opponents with regional prejudice, hypocrisy and making unjustified assaults on the intelligence and honesty of his nominees, recalling Woodrow Wilson's quarrel, 50 years ago, with the "little band of wilful men" in the Senate who opposed his plan of U.S. participation in the League of Nations.

Simmering black discontent confluenced with student dissent from coast to coast over Nixon's present involvement in Cambodia. Seldom has a U.S. President met with such wide and deep disapproval of his policies and decisions. The American youth are opposed to Nixon's Cambodia adventure; a growing section of the Congress has challenged it. The House of Representatives may well withhold financial appropriations for the Cambodia campaigns. A group has threatened to invoke the authority of the Supreme Court to solve the tangle between the right of the Congress to declare war and the President's duty as Commander-in-Chief to protect U.S. armed personnel. There is also an ill-concealed hint to impeach Nixon.

Apart from constitutional subtleties, political differences and military contingencies, Nixon's Cambodia decision has been ill-starred—in timing and method. There is little doubt that he has been stampeded by the Pentagon into a lightning move with

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a view to averting the take-over of the Lon Nol regime (which replaced Norodom Sihanouk) by the Communists. Such a development would doubtless hand over the whole of Indo-China to Hanoi and Peking and establish Red dominance over that part of the world nullifying the efforts of the U.S. to project the image of the free world.

But there are many in America and elsewhere who feel that Nixon must have prepared the ground for his gambit. Instead, he made a plunge, sudden and almost secret. Let alone the Congress, he did not even consult his Cabinet, at least one of whom has protested to his Chief. His action has caused a furore at home and grave misgivings abroad. The Strategic Arms Limitation Talks (SALT) a Russia may conceivably be affec China has put a brake on talks the U.S. That the U.S. gro forces will not penetrate more t 35 k.m. from the Cambodian bo and that the operation will cease fore the 1st of July do not seem have assuaged dissenters in Ame

Democracy invariably presents paradox in times of grave cri should the elected leader of the pe ple wait for their consent, allow precious time to be lost? Or, sh he give a timely and effective lo using his own discretion, to mee fast-changing, explosive situation?

On such occasions, political th ers speak of the Doctor's Man But it is anybody's guess whether Doctor's Mandate will pay off or w ther it will not.

President Nixon's intervention the current Cambodian crisis has striking resemblance to Presid Harry Truman's swift military act in Korea in the 50's to stem com nist aggression there. There are other precedents in American histo President Woodrow Wilson's com tal at his own discretion, of Ame forces in Mexico, decades ago, that of President Lyndon John rushing troops to the Dominican R public in recent times.

Nixon's gamble may pay off, which case he will emerge a hero he may be bogged down, in w case his prestige will suffer.

The next few weeks are crucial Richard Nixon.

It is easy to drive people. What is hard is to lead them.
—Rabindranath Tagore.

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Epilepsy is one of the diseases not generally divulged in India. In advanced countries, concerted action is taken to rehabilitate the epileptics and help them obtain medical treatment.

In this article, the author refers to Dr. Vinayakrao Bapat's invention of a new drug found efficacious in the treatment of this disease and the benevolent scheme envisaged by Dr. Bapat to benefit the poor and the needy by the fruits of his research.—Ed.

EPILEPSY

H. M. KAMATH

ONG the common human diseases known to exist from prehistoric times, mention may be made of Epilepsy. The number of persons suffering from this disease is smaller than those infected with tuberculosis, diabetes, cancer etc. Nonetheless, based on a World Health Organisation report it is estimated that there are [illegible] million epileptics in India.

Common Symptoms

Epilepsy is a mysterious disease and has evaded all attempts of scientists to find out treatment and the casual cause. The sudden falling down, associated with convulsive movements of the extremities, tongue bite, foaming from the mouth followed by loss of consciousness, are some of the common symptoms. Soon, the patient regains consciousness but prefers to sleep for some time. Later, he wakes up and attends to his routine. Some patients exhibit the foregone symptoms, while others show symptoms being mild, like tremors or jerks in the extremities, twitching of facial muscles, fixed and gazing look associated with unawareness of surroundings lasting for a few seconds. The former type of attack is called Grand mal and the latter Petit mal. Detailed study of behaviour of the attacks has shown that there are mixed types of epilepsy, which border on both varieties already mentioned. Then there is mental disturbance and twilight or dreamy state, which sometimes occur in place of seizures and are called Epilepsy Equivalents.

In chronic cases, a senile change of personality and stunned countenance may be observed. Mental retardation, dullness, fussiness, reduction of intellectual abilities and forgetfulness are

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the hall-marks. Heavy doses of anti-epileptic and sedative drugs, which are also partly responsible for mental retardation, put the physician on the horns of a dilemma. He cannot withdraw these drugs for fear of increased attacks and, all the same, continued administration of the drugs will be necessary to combat the attacks.

The life of an epileptic, especially in chronic cases, is pitiable and hopeless. Mild attacks do not present many problems except that the fear of occurrence of fits may cause more disability than actual attack. In severe cases, the patient is often unable to continue his education and always depends upon his relatives for his daily requirements and nursing. His future is dark, which worries him more.

The epileptics need regular medical treatment and great sympathy, assurance and encouragement to lead as normal a life as possible. Children should be sent to School and adults should be given suitable occupation to create confidence in them and to keep them engaged. All these require regular institutionalisation.

History

Before the middle ages, epilepsy was supposed to be caused by evil spirits. The uncanny nature of this 'falling disease' and morbid loss of consciousness as if the patient is possessed with an evil power and its recurrence by fits and starts, probably originated the supernatural cause of the disease. The Greek physician, Hyppocrates, supposed a n cause of the disease and believed an inherited constitution.

During the mediaeval period, lepsy was believed to be an infec disease transmitted through the of the patient. It was the practi spit on the face of the patient a keep away from him and to refu sit and drink with him. These ents were naturally expelled from city.

Epilepsy first became the s of scientific enquiry towards the of the 19th century, and research been intensified during the last years.

In India, epilepsy was studied detail by the ancient scientists, called it *Apasmara*, thereby me a syndrome where the mental re tive power is lost. Detailed des tions regarding the cause, progn and therapy of epilepsy are avail in the works of *Charak* and *Sush*

Although epilepsy is associated mental retardation, it is mysterio know that some of the great histo personalities like Hercules, Soc Julius Caesar, Emperor Charles and poet Tarquato Tasso are s be epileptics.

Cause

Our present knowledge of the of epilepsy is rather hazy. It is eved that brain is the seat of a tion. Proof of this was obtained convulsions were artificially ind by irritation of certain spots of brain by means of a faradic It was however noticed that

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artificial irritations at the same of the brain produced a seizure one person but not in another. was therefore compelled to as- that besides irritation there are factors for the origin of seizures, the abnormally increased exci- of the central nervous system. a predisposition to convulsions, from individual to individual in the same person at various It increases in childhood, etc. It may be precipitated fasting, intoxication, especially of alcoholic beverages, large of water in neurons, of sleep, emotional upsets, etc.

In a broad sense, epileptic symp- traced to the presence of lesions scars in the cerebral foci is called ptomatic epilepsy and where no rent foci of irritation is traceable lled Idiopathic epilepsy. In the ority of cases of idiopathic epi- y, no factor responsible for the k is recognised.

The risk of transmission of the dis- to the progeny due to marriage not established, unless both the ners suffer from the disease or an inherited tendency.

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Remarkable progress in the diagno- and treatment of convulsive disea- was achieved by the invention of ctro-encephalo-gram(E.E.G.) by German psychiatrist, Dr. Berger, in 29. E.E.G. allows a localisation of ptic foci in the brain and a dif- tiation of types of seizures and as a control of the effectiveness

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of an anti-epileptic drug. But, however, E.E.G. has its own limitations and cannot be taken as a final say in the diagnosis of epilepsy.

Treatment

About a century ago, Bromide was introduced for the treatment of epilepsy. This was followed by phenobarlitone. In 1938, Dr. Tracy Jackson Putnam discovered Dilantin Sodium, for which he won in 1969, a 75,000 dollar award, believed to be the largest ever made for an achievement in medical research. This shows the high priority that is given in America for evolving a new effective drug for this mysterious disease. Most of the modern drugs, including Dilantin Sodium, are however not without risk, as they produce disturbing and even dangerous side effects, requiring strict medi supervision.

In India, Dr. Vinayakrao B published in 1967 in the *Anti*-Madras, a report of his clinical periments in epilepsy with a new digenous drug named by him *Tantupashan*. This drug co Tantupashan (asbestos) pepper several other indigenous drugs. cording to Dr. Bapat, Tantupashan leviates the 'vitiated vata' in the rons, clears obstruction in them tones up the nerve cells to with their abnormal excitability, and helps to control the seizures. In report published by him, 41.3 per of the patients became free from tacks and 40 percent showed s improvement but however did continue the treatment. The rest not show any improvement. For purpose of his study, Dr. Bapat selec ed patients who were already modern anti-epileptic drugs for periods. Since the publication of above report, Dr. Bapat has on cord another series of more than patients, where the incidence of provement appears to be relati higher than what was obtained in previous series. For purposes further clinical tests, Dr. Bapat m available his Tantupashan to se doctors all over India.

Rehabilitation and Research

The social awakening in the m of last century in Europe saw establishment of many charitable stitutions. In Germany, in the German Protestant Church up an institution to combat the

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...culties of the epileptics—treat-
...care and unemployment. The
...ion has now grown up into a
...township and is appropriately
...as Bathel (House of God).
... Bathel is a large settlement
...area of more than a thousand
... Its inhabitants are 2000
...s and thousands of mentally
...physically disordered homeless
...less people. About 500 new
...are received here every year.
...the United States of America,
...other developed parts of the
...concerted action is being taken
...welfare of the epileptics. A
...l organisation by name Epi-
... Foundation of America came
...existence two years ago by
...mation of three sister institu-
...of long standing. The Founda-
...has an initial capital investment
...500,000. In the words of Mr.
...Babbit, Co-Chairman of EFA,
...foundation has chosen as its mis-
...nothing less than total victory
...a disease that has confounded
...ce and sown distrust and fear
...men and their neighbours
... the beginning of recorded
...".

...arch Institute of Psychiatry in
...w and Institutes of Neurosur-
... in Leningrad and Tbilisi are
... centres of studies in Epilepsy
...SSR. These centres have largely
...ted to our knowledge of sur-
...therapy of epilepsy.

... India, our society is apathetic
...s epileptics. We have an obli-
...to these people, who are help-
... sufferers. Although we have made some dent in the relief of T.B., diabetes and cancer, epileptics are left uncared. The task before us is to help these patients obtain adequate medical care and moral support. We have to rehabilitate them by providing employment, vocational training and education. Exclusive epilepsy clinics should be started and a national programme evaluated to improve the lot of the sufferers.

Dr. Bapat's Charitable Clinic project

Dr. Bapat, who has worked on epilepsy for almost a decade and evolved an indigenous drug for the disease, has in mind a Co-operative Project of taking the benefits of the drug to the doors of the poor and needy. According to this, he would subsidise epilepsy clinics which should be started at the instance of philanthropists and social organisations like Rotary Club, Bharat Sevak Samaj, etc. The expenses incurred to meet the cost of the drug would be shared by him, the sponsors of the clinic and the patients. It is planned that the patient should get the medicine at the rate of 25 paise per day. Two such clinics have already started.

The objective of the above programme is to make available to the teeming sufferers this hopeful drug and to collect and present to the medical world a consolidated therapeutical report. Such a report would indeed be a valuable contribution to the available literature on the subject.

Interested persons and organisations may obtain further details from Dr. Vinayakrao Bapat, 389-A, Lamington Road, Bombay-4. □□□

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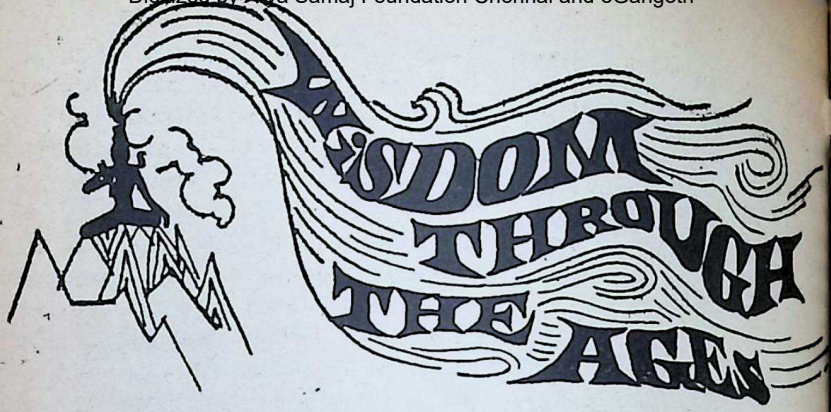

What is Life?

SWAMI SHIVANANDA SHASTRI

SPIRIT, intelligence, mind, life and matter are the different stages of the manifestation of the Absolute-Brahman. At the time of descent, the gross form comes from the subtle and the subtle from the subtlest, and in ascent there is an about-turn till perfection. Every particle in the cosmic process is striving to move upwards to attain perfection. Matter strives to attain life, life strives to acquire mind, mind aspires for intelligence, intelligence aspires for Self, and the Self aspires to establish itself into its own essence. Life is the result of the joint effort of the two—the perpetual striving of matter for life and the emerging organisation of life itself; for, life cannot be produced by mere organisation of a few particles of matter which are lifeless.

According to medical science, the systematic functioning of all the organs, especially the heart and l is life. But that is all physical. W about the mental life and the spiri one? The person who lives on physical plane shall be found al busy only in care-taking of his body and in satisfying his own se A person living on the mental p shall be thoughtful and for him of thought, speech, action and e rience" shall be life. Many tim may appear wise or a seer of t But there is not the full point. shall have to work hard for m above the mental plane. He shall to wrestle against all evil, and stantly walk in the path of righ ness. For such a pious man, serv good thoughts, healing speech, r action and spiritual experiences be life.

The totality of one thoug speech, one action and one exp

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ded as one unit or brick. As a built by good bricks can give for many years, so life built good units of thought, speech, and experience shall be com- and peaceful for a long If even a few units are defec- cannot hope for lasting or happiness. For, real joy lies the Self.

other words, life is defined as ing in the period of time bet- birth and death. To under- this aspect we must know what is and what is death? Birth is the of the individual Soul with army (the subtle body, the body, influence of the past dge and actions, and the seeds five elements) into the physi- dy; and death is the departing Soul with its staff from the body. It is said in the Upani- जीवापेतमिदं म्रियते न तु जीवो म्रियते– er is attached to the individual that alone dies, and not the Soul. it is obvious that life does not by the death of the gross body The individual soul moves up- even living in the subtle and body if his or her thoughts, es, actions and experiences all good in the past life in gross and attained perfection. He be- a Siddha—a perfect powerful and remains in the subtle world a long time. He possesses the of punishing and doing good ordinary mortals. Thus, he es an instrument of God, the punisher and awarder. Eternal on becomes subject to his will when leaving the subtle bodies, he is permanently established in his own essence—the pure Self—then his life of thought, speech, action and experience permanently ceases to be. On the other hand, those individual souls who have formed bad habits and are firmly attached to some nuisance come to those places of nuisance and roam about even after leaving the gross body. When they are not able to enjoy the objects, they cry and repent. They are again born as pigs and dogs according to their past habits of thoughts, speeches and actions. Thus, the life of such savage people never ends and on account of their misconduct, the lower world—the world of bugs, flies, germs and bacterias—exists for them. A man should, therefore, always avoid bad company and seek the company of the wise.

How to rise from the mental plane to the spiritual one? Lord Krishna has said: "Learn the knowledge of the Self from the wise or the seers of truth, approaching them in a spirit of service and reverent enquiry".

A truth-seeker shall have to work according to the teachings of a seer of truth until he realizes the Self. Mere intellectual comprehension and mental satisfaction thereby are not sufficient for the perfect knowledge of the Self, because they give only fragmentary glimpses of the Self. One should, therefore, dive into one's own inner being by constantly thinking of the Self and directing his whole conscious being towards it. By a regular practice of this self-seeking method, the spiritual aspirant is permanently established on the spiritual plane.

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Thus spake Lord Krishna: "man, remaining in solitude, com ly meditate on the Self; for, the alone is the safe refuge. God al in the heart of man and regulates fateful compulsion. Let man seek fuge in Him and by His grace he obtain real lasting peace and ha ness". The Lord has also "Those saints who are always imm ed in divine thought are not bound; but they should learn a le of active life from Me. I am bound to work in any of the worlds. Neither there is anyth worth attaining nor unattained Me; for, I am the Lord of all treasures, yet I continue to work maintain the social order. There I wish man to work as long as body and senses are fit to work is my decided opinion that as the wise work with attachment, so the wise work without attachment for the welfare of all the living ings."

Therefore, real life is consi living in God and working in dance with His will for human fare.

Moderation in temper is always a virtue, but moderation in principle always a vice. —Thomas Fu

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A Dialogue on The Nature of Siva

Dear Chiranjeevis,

In this letter I propose to complete the story of Uma's penance. Perhaps the most important part of the fifth canto of *Kumarasambhavam* is one which might be considered the climax of the whole poem. Uma first failed to win over Siva by beauty of form. She resorted to penance. The *tapas* is about to bear fruit. But she is subjected to a severe test. Siva, before he is willing to become Parvati's *dasa*—he says at the end: *tavasmi dasah; kritah atah*; I am thy servant, for thou hast bought me over with thy *tapas*—subjects her to a searching test. The test and the result of it is embodied in this dialogue on the nature of Siva Himself.

The ascetic in disguise begins his speech in a tone of irony after he hears the confirmatory words of Parvati.

"Ah, he says drawling out the words, you does not know Siva? The wonder is you seem to be fascinated by such a person, one who is given to all kinds of inauspicious and unbecoming practices!

The *Brahmacharin* disapproves of Parvati's conduct and would never emulate her in this.

He then proceeds to list one after another unfavourable aspects of Siva's personality in order to dissuade Parvati from her intended course of action. The *Brahmacharin* is no mean poet; look at his words that create disgusting and repellant images in the mind of the readers. He asks Parvati to think of the scene when she is likely to be married to this Siva. She has to let Siva take her by the hand, a hand that would be bedecked with the jewelled bracelet of a bride. But what is it that adorns Siva's hand, a slimy loathsome reptile, a snake. Would you like Siva take you by the hand, he asks. The first contact with the beloved, a priced one, one that each couple remembers for the rest of their lives, to turn out to be such a repellant one! Will such a first contact conduce to a happy future?

He proceeds further. Look at

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another anamolous thing, some thing that does not go together, he says to Parvati. You will be draped in silken robes, richly brocaded, displaying beautiful swan-like figures, while your Lord that is to be, stands by the side wearing elephant-hide from which trickles blood in drops.

Not even thy sworn enemy, O Parvati, would condemn thee to walk on the funeral ground where lie scattered the tresses of mourning folk. Would you like to tread such ground when it was thy wont to take a stroll on paths that were carpeted with flowers?

These images might remind Parvati of things that are somewhat distant, the hands and the feet that will touch and tread. But the ascetic draws her mind to something closer, her heaving bosom, well-shaped and unguented with the sandal paste. Will you let thy Lord's ashes besmear those lovely breasts?

He heaps another poser in quick succession. Just think of one more thing. Your Lord rides an old bull. It was your habit to ride an elephant that vied with the *Airavata* of Indra. What will the great ones think as they see you riding such a bull with thy Lord? How will you bear to see their intrigued smile?

After listening to all these unfavourable things, as if in great desperation the *Brahmacharin* speaks aloud to himself. He bemoans the sad state of affairs. He thinks of one more who was deluded, the bright-orbed maiden, the moon, As if he is giving up this quest of his to dissuade Parvati, he says: Two things in this world have now invited a mo fate on themselves; one, the o maiden, the moon, by her desi be on the head of Siva; two, yo cynosure of the world by this d for marriage.

Finally he sums up his argume

Just think of these Parvati, he Has your Lord that is to be, am of the qualities necessary for a groom? Is he fair? Has he w For if he had, would he take the quarters for his clothes and re semi-naked? Further, to what or clan does he belong? No one his birth.

Please give up this useless que something that is unbecoming. Do hermit-folk waste their time d rating an execution stake as would a sacred pole at the alt religious sacrifices?

The *Brahmacharin* has finished unfavourable account of Siva. Th how Siva would appear to one does not know the truth about H As the prime mover, he has p his case, convincing by the ha disgusting and unfavourable im

We can just imagine what have been happening to Parvati would have given up this futile if indeed it was futile, after the ing of Madana. But her mind set on Siva. Why was it set on S It was because she knew her L much better than this ascetic. conception of Siva was entirely rent.

Parvati was enraged but she was noble birth and her gentle m would never lead her to unbec speech that took on the corr

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retort. One could easily guess ger and dissatisfaction, for her were knit and her eyes shot red lips went a-tremble. But she these under her control and to the ascetic thus.

, my friend, she said, you evi- know not Siva as He is. For, could you have spoken thus? less-witted people in the world themselves at sea when they try comprehend the ways of people are above the normal and who analysis.

Parvati counters everyone of charges of the ascetic.

said he was given to inauspi- practices. Well, just think, why people resort to auspicious acts customs? For they wish to avert danger or calamity or they are ious of greater prosperity. But the Lord, who is the refuge of all, has no desires of his own, any for these means, only undertaken those that are bedevilled with de-

Parvati gives us a memorable verse. Kalidasa was fond of this idea. In play, *Malavikagnimitra,* he has put same in a different way in the *ekaishvarye sthithopi,* etc. Look paradoxes: Siva has nothing, but the origin of all wealth; Lord all the three worlds, but stationed the burial ground; of fierce form called Siva, the auspicious, the well, are there people who know the truth about Siva?

These are human conceptions, anthropomorphised and projected. Can they be the truth? Can the mind man, limited and limping as it is, comprehend Divinity?

Can the poor intellect of man comprehend Siva? No. He is only known by those who have experienced his being: *Svanubhutyekamaanaaya,* says Bhartrihari, the great writer of the Hundred Verses on Niti and Vairagya.

Parvati proceeds further. Have the wise people finally said: This is the Form of Siva. Is there any finality about this? Who knows whether He is adorned with jewels or with a snake, whether He wears elephant-hide or silken garments?

Look at Parvati's answer for that erotic suggestion concerning the funeral pyre ashes coming into contact with her breasts.

All vestiges of Kama have disappeared from her mind.

Don't you know, O deluded one, that these ashes acquire a sanctity when they come into contact with Siva's body? How else do you explain the great eagerness of the heavenly beings who mark their body with these ashes that are shaken down when Siva dances in great sport?

May be Siva rides on an old bull. But what is it that makes Indra dismount his celestial elephant and touch the feet of Siva with his crowned head?

If the ascetic is a poet, is not Parvati a greater Poetess? As *shakti* supreme she is the cause of all poetry.

Irony of a different type she employs.

O ascetic, with a soul that has lost its real moorings, you seem to have at last grudgingly rendered a compliment to Siva. You were certainly right when you said that Siva's birth

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is unknown. How can any one know that, for he is the cause of all causes? Parvati has answered effectively all the charges, but she is aware also that reason can never succeed fully in matters that go beyond reason. Such is the nature of the Highest Lord.

She is disgusted with such arguments. She has realised how futile mere argument is. As Plato says: the beginner like a puppy might tear and pull but the adept soon tires of the jugglery. So she winds up the debate by saying: Well, let us put an end to this dispute. You are at liberty to have your own notions. As for my mind, which is filled with the thought of Siva and which has experienced the bliss arising from it, it cares not for slighting words of others.

So, that is the dialogue on the nature of Siva, worth reading and pondering over again and again. Every word employed by Parvati is richly loaded with meaning. As you learn more and more you will find these meanings coming to you. They are echoes of the *Vedas*, the *Upanishads*, the *Bhagavadgita* and all the other great books in each one of the words.

Read some of the Upanishads, the *Nasadiya Sukta* in the Rigveda and you will notice these echoes. My dear Chiranjeevis, if you find such echoes and if you feel like sharing with me this joy of discovery of yours, don't hesitate to write to me. I shall read your letters and feel happy and perhaps learn many more things also.

One last word. Read as well as you can the fifth canto of the *Kumarasambhavam* and remember the 'surprise' that you will be presented with when the schools reopen.

If there be righteousness in the heart,
there will be beauty of character.
If there be beauty in the character,
there will be harmony in the family home.
If there is harmony in the home,
there will be order in the nation.
When there is order in the nation,
there will be Peace in the world!

—Subhashita.

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...Without Comment

erroneous management of our financial affairs as well as the overgrowth of population make it almost impossible to provide work for those who had d themselves.

—*Dr. C.D. Deshmukh*, Former Union Finance Minister.

crux of my definition of socialism is the Sanskrit dictum *Sarve Janah o Bhavanthu*. This is the kind of socialism the country wants and not a ed brand of socialism.

—*S. Nijalingappa*, Congress President.

AY'S politicians are playing *kabaddi* and dragging one politician from one into another.

—*Naval H. Tata.*

Prime Minister has repeatedly declared that whatever happens she stands for poor. Under her very nose, Members of Parliament got their allowances in- ed to Rs. 51/- per day. Her own Secretariat expenses were raised fifteen-fold. also not be ignored that a special residence is being built for the Prime Minis- a cost of Rs. 50 lakhs. Perhaps all these are initial steps for ameliorating the f the poor !

—*Dr. M. G. Nene*, Barsi (Sholapur)

R foreign service is the least expensive in the world.

—*Surendra Pal Singh*, Deputy Minister, External Affairs.

number of engineering graduates and diploma holders on the live registers mployment Exchanges had risen from 35, 241 at the end of 1967, to 57, 834 at nd of 1969.

—*V. C. Shukla*, Union Minister of State for Home.

key to the understanding of any event in India today is the word scramble. always a scramble — for spoils of office, for bits of territory or for river waters. e all, it is a scramble for more money.

—*Sham Lal.*

AT is the Union Home Ministry responsible for, if it is not responsible the orderly maintenance of peaceful Government in the country as a e? To say that this is the primary responsibility of the States and not the Centre is like a father saying that the protection of his household is concern of the chowkidar, and not of himself. The immediate respon- y might be that of the chowkidar's, but the ultimate and overall res- ility is that of the head of the household. In the domain of law and r, the Union Home Ministry is the householder, the State Home Minis- the chowkidar. To blame the chowkidar is merely to pass the buck.

—*Frank Moraes*, Editor, Indian Express.

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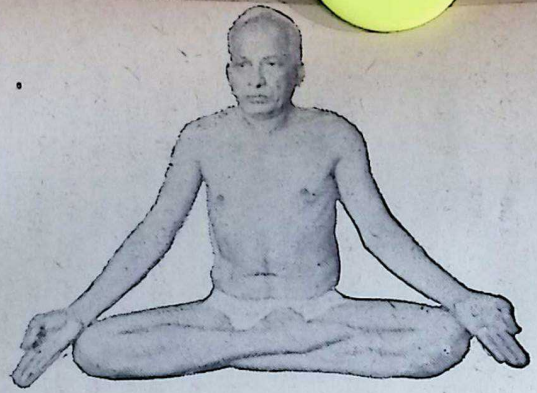
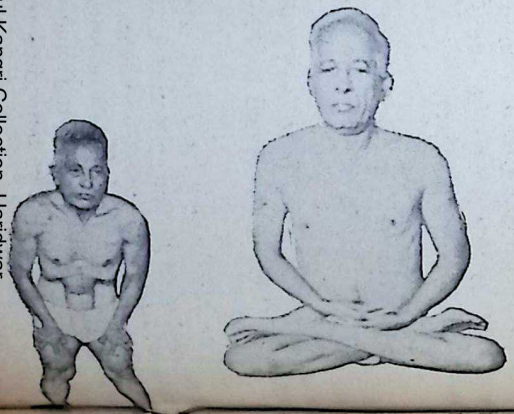
BHARATIYA VIDYA BHAVAN

MADRAS





Yogasanas and Pranayama are necessary for keeping the body and mind healthy, They prepare the ground for concentration and meditation. For promotion of health and rejuvenation, a complete course in Yoga is being conducted by Sri H. A. Rao at the Bharatiya Vidya Bhavan, Madras. The one year course comprises Yogasana postures, Mudras, Bandhas, Basthi, Kapalabhati, Jalaneti, Nauli and Vastradahuti.

Classes are conducted separately for males and females.

Further particulars may be obtained from the Director, Bharatiya Vidya Bhavan, 36, East Mada Street, Mylapore, Madras-4. (Tel: 74674 or 74811) or Sri H. A. Rao, 40, Whites Road, Royapettah, Madras-14. (Tel: 811476).

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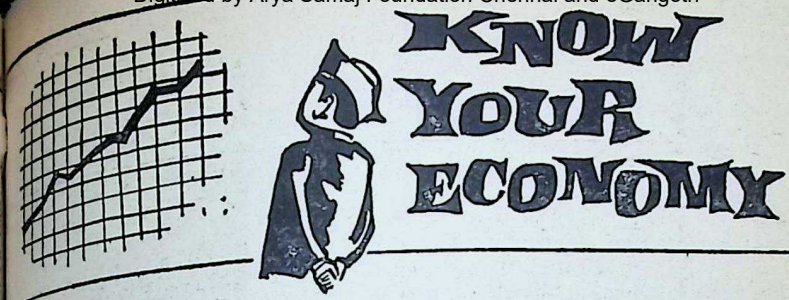

PLANNING

The Fourth Five-Year Plan (1969-74) was finalised in May 1970. A outlay of about Rs. 25,000 crores in Private and Public Sectors is gged in this Plan.

***

The idea of economic planning was first introduced in India by the Sir M. Visvesvaraiya, the great engineer-statesman, as far back as in 's. Subsequently, the idea was developed by the National Planning mittee appointed by Netaji Subhas Bose as President of the Congress 1938. Pandit Jawaharlal Nehru was Chairman of the Committee.

***

The Bombay Plan of 1944, by eight leading industrialists, and the ple's Plan, were two bold private attempts in the pre-Plan era.

***

The actual planning process started in India in 1951. The First Plan 51-56) is sometimes described as a collection of projects, some of which started prior to 1951. As with the Fourth Plan, there was a delay ublication of this Plan document.

***

The Second Plan (1956-61) and the Third Plan (1961-66) were based a definite strategy, unlike the First one. Planning as an integrated ess broke down in 1966, as a result of severe strains and stresses in economy. Annual Plans were introduced as a temporary expedient, the Fourth Plan was postponed to 1969.

***

Nearly Rs. 30,000 cores have been spent under planning in the last years, the main economic objective of which is rapid and large-scale nomic development to remove poverty. Removal of wide disparities income and wealth, solution of unemployment problem, industrialisa- of the country, self-reliance, and giving to the State a dominant role the economy are some other objectives of the Planners.

***

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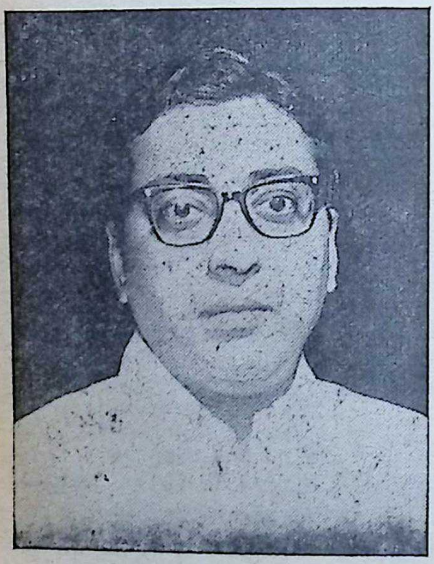
Notes & News

PROF. S. A. UPADHYAYA

PROF. S. A. Upadhyaya, Professor of Sanskrit attached to Bhavan's Mungalal Goenka Institute of Post-graduate Studies and Research, has been invited by the West German Government, Bonn, to teach *Rig Veda* in the Heidelberg University for one term, under the German Academic Exchange Service Programme.



Prof. Upadhyaya left for Germany on May 7, 1970, to deliver lectures as a Visiting Professor at the South Asia Institute of the Heidelberg University, West Germany.

BHAVAN'S JAMMU & KASHMIR KENDRA:

UNDER the auspices of Bhavan's Jammu & Kashmir Kendra, two lectures were delivered by Prof. Ram Nath Sastri, Secretary, Dogri Sanstha and Prof. K. N. Kaul, Director, Parks, Gardens and Floriculture of the Government of Jammu & Kashmir, on 30 and 31st March 1970.

Prof. Ram Nath Sastri, speaking on *Development of Dogri Culture*, explained how Dogri literature had achieved maturity due to the ceaseless efforts of scholars. Sri Chet Ram Chopra, Secretary, Jammu Citizens' Council, presided.

Prof. K. N. Kaul, in his lecture on *Gardening as a source of human culture*, gave a scholarly exposition of gardening as an art and science through the ages. Sri A. N. Raina, Advocate General of Jammu & Kashmir, presided.

The lectures, which attracted a large gathering, were very much appreciated.

* * *

Sri Bhagwan Sahay, Governor of Jammu & Kashmir, in a lecture at Bhavan's Jammu & Kashmir Kendra on *Education and Social Change*, on April 11, 1970, under the presidentship of Dr. J. N. Bhan, Vice-Chancellor, University of Jammu, paid glowing tribute to the intellectual leadership of Dr. K. M. Munshi. Complimenting the Bharatiya Vidya Bhavan, Sri Sahay said that it was a distinction to deliver a lecture at the Bhavan's Jammu & Kashmir Kendra.

Sri Sahay said: "Certain factors in our culture resisted the changes necessary to make proper adjustments according to the present-day needs. Our dominant society lacks vertical mobility. The caste system creates inter-caste conflicts. The educated youth finds himself alienated from our Aryan culture. Local regional and linguistic loyalties are other elements opposing the change

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...cating the development of a ... sense of nationalism in India, the ...ished lecturer pointed to the ... between socialism and demo... which could be resolved only by ... a sense of responsibility. ...ing of democracy, top prio... to the defence and security of ... country, fulfilment of the basic ... of the people, restriction of ... growth of population, develop... of agriculture, rapid growth of ...ries and right education of the ...ble man-power,—these are some of ...lutions which, he felt, could solve ... conflict between socialism and ...racy. But all this, he added, can ... accomplished only with education ...h would bring about the leadership ... the intellectual elite. Education has, ...fore, to play this revolutionary role ...day's India and become the instru... of social change.

...HER OF INDIAN FILMS

...MBAY paid its tribute to Dadasaheb ...lke, the father of the Indian film ...stry, whose birth centenary was ...brated recently by the unveiling of ... bust at an important street junction ... the city by Maharashtra's Chief ...ister, Sri V. P. Naik.

Dadasaheb Phalke was not only a ...eer in the film industry, but brought ...ity to the people who worked in it ... for it. He saw to it that the industry ... kept at a high level of entertain...nt and instruction to the people. But, ... latter-day trends and practices have ...ed the founder's ideals to baser ...s.

...ducation and Cultural Minister, ...ankarrao Chowdhari, expressed the ... that the memory of Dadasaheb ...d inspire the producers now and ...after to concentrate on mass educa... without debasing their moral ...dards.

...RVODAYA EXHIBITION

A SARVODAYA Literature Exhibition, ...nsored by the Bombay Sarvodaya ...ndal, was opened at Ghatkopar recently by Sri Gulabdas Broker, veteran Gandhian worker.

Speaking on the occasion, Sri Broker paid warm tributes to Acharya Vinoba Bhave who, he said, was trying once again, as Gandhiji did to rejuvenate the moral, religious and spiritual culture of the land. He appealed to the people to acquaint themselves with more knowledge of the Sarvodaya movement, which had resulted in the collection of as much as 42 lakh acres of land in *Bhoodan*.

RELIGION AND PATRIOTISM

DOES change of faith entail change of national outlook? Sri Viswesha Teertha Swamiji of the Pejawar Mutt answers in the affirmative. Returning from the Assam Provincial Conference of the Vishva Hindu Parishad, Swamiji said at Bangalore that conversion of Hindus to other faiths was rampant among the hill tribes. Discussions with the hill tribes and Rani Guidolo of the Jemi Nagas had convinced him that intensive propagation of Hindu dharma in the tribal areas of Assam was necessary to preserve the nation's integrity.

Swamiji affirmed that change of faith had invariably resulted in change of national outlook. The formation of Meghalaya and Nagaland had proved that the two States had emerged only on the basis of religion. Tracing the cause of conversion, Swamiji explained that the hill tribes, who were Hindus by faith, had been enumerated in the census as 'animists' (Adivasis) and not as Hindus. If they embraced Christianity they were listed as Christians. The policy of refusing to recognise Hindus as Hindus had encouraged conversion.

The Vishva Hindu Parishad had started constructive activities among the hill tribes, but they had a long way to go to catch up with the work done by foreign missionaries. Swamiji asked for volunteers to propagate Hinduism and to do social work. He is spear-heading an anti-untouchability crusade and demands that all Hindus must be treated as equals, irrespective of the sects to which they belong.

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A TEMPLE WITHOUT GOD

VELLORE in Tamil Nadu has for long had the unenviable distinction of boasting a temple without God. The Jalakanteshwar temple is situated inside the Vellore Fort where there is also a church and a mosque. As there are some ancient monuments in the Fort, it is in charge of the Archaeological Survey of India.

Irked by the anomaly of a temple without God, the Hindus of Vellore Town have launched a movement to install a deity in the temple precincts and revive worship. For this purpose, they have collected about one lakh of rupees.

A deputation led by Sri Kripananda Variar, President of the Committee for Revival of Worship and Renovation of the temple, waited on President Giri, when the latter visited Vellore early in May.

A memorandum presented to the President said: "A temple without God is one of the paradoxical descriptions attributed to Vellore Town and the public are indeed unhappy about this saying. It is a pity that this fine temple should be empty and devoid of worship. The public are eager to revive worship in the temple without hindrance to the preservation and upkeep of the ancient monuments in the temple by the Archaeological Survey of India." It added that the non-Hindu citizens of the town had no objection to the revival of worship in the temple.

The request was supported by D.M.K. leader G. Kuchelar, M.P. The Tamil Nadu Government is believed to be sympathetic.

AN AUSTRIAN YOGI

QUITE a few foreigners have been fascinated by the Hindu method of meditation to attain spiritualistic solace. In particular, Yoga has attracted many westerners. But not many have retained their new fancy.

The case of George Seiberer of Vienna is different. Having adopted the name of Swami Jai Kumar, he has become a devout Hindu. Wearing namam (the Vaishnavite forehead bol), he recites Vedas and does *yam* regularly. He wears a (sacred thread) and sports a (pig tail).

Swami Jai Kumar has unshak faith in Hinduism, speaks impec Hindi and Sanskrit and often quotes *Bhagavad Gita.*

He arrived in India in his 'twenties, trekked to the Hima found a guru in the foothills, the Vedas and Puranas, and learnt Y He claims to have been in seclusion seven years.

Thirty year old Jai Kumar is a fect Hindu Brahmin, staying at the Ramanama Yogashram in Ayodhya.

MR. ARTHUR OSBORNE

WE regret to announce the death Mr. Arthur Osborne, scholar, journalist and, above all, a seeker spiritual truth.

After a brilliant academic career, joined the British armed forces captain in World War II and was by the Japanese as a prisoner of w On arrival in India, he was for s time Assistant Editor of the *Express* at Madras.

Attracted by Sri Ramana Maha he spent several years at Tiruvanna as one of the Sage's most ardent tees. His wife, too, became a disci the Maharshi. A deeply spiritual Mr. Osborne practised meditation sadhana. Many regard him as a who attained self-realisation. He tised the tenets of Sri Ramana Ma and was for a long time editor of *Mountain Path,* the official journal Ramanashram.

Mr. Osborne was totally free the taint of race and interested in the spiritual life of his adopted He was a friend of the Bharatiya Bhavan and took active part in the India Colloquium for National Int tion based on ethical and spi values, organised by the Bhavan with the Gandhi Smarak Nidhi Ramakrishna Mission.

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KASTURBHAI LALBHAI:

SRI KASTURBHAI LALBHAI has just completed 75 years of purposeful and useful life.

The foremost industrialist and leading educationist of Gujarat, Sri Kasturbhai is a popular figure in Gujarat, among friends and critics alike. Calm and courteous, he is firm and decisive, with clear-cut views on social and political affairs.

His seventy-fifth birthday was celebrated at Ahmedabad at a largely attended function organised by the Bharatiya Jain Shvetambar Sangh. As a Jain, he holds the Jain Munis in veneration; he would not dine until he personally served his distinguished guests.

The Jain Sangh function in his honour was presided over by Gujarat's Governor Sri Shriman Narayan, who referred to Sri Kasturbhai's keen interest in education and his close connection with Gujarat University and the Indian Institute of Management. Sri Shriman Narayan said Sri Kasturbhai is an ideal social reformer, having thrown open the temples to all communities.

Other speakers praised the business acumen, secularism and philanthropic activities of Sri Kasturbhai.

ADI SANKARA SHRINE AT TRYAMBAK:

In the instance of H.H. Jagadguru Shankaracharya of Kanchi Kamakoti Peetham, a shrine for Sri Adi Sankara is being built at Tryambak (near Nasik), one of the twelve sacred places of Jyotirlingas in India. The construction of the Shrine has already commenced and is expected to be completed within about three months.

The sponsors of this noble cause appeal to all devotees to contribute their mite and be the recipients of the divine grace and blessings of Jagadguru Adi Sankara. Remittances may be sent to: Sri P. M. N. Swamy, 8/43-B, Prem Kunj, Sion West, BOMBAY-22.

INSTALLATION OF BRINDAVAN OF GURU RAGHAVENDRA AT DOMBIVLI, NEAR BOMBAY:

GURU RAGHAVENDRA TIRTHA, one of the memorable saints of the school of Sri Madhwacharya, entered samadhi in 1671 at Mantralaya, a village on the banks of the holy river Tungabhadra, in the Kurnool district of Andhra Pradesh. His Brindavan, where he entered his final samadhi, attracts devotees all the year round. There are about 300 Brindavans of Guru Raghavendra Tirtha installed in different parts of India, for the benefit of the devotees seeking the grace and blessings of the saint.

One more Brindavan has now been

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installed at Dombivli, near Bombay—the first of its kind in Western India. The installation function of this Brindavan was held on May 8, 1970, at the site on which the Brindavan has been put up at Dombivli through the indefatigable efforts of Sri Bandacharya Jamadagni, an ardent devotee of the saint. The Pratishtapana mahotsava was inaugurated by Mahavyaghra Pandit Gopalacharya Mahuli of Bombay. Thousands of devotees participated in the three-day mahotsav, to seek the blessings of Guru Raghavendra Tirtha.

The 300th anniversary of the saint's attaining samadhi, which will come off in 1971, is proposed to be celebrated at the new Brindavan at Dombivli.

SHRI PRADIP N. KHANDWALLA

SHRI PRADIP N. KHANDWALLA, who received his Doctorate from Carnegie Melon University, Pittsburg, has had a brilliant academic career. He did his S.S.C. and Senior Cambridge with distinction at the Cathedral School in Bombay and obtained his B.Com. at Sydenham College. He was awarded a scholarship for all the four years he was there. He did his C.A., obtaining First Class both in the Intermediate and the final examinations. He won a Gold Medal for his essay.

He founded the *Bharatiya Youth Forum*, the main purpose of which was to stimulate interest in the youth in important problems and to create a feeling of participation in them. This institution conducts activities such as Vivekananda Study Circle, Public Speaking etc.

Pradip Khandwalla is the author of the booklet *Prepare for Drama*, w proved to be of considerable participants in the Inter-Colle Drama Competitions conducted by Bharatiya Vidya Bhavan.

He went abroad to join the Wh School of Finance, Philad U.S.A., for M.B.A., which he record time and was awarded a F ship by the Ford Foundation for ther studies. He obtained his M.S. the famous Carnegie Melon Univ at Pittsburg and then submitted thesis for Ph.D. In the meanwh taught at Carnegie Melon Univer also at the Pittsburg University. He invited by the Macgill University, M treal, Canada, to teach as an A Professor in that University.

Shri Pradip N. Khandwalla is son of Shri Navin T. Khandwalla Smt. Sarayubala Khandwala, and grandson of Dr. K. M. Munshi Smt. Lilavati Munshi.

He married Anjali I. Shah, M.A 1968 at New York. Both are deep terested in Indian Classical music.

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Society of Dowsers, Member of the
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Engineer & Map Dowser
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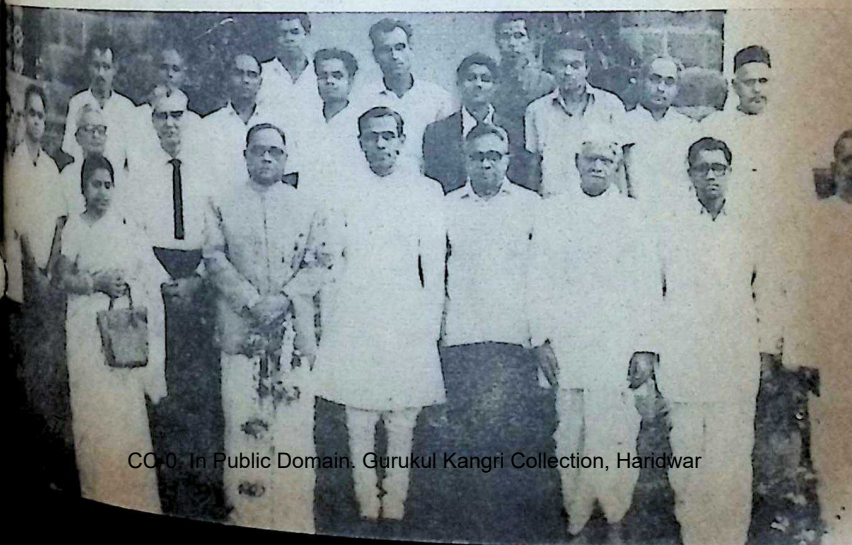
Sri Jaisukhlal Hathi, M.P., Chairman, Bhavan's Delhi Kendra, felicitating Sri Hansraj Gupta, Mayor of Delhi and Kumari Surrendar Saini, Social Worker, on their being conferred the title of "Padma Bhushan". Seated L. to R.: Smt. B. Tarabai, Sri Hansraj Gupta and Kumari Surrendar Saini.

PHOTO FEATURE

Sri K. C. Reddy, Governor of Madhya Pradesh (with garland) and Sri V. S. Krishnan, Chairman and Secretary of the Bhavan's Bhopal Kendra, with Sri Maheshchandra Sastri, Pariksha Mantri of the Bhavan, at a meeting of Sanskrit Pracharaks, held at the Raj Bhavan. Bhopal.



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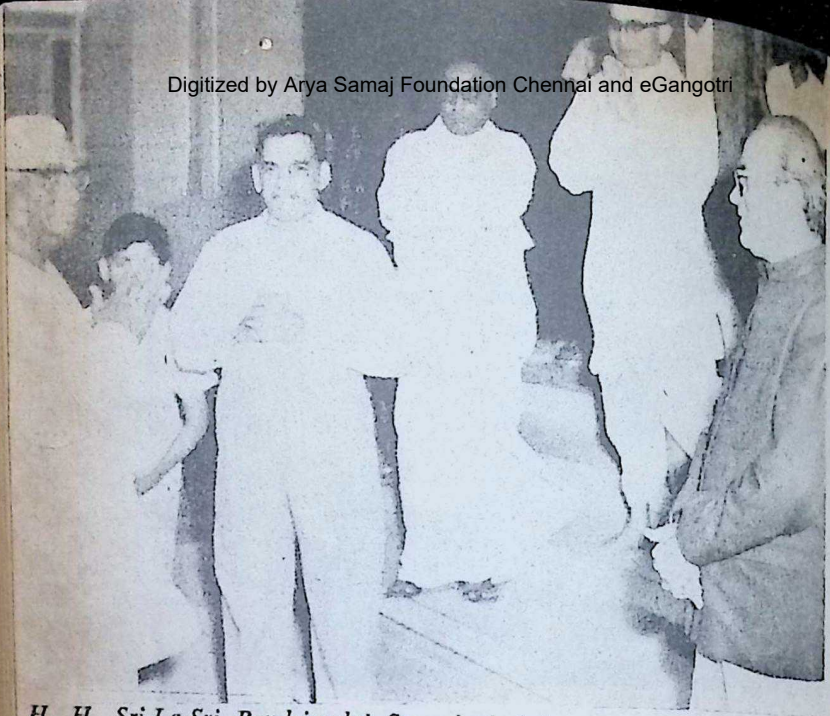

H. H. Sri-La-Sri Pandrimalai Swamigal being accorded a Reception at the Bhavan's Bangalore Kendra, on April 24, 1970.

Sri Bhagwan Sahay, Governor of Jammu and Kashmir, delivering his lecture on "Education and Social Change" at the Bhavan's Jammu Kendra on April 11, 1970.

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Dinkar Hejmadi, High Commissioner of India in Guyana, presenting certificates Sanskrit Examinations of the Bharatiya Vidya Bhavan, to Miss Mahadai Bishnu- of Campbellville, George Town, Pandit Munindra Prasad of Surinam, and Looking on are Sri K. D. Tiwari, President of the Guyanese Society for Indian Learning and Sri Yogi Raj, Lecturer in Culture.

Heinz Trenczak of the Orff Institute of Music, Salzburg, Germany, seeing literature connected with Karnatic Music, with Smt. Parvati Mahadevan, Principal, Bhavan's College of Music and Dance, Bangalore.

H. Jagadguru Sankaracharya of Sringeri performing Maha Kumbhabhishekam idol of Sri Sureshwaracharya, installed by him during the Sankara Jayanti- Celebrations at Sringeri, on May 10, 1970.

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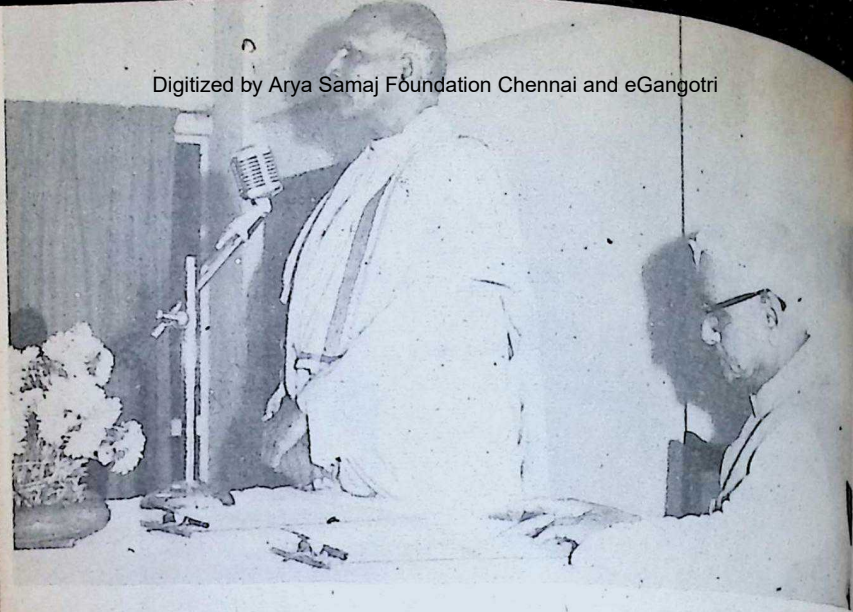

Swami Ranganathananda delivering his lecture on "Wisdom of the Upanishads" at the Bhavan's Bangalore Kendra.

H. H. Jagadguru Sankaracharya of Dwaraka, with Sri Shriman Narayan, Governor of Gujarat and Smt. Madalasa Narayan, worshipping the idols of Goddess Shree Sharadamba and Adi Sankaracharya after their installation ceremony at the newly constructed Sriyantra temple at Sharada Mutt, Dakor.

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BOOKS

gleanings from our fortnightly harvest

Authors and Publishers are requested to send two copies of their publications for a full review. If single copies are sent, they will be briefly noticed. Books in languages other than English should preferably contain a slip, in which all details, such as the name of the Publisher and his address, the author's name, the title, the edition and the price, are clearly given in English.

NYAYA SUDHA OF JAYATIRTHA (Jijnasadhikarana), Author and Publisher: Sri G. B. Joshi, Shankaranarayani Press, K. C. Road, Gadag: pp. 175 Cr. octavo. Price Rs. 3.

NYAYA SUDHA is the commentary of Jayatirtha, popularly known as Tacharya, whose sixth centenary is being celebrated this year. Sri Madhvacharya wrote on the *Brahma Sutra* two bhashyas, one explaining the Prasthanas or the propositions of his philosophical system, and another a more dialectical one called the *Anubhashya* in which he stoutly defended his system on the basis of logic—a logical system known as the Brahma tarka. Jayatirtha has commented on both and *Nyaya Sudha* is his gloss on *Anubhashya*. *Nyaya Sudha*, more endearingly known as Sudha, is perhaps the magnum opus of Jayatirtha.

The present work is a translation of the *Jijnasadhikarana*, the first sutra or aphorism of the Brahma Sutra which runs as follows: ॐ अथातो ब्रह्मजिज्ञासा ॥

In Vedantic studies, the first four sutras, the *chatuh sutri*, have acquired great significance and the commentaries on these four sutras are crucial in any system. Even in the entire gloss on the *Anubhashya*, this commentary on the *Jijnasadhikarana* is the finest one.

We would be giving high praise to this translation if only we say that this book was awarded the first prize by Sri Bhandarakeri Swamiji. Jayatirtha is a name to conjure with in the realm of philosophy and logic. He had to perform a task as mighty as that done by such great thinkers as Hegel or Wittgenstein when they had to defend their own new schools of thought.

The book deserves careful study by those who are already initiated into the elements of philosophy. It is for those who are already conversant with the tenets of Vedanta and the various earlier schools of Vedanta, the Adwaita with its ramifications in the Vachaspati and Vivarnakara schools, and so on.

SAMSKRITA by Dr. T. K. P. Sharma, published by him at Mangalore-6. pp. 162. Price Rs. 1.25.

THE author has taken great pains to cull out significant statements made by eminent scholars and leaders of men on the importance and value of Samskrit. It is now running in its third edition, a sufficient indication of its usefulness. It should serve as a compendium for those who would like to dwell upon the value of Samskrit, public speakers, occasional writers on Samskrit and those who have been wavering between an acceptance and rejection of Samskrit.

EKANATHI BHAGAVAT (Bengali) by Binod Kishor Goswami, translated by Prabhupad Prakasar Goswami, published by Sri Gauranga Mandir, Sri Bhuni, 112/1 Camel Street, Calcutta-48, pp. 228. Price Rs. 8.

THIS Bengali translation of Ekanathi

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Bhagavat is a welcome book to the lore of translations in India. Such books help people to recapture the unified glory of our land which was built on the common traditions embedded in the *srutis* and *smritis* and other religious books.

KAMAKOTI VANI, the Voice of Kamakoti, Annual Number, Published by Sri R.D.L. Narasimha Murthy, Managing Editor, Kamakoti Vani, Godugupet, Machilipatnam (A.P.) Price 50 paise.

KAMAKOTI VANI, the Voice of Kamakoti, has brought out the Annual Number which contains rich and varied fare for the students of Indian Philosophy and religion.

The Sanskrit quatrain praising the Lord possesses a richness of erotic imagery and metaphysical suggestiveness which was a unique combination of the poetry of the Scholar-poets in India, particularly Bhartrihari.

H.H. Jagadguru Sri Chandrasekhara Saraswati Swamiji emphasises the need for a resurgent and strong Hinduism not only for the salvation of the Hindus but also for the betterment of the world.

The Editorial throws interesting light on Siva in His aspect as Nataraja. Ramayana as His Holiness visualises by Sri V. G. Ramachandran sums up the views of the Swamiji on the subject.

Then we have some terse matter in the form of translations of Brahma siddhi, Studies in Bhamati and so on. These are essentially for the initiated and an acquaintance with the lore is a necessity for following them. While not denying the value of such work, it must be pointed out that the presentation of the subject matter and argument of these books in a more readable manner in English would be of greater service to the reading public.

The other articles on the Philosophy of Nama Sankirtanam and the Story of Dhruva and Dana etc. make very good reading. The book is well got up and the cover contains the portrait of H. H. Kanchi Jagadguru.

—R.A.K.

YUGANTA by Dr. Iravati Karve. Published by Deshmukh Prakashan, Poona 30. Pp. 270, Price Rs. 20.

THE MAHABHARATA is truly the national epic of India and it has been a perennial source of inspiration to thinkers and creative writers alike. It has provided themes for stories, for plays and for films and what is more, the epic is read and understood outside India in Burma, Ceylon and Indonesia also.

The Bhandarkar Oriental Research Institute, Poona, gave a fresh impetus to the study and exploitation of the vast store-house of stories and episodes when its critical edition was completed after 50 years of slow and steady work with international cooperation. *Yuganta*, originally written in Marathi and winner of State and Akademi awards, is now made available for a wider readership by Dr. Karve.

Considering the *Mahabharata* as an exquisite narration and its reading an aesthetic experience, Dr. Karve calls the epic a fascinating picture of an epoch. In her opinion, it serves as a constant reminder of what life means. (p. 17). It is the end of that wonderful epoch which is indicated by the epic. Hence the title of the book, *Yuganta*. What was the object of writing this huge story? Was it to drive home the futility of human life? Did it want to underline the fact that all human effort was fruitless and that all human endeavour ended in frustration. The answers to these questions are in the affirmative according to Dr. Karve.

Admirable sketches of Gandhari, Kunti and Draupadi, form the core of the book. Here Dr. Karve deviates a little from the critical edition on purpose and makes the pen-pictures live with emotion and feeling. Similarly, Drona and his son Ashwaththama, Karna and Krishna Vasudeva, are characters, re-created in an impressive way. But it is not easy to understand why Bhishma has been so uncharitably treated. To say

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he fought the mock-battle for ten
p. 156) is an unkind cut to the
old warrior of the epic. When
know that Krishna took to arms,
ing the word solemnly given by
that he would be non-combatant
ipant in the War, to inspire Arjuna
the devastating attack from Bhis-
the charge that Bhishma was not
s in his fight, becomes baseless.
ct, it seems that Dr. Karve has
not the same criteria for judging
a and Bhishma; for the latter she
bit too harsh perhaps.

There are many striking and novel in-
pretations which Dr. Karve has in-
ced in her thought-provoking book
the epic and its leading characters.
a as the father of Yudhisthira is
ch finding. The negative message
e *Mahabharata*, of the futility and
ration of human life, is another.
difficult to agree with Dr. Karve
ese points.

The *Mahabharata* is admittedly a great
ly, with vast killings on the battle-
d on both the sides. But the learned
ourses, first in the 3rd book, with the
dvas in long exile, secondly on the
d when Arjuna had lost the nerve to
t and lastly when Bhishma lay wait-
for a suitable time to depart from
world, are adequate enough to show
t a message of a full and active life
epic conveys.

et, the book bristles with new, pro-
ing ideas artistically expressed. Dr.
's sociological studies have given
w and striking interpretation of the
and its times. The last Chapter of
book therefore sums up all what
bharata stands for. It is indeed an
of an epoch—*Yuganta*, in fact.

The appendices are useful and help a
r understanding of the social condi-
of the times gone by. We would
loved to find the English of the
nearer to the King's or the Queen's.
it, it seems to have been influenced
what they call the local *patois*.

The nice get up is marred by the fai-
to follow any standard of printing:
d is also printed as Irawati.

—*Dr. M. D. Paradkar*

MARATHI

FACSIMILE LETTERS OF MARATHA HISTORICAL PERSONAGES, Edited by Dikshit & Khoberekar, Government of Maharashtra, Bombay. Pages 345, Price Rs. 28.

COVERING a long period of over 150 years (1653-1818) these 50 odd letters in cursive *modi* script make an attractive tome. The Facsimile letters speak far more than what mere words convey. Letters presented here include those from 5 Chhatrapatis, 7 Peshwas and 5 ladies. Shivaji's discipline is reflected in his strict orders to soldiers about their conduct during campaigns. The methodical insistence on office routine is seen in Nana Phadnis's writing (p. 219). The writing seems to indicate the stern character of the writer.

But the letter writing of old was mostly done by the clerks, acting on behalf of their masters. The real sender used to add a benedictory word or two on the top of the paper and also at the end. There was no signature as such. The forms of address were rigidly followed and only an experienced hand would know them. The writing was continuous without breaking into paragraphs. Why, there were no points or commas even and words too were not separate.

The editors have not spared any effort in making the historical material helpful today to novices. The biodata of the persons in whose name the letters were written is supplied. The *modi* writing is deciphered into easily readable *Devanagari*. Dates have been ascertained and the actual size of the letters is not compromised. The book on that account has become of an odd size: but that in fact is its special merit. It is a publication every good library would be proud to possess.

The contents of the letters are varied and they throw interesting light on the personal attainments. When an uneducated woman like Ahilyabai Holkar (d. 1795) writes to the wise peshwa at Poona drawing pointed attention to the risks inherent in employing the *pindharis*, one simply admires her sensible approach to military problems and her forthright expression. A political pri-

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soner that Sakharam Bapu Bokil (1716-81) became during the last years of his life, writes asking for certain favours; his hand betrays his age and his miserable plight. In fact, the writing is fully vocal. (p. 301 & 303).

The collection presents a cross section of letters spread over a wide span of a century and a half, and provides incidentally enough material for the social historian. As a specimen of a well printed book, this would be an admirable possession.

DEVIMAHATMYA by D.P. Pathak Shastri, Published by Vora & Co., Bombay 2, pp. 472. Price Rs. 20.

MOTHER worship is older than the building of temples. Each tiny village has its own deities in the form of this or that mother and villagers are deeply attached to the rural divine mother. The Hindu mind shows a wonderful capacity for deification, and of multiplying gods and goddesses. The *Sitala devi* (=small pox), *Mari ai* (=cholera), *khokalai* (=cough) are some of the names of local deities and hundreds of sufferers still flock at the road side "places" to propitiate them in search protection.

The mother worship of the sophisticated type, considers Durga, Kali, Mahishasura-mardini as *Jagammata*, as manifestations of the single *Adi Mata*. The Tantric worship added its quota of sanctity and variety to the ritual and *Saptashati* (700 verses) became a holy text for mother-worship. Its ritual too was somewhat different, in fact, its own. The regional variations made the mother worship more colourful. That is how the number of *Jaganmatas* is large although the original *Mata* must be one.

The *Devi Mahatmya*, which forms the chapters 181-193 of the *Markandeya purana* has been a popular recitation for many years. Sanskrit verses have been reproduced, a verse at a time, and the meaning explained with background notes for better appreciation. The 13 chapters have to be read—recited in a special order and there is a technique to be followed in the recitation.

The *stotras*, the *Rahasyas* together make the *Sapta-shati* (700 verses) in praise of the Devi.

Sri Pathak Shastri, who has rendered the Sanskrit verses for Marathi devotees of the Devi, represents a firm tradition of recitation of the *Sapta-shati*. No better authority could be found to explain the intricacies of the 700 and odd verses. It is a boon to those who have been following the tradition of recitation to read the connotations and denotations of the Sanskrit texts.

Of the proposed three volumes of the Devi Cyclopaedia, this is the first; the other two (i) *Upasana* and (ii) *Avishkara*, are soon to follow.

It is indeed gratifying that such traditional compilations are being taken up in earnest in Marathi. There is already the *Ganesha Kosha*, and the three volumes of *Devi Kosha*, with its fourth under print.

—*S. R. Tikekar*

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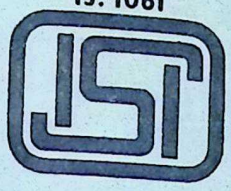

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BHAVAN'S JOURNAL

VOL. XVI, NO. 23
JUNE 14, 1970

nation that has no consciousness of its past has ure. Equally true it is that a nation must deve- e capacity not only of claiming a past but also of ing how to use it for the furtherance of its future. nation ought to be the master and not the slave of own history.

—*V. D. Savarkar*

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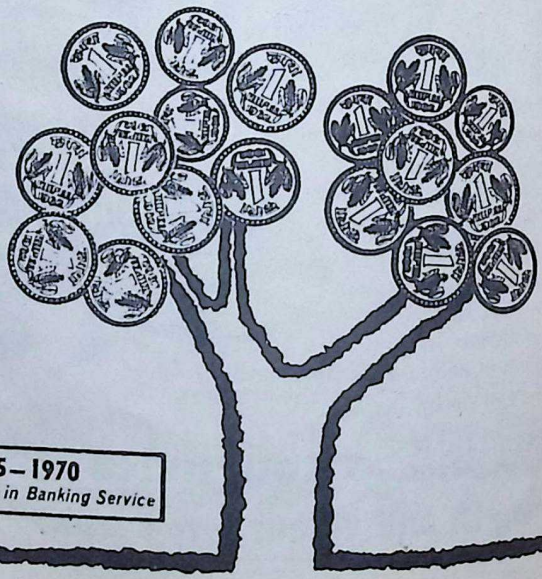

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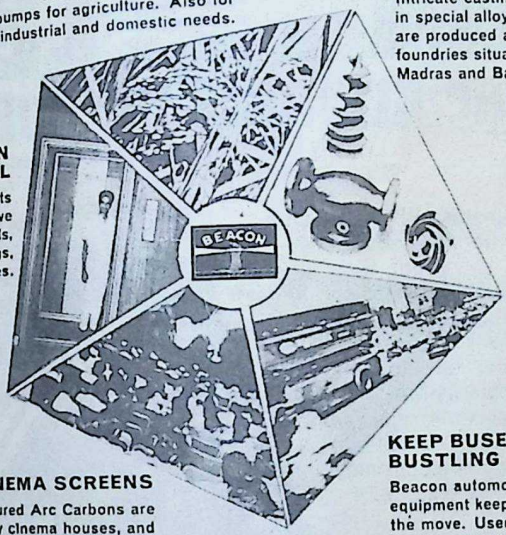

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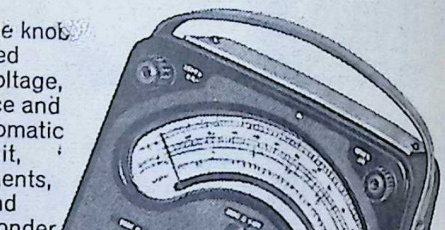

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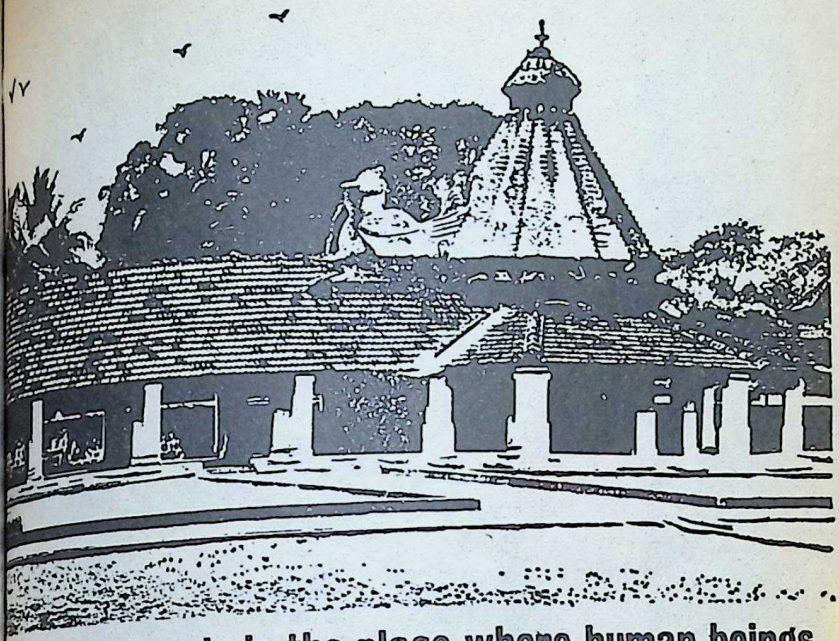

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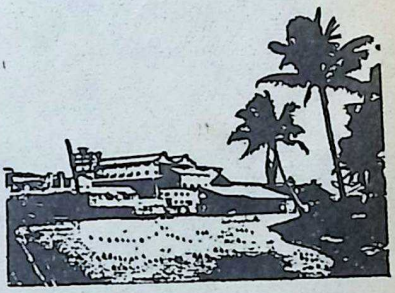

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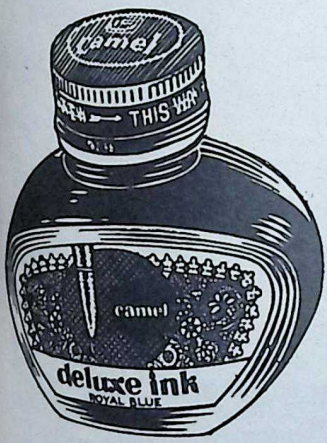

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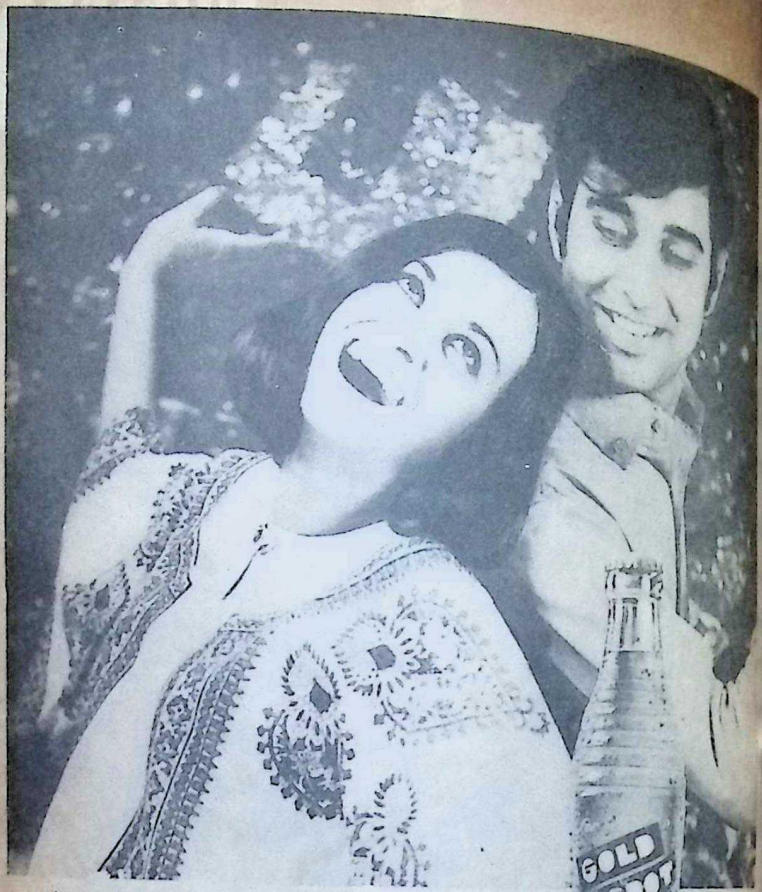

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let Noble thoughts come to us from every side
—Rigveda I-89-1.

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अमरी कबरी भार भ्रमरी मुखरी कृतम् ।
दूरी करोतु दुरितं गौरी चरण पङ्कजम् ॥

May Gauri's Lotus Feet, resounding with the humming notes of bees, drawn thither by the flower decked tresses of celestial women offering obeisance at them, rid us of all our sins.

—*Appayya Dikshita* (*Mangala sloka of kuvalayananda*).

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सहनाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॐ शान्तिः शान्तिः शान्तिः ।

ADHYAYANA SLOKA—6

TEXT

प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहताः विरमन्ति मध्याः ।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमगुणाः न परित्यजन्ति ।

TRANSLITERATION

praarabhyate na khalu vignabhayena neechaih
praarabhya vighnavihataah viramanti madhyaah
vignaih punah punarapi pratihanyamaanaah
praarabdhamuttamagunaah na parityajanti.

WORD FOR WORD MEANING

praarabhyate=is begun, *na*=not, *khalu*=indeed, *vighnabhayena*=for fear of impediments or obstacles, *neechaih*=by the inferior folk, *praarabhya*=having begun, *vighnavihataah*=overpowered by obstacles, *viramanti*=give up the quest or abandon, *madhyaah*=the middling folk, *vighnaih*=by obstacles, *punah punarapi*=again and again, *pratihanyamaanaah*=dogged by or obstructed by, *praarabdham*=that which is begun, *utta-*

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...h=those of great qualities or of the highest qualities, *na*=not, *pari*-...=abandon.

TRANSLATION

Scared by the possibility of obstacles, the inferior folk do not embark ...y task; the middling ones, having taken some work on hand, aban-... when they are obstructed; but the persevering ones, the best of ...s, never forsake a task once undertaken even though they are dog-... again and again by obstacles.

ANALYSIS

From the context, a word like *karma*—action or task, is to be un-...ood.

Neechaih vighnabhayena karma na khalu praarabhyate—An enter-... is not even begun by the inferior folk because they fear obstacles. ...is a passive construction, very common in Sanskrit.

Madhyaah karma praarabhya vighna vihatah viramanti—The middling ..., having begun an enterprise, abandon it when they are faced with ...acles.

Uttamagunaah praarabdham karma vighnaiah punah punarapi pratihan-...maah na parityajanti—The persevering ones, even though they are ...ged again and again by obstacles, never abandon an enterprise once ...gun. There are three sentences in the verse and they are arranged in ... ascending order.

COMMENTARY

These three varieties correspond to the three types of people classified ... the *Bhagavadgita* as the *tamasic*, the *rajasic* and the *satwic* ones. *Tama*-... people are lazy and indolent, so they never undertake any work. The ...sic people engage themselves in activities with a gusto and enthusiasm ... they have not the strength of perseverance. The *satwic* or the noble ...s think well before undertaking a task, but once they undertake it they ... to it that the task is completed. They have perseverance.

You have the story of Bhagiratha in our land. Robert Bruce in Scot-...d and every venturesome scientist or technical man provides us with ...h examples. Look at persons who have attempted the conquest of ...e, of the mountains, of the sea and of the poles, and so on. All these ...ple provide us with examples of the third variety of doers.

LANGUAGE WORK

You are now familiar, we hope, with the three kinds of words, *Suban*-... *Tinantas* and the *Avyayas*.

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We shall discuss something about the *subantas* in this unit. We have referred in an earlier *Adhyayana Sloka* to the Locative case and how it is formed. Panini made an analysis of all the forms of the *subantas* in the Sanskrit language, and from his analysis he has devised a set of 21 pratyayas which in most cases are added to the *subantas*. In fact, the word *subanta* comes from this circumstance. All those words in the Sanskrit language which add on these 21 *pratyayas* are called *subantas*. The name *subanta* derives from *sup* and *anta*, i.e. those words which have at their end one or the other of the twenty-one *pratyayas* designated *sup pratyayas*. We give below the aphorism of Panini which gives these 21 *pratyayas* and also a table with these *pratyayas* and the forms of one of the nouns. You may take up any book in which the declensions of nouns etc. are given and try to verify these with other forms.

The Panini Sutra giving the *sup pratyayas* is as follows:

सु औजस् अम् औट् शस्टाभ्याम् भिस् ङेभ्याम् भ्यस् ङसि भ्याम् भ्यस् ङसोसाम् ङि ओस् सुप् ॥

The following table arranges them and gives the form of the noun *vipad* which ends in a consonant. We have illustrated the consonantal form because these forms are most regular and easier to learn first.

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The Vocative Case or *Sambodhana Prathama* is just one kind of *Pra-* and hence only 21 *Pratyayas.*

BHAKTIS OR CASES	VACHANAS OR NUMBER		
	SINGULAR OR eka vachana	DUAL OR dvi vachana	PLURAL OR bahuvachana
THAMA VIBHAKTI ..	s	au	as
OR NATIVE CASE ..	vipad	vipadau	vipadah
SODHANA PRATHAMA VIBHAKTI ..	..	au	as
OR NATIVE CASE ..	vipad	vipadau	vipadah
TIYA VIBHAKTI ..	am	au	as
OR CUSATIVE CASE ..	vipadam	vipadau	vipadah
TIYA VIBHAKTI ..	aa	bhyaam	bhis
OR STRUMENTAL CASE ..	vipadaa	vipadbhyaam	vipadbhih
TURTHI VIBHAKTI ..	e	bhyaam	bhyas
OR ATIVE CASE ..	vipade	vipadbhyaam	vipadbhyah
CHAMI VIBHAKTI ..	as	bhyam	bhyas
OR LATIVE CASE ..	vipadah	vipadbhyaam	vipadbhyah
SHTHI VIBHAKTI ..	as	os	aam
OR TIVE CASE ..	vipadah	vipadoh	vipadaam
PTAMI VIBHAKTI ..	i	os	su
OR CATIVE CASE ..	vipadi	vipadoh	vipatsu

Try to write down the forms of MARUT on the analogy of the above.

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KULAPATI'S LETTER No.

Devoted to Life, Literature and Culture

* * * \

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bad; (2) Andhra Pradesh—Guntur; (3) Bangalore; (4) Coimbatore; (5) New Delhi; (6) Gujarat; (7) Jammu & Kashmir; (8) Kanpur; (9) Madhya Pradesh—Bhopal; (10) Tamil Nadu—Madras (11) Tamil Nadu—Madurai; (12) Orissa, and (13) Nagpur, and several hundred centres for its Sanskrit and Gita examinations in India and outside;

the ever-increasing sales of the *Bhavan's Journal* and Bhavan's publications in the country and abroad, which provide the blood-stream which sustains the life of the Bhavan;

The response by way of contributions, big and small, from all segments and strata of national life to our Tri-Decennial appeal for Rs. 30-lakhs. In fact, the Fund, when it was presented by Dr. V. V. Giri in February 1969 to me, as a symbol of the Bhavan, had touched Rs. 36,63,000/- collected through grants from Governments and donations from about 6000 individuals and institutions all over the country. The Tri-Decennial appeal still continues to bring in response. Since the presentation of the Fund, 40 more Life and 900 more Associate Members have joined us. These Life and Associate members, represent the middle-class drawn from all regions without distinction of caste or creed. I consider this a significant and very healthy sign.

(d) the fourth one was the reception given to me, again as a symbol of the Bhavan, in New Delhi under the chairmanship of our then Rashtrapati Dr. Zakir Husain in April 1969. Our colleague and friend, Sri Jaisukhlal Hathi, Chairman of the Bhavan's Delhi Kendra, who was closely associated with it, will give you details thereof.

The important matter, for which this meeting has been convened, is to discuss with you, the future of the Bhavan.

As you know, unlike other educational or cultural institutions, the Bhavan's activities are multifarious, far-flung and complex.

The success of the Bhavan, among other factors, has been due to the fact that we have a strong, cohesive steel-frame at the Centre, as also in the Kendras, thinking and acting in complete accord in most matters, particularly administrative and financial.

Our staff, both at the Centre and in the Kendras, are quite competent and efficient, and will carry out loyally the policies I have, with your help, evolved over the years and which would be framed from time to time by those in authority.

As I have been saying, I feel it is time for me to retire. However, it is the natural desire of a founder that the institution he helped to rear up, should continue to function on right lines and maintain good progress. For this, I am absolutely

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clear in my mind, we must un
vocally ensure that—

(a) the Bhavan continues to b
national and non-partisan
form, anchored to ethical
spiritual values;

(b) the Bhavan continues to es
linguistic and regional co
rations and to come dow
has been my wont—wit
heavy hand on divisive
dencies whenever and f
wherever they may emanate

At present, I am the Pres
The Vice-Presidents are: my
and Sri Girdharilal Mehta of M
Jardine Henderson Ltd., Calc
(Incidentally, Sri Girdharilal M
has donated in all over Rs.
lakhs to the Bhavan and has re
ly handed over to us the a
nistration of a new College an
big campus at Bharwari, near A
habad, costing about Rs. 40 lak

I look to you all to keep the
of the Bhavan flying aloft.

In what manner this has to
done, we shall discuss and de
upon at the appropriate time.
have no doubt that whatever we
agree upon will be cheerfully
cepted by the entire family of
Bhavan.

I do not know when I will ag
have an opportunity of meeting
all—devoted partners in the work
carrying forward the mission of
Bhavan in different parts of In
Therefore, I wish to take this o
portunity to share with you
the mission, work, technique
faith of the Bhavan have meant
me."

I was deeply moved by the stro

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of affection and understanding the numerous friends work- the common cause of resus- of Indian culture.

all literally smothered me much affection and confidence as I would, I could not get consent to allow me to lay down onerous burden of the president- the Bhavan.

brief summary of the speeches at the meeting is given in the ing pages.

was a heart-warming experience the senior members of the Bha- family from the Centre and the Kendras assembled together plete accord in thought, word deed. I never thought that I be able to see through the dings extending over $1\frac{1}{2}$ to 2 However, the ways and power ve are such that it can give sus- ce even to those weak in body. m conscious that all the compli- s are not given to me for the lit- ork that I have done for the Bha- but in fact to the large number iends who have worked hard to the Bhavan a success.

mbly pray that God may give e necessary strength to effective- pond to the hopes and confidence my friends have reposed in me. hether I am here or not, I am that the Bhavan has sufficient to see that the mission on we have embarked is fulfilled.

Yours sincerely,

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Meeting of the Bhavan's Trustees, members of the Executive Committee and Chairmen of the Kendras, held on May 21, 1970.

Brief summary of the speeches.

Sri Girdharilal Mehta, Vice-President of the Bhavan:

"We re-elected Sri Munshiji as the President of the Bhavan only in the month of January this year, for a further term of five years. When he was seriously ill, I had occasion to meet him 3 or 4 times, and even in that condition, he discussed with me the affairs of the Bhavan with great insight. I also saw him giving wise guidance and clear instructions every day with regard to the many affairs of the Bhavan. As you all see, he is now very much better and I have no doubt that, by the blessings of the Almighty, he will soon be able to resume his normal work."

Sri S. Nijalingappa, Chairman of the Bhavan's Bangalore Kendra: "I have always given respectful deference to Sri Munshiji's wishes in all matters, but on this occasion, I have to disagree with him. No one can think of the Bhavan without him and vice-versa."

Dr. K. C. Reddy, Chairman of M.P. Kendra: "I had a long and very instructive talk of nearly one hour yesterday with Sri Munshiji. How can we agree to be deprived of his advice and guidance?"

Sri Jaisukhlal Hathi, Chairman of Bhavan's Delhi Kendra: "As Chairman of the Bhavan's Delhi Kendra, it is my experience to have communications from Sri Munshiji very regularly with regard to various matters, but until I came to Bombay a month ago and met him, I never knew that he was ill. That was the way the affairs of the Bhavan w being conducted by him even from sick-bed. If that were so, now he is very much on the road to covery, how can we entertain th quest of his?"

Sri P. V. Narasimha Rao, V Chairman of Bhavan's Andhra P desh Kendra: "As one who half in age to Sri Munshiji, it w be impertinent on my part to c ment upon his request, but in larger interests of the Bhavan's mily, I submit that we veto his w

Sir Bhavani Prasad Niyogi, C man of Bhavan's Nagpur Ke "Even though I am the re sentative of the youngest Kendra the Bhavan, formed only a few we before, I am the eldest member p sent here—older than our Kulapa by one year. Therefore, I will request him, but I will order him to press his demand for being re ed."

Dr. T. P. Meenakshisund Chairman of Bhavan's Madurai K dra: "I need hardly remind K patiji that one really becomes only when one deserts one's ide That you have not; and that you never desert your ideals needs no iteration from me."

Sri K. Balasubramania Aiyar, V Chairman of Bhavan's Madras K dra: "Sri Munshiji, even though always addresses his "Kulapati's Le ters" to his "young friends". I re in the very first issue of the Kulap Letter, he defined old age as u "Youth is not a time of life.

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1970

a state of mind. It is a test of will, a quality of imagination, a our of emotions, a predominance courage over timidity, of the ap- for adventure over love of

Nobody grows old by merely a number of years. People old only by deserting their s. Years wrinkle the skin, but to up enthusiasm wrinkles the Worry, doubt, self-distrust, fear despair.... these are the quick valents of the long, long years bow the head and turn grow- spirit back to dust.

You are as young as your faith, old as your doubt; as young as self-confidence, as old as your ; as young as your hope, as old your despair. So long as your heart receives messages of beauty, ear, courage, grandeur and power rom the earth, from man and from infinite, so long are you young". this definition, Sri Munshiji is not and can never grow old."

Winding up the discussion, Sri S. G. ia, Hon. Secretary of the Bha- said: "Our Kulapatiji is generous he will never brush aside the una- s request of so many members he Bhavan's family."

Sri S. G. Nevatia also referred to ry loyal and devoted services of taff of the Bhavan at the Centre in the Kendras and added: "As Kulapatiji has repeatedly said, ed by Ramakrishnan and others, staff have made an invaluable ribution to the progress of the

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S. Ramakrish

Swatantryaveer Savarkar

An Apostle of Fearlessne

BY the issuance of a Commemoration Stamp on May 28, 1970—the 87th bi anniversary of Swatantryaveer Vinayak Damodar Savarkar—the Gove ment of India has honoured itself. Though belated, it is a large-hearted, n gesture. It is, to our mind, a silver-lining in the otherwise murky, d political horizon. Perhaps, it is a small beginning of a wholesome transfor tion of the post-independence mania of "monopoly patriotism and wisdo a sign of the slow but sure process of the maturing of Indian democracy; unmistakable, though very small, proof of the beneficial effects of the em gence of a constructive, disciplined, democratic Opposition.

Young Savarkar's pledge to sacrific his all at the altar of the moth land's freedom was akin to the epic Bhishmapratigna. **It was not an i pulsive, rash resolve to rush headlong on unchartered seas at some hothea bidding.**

On this happy occasion of the official recognition of this indomitab patriot's sterling services, we take the liberty of reproducing the homage w paid, four years ago, when this stalwart breathed his last:

He was a prince among revolutionaries, a renowned historian, g playwright, epic poet and a fiery orator. Like a Carlylean hero, he w verily great at many points. He was a Titan.

His name was a byword for breath-taking bravery, cool courag dogged determination, dauntless daring and passionate patriotism.

He led a consecrated life. He was an inspiration alike to the you and the old. Rajaji, the oldest among our surviving veteran freedom fighters, five years older than the departed leader, has said: "Savark was my first revolutionary idol... when he gave up his law studies London and declared rebellion against British rule, he caught the imagin tion of us all."

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his proscribed book *The Indian War of Independence* was a fount of ation to all patriotic Indians in the crusade for *Purna Swaraj*.

His life was a saga of suffering and sacrifice. He was one of the to challenge the British rule in India. He audaciously flung de- at His Britannic Majesty's Imperial Government in its own den— —in the beginning of this century, when Britannia literally ruled aves. He spearheaded the will of the nation into action.

He had to languish for over quarter of a century in prison, half of in the dreaded cellular jail in the Andamans. He tirelessly strove, arly half a cenutry, amidst trying privations and terrible risks, to freedom from alien oppressors.

As our Rashtrapati Dr. Radhakrishnan, in his inimitable way, des- him, he was "a legend in his own life-time."

He stood for a united India. He was a staunch advocate of a strong . He was a sworn enemy of provincialism and linguistic regiona- which he dubbed as "patriotism gone amuck".

He was happiest when, without prevarication and pusillanimity, in mber 1965, India manfully took up cudgels to defend her territorial rity "come what may"; when our armed forces with their commend- onstancy in a comradeship of sacrifice, endurance and daring, per- d amazing feats of leadership, heroism, gallantry and valour, seldom sed in the military annals of the world and thus retrieved their and honour, sullied by the infamous NEFA debacle, in October 1962.

Typical of his temperament and the heroic mould in which he was one of his favourite quotations was Thoreau's "Where there is a man, there is the thickest of the fight, there, the post of honour." *mantra* was *abhaya*, fearlessness. His motto was *veerabhogya vasun-* —this world is for the brave.

History will hail this redoubtable stalwart as an illustrious pioneer s one of the foremost and bravest captains of India's struggle for m from foreign yoke.

Dedicated men and women are the finest flowers of humanity. He dicated to the very marrow; he was dedication personified.

This apostle of freedom from fear, this messiah of Akhand Bharat, ero of heroes, Swatantryaveer Vinayak Damodar Savarkar, has a of honour among the *mahapurushas* and will ever shine as a resplen- odestar inspiring generations to come and beckoning them to selfless e to the Motherland.

□□□

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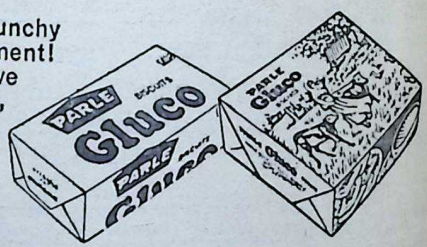

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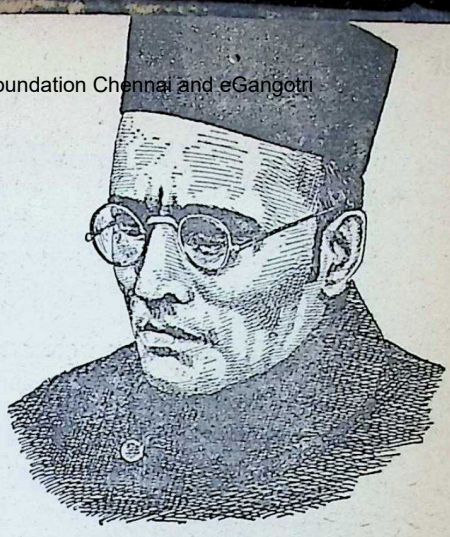
THE LEGEND THAT IS SAVARKAR

R. P. AIYAR



mealy-mouthed mentors of the ntry have, at long last, decided measly appreciation of one of greatest freedom-fighters, *Swa-veer*, Vinayak Damodar Sa-r. On the occasion of the 87th anniversary of that great *Pita-* on 28th May, 1970, a twenty stamp has been issued in his ur". I have not the slightest that every Indian would buy of those stamps and keep it as a heirloom.

arkar's entire life was an epic of sacrifice and suffering. The Srinivasa Aiyangar called him "Man of Sorrows" who bore his fragile body the lacerations of ion in making. The British Gov-ent singled him out for barbar-treatment. He was sentenced to years' transportation for life. -suffed and chained, this hero led to the boat which was to him to the hell-hole in the An-s. It was then an Indian ant murmured: "The benign Government will release you 57." Swift as lightning and like a thunderbolt came the "What makes you think that British Government will last till

er in human annals did a Gov-nt descend to such despicable of melancholy meanness as the did. When he was sentenced to double transportation and confiscation of property, they took away even his pair of spectacles and returned it as an act of "charity". The toadies of the Bombay University Senate cancelled his B.A. degree. Savarkar took it in his stride.

A few years ago, I walked into Savarkar Sadan; and he received me with the smile which held within it the honey of affection. "Arpee, you know I am a graduate today." He was referring with sardonic humour to the epigones in the Bombay University Senate who had decided to restore the B.A. degree to that literary giant. Of course, the tarantulas dare not do it in the life time of Jawaharlal Nehru.

Freedom came with its dark blotches of anxiety; but there was no respite for Savarkar. I do not want to write about his being implicated in the Gandhi murder case; and the petty spite of egomaniacs whereby an Indian Government allowed him to be manhandled by ordinary police officials. Sardar Vallabhbhai had the greatness to confess private-

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ly much later that he was pressurised in this respect. Of the officials who were present on the occasion, Pangunni Menon is no more, but I hope and pray that at least one of the five others would have the courage to tell the story.

Even after his death, progressives who admired the Ittehad-ul-Muslimeen in the past and are studying the agro-economic ideology of the Tamir-e-Millat are bent on spewing filth at his heavenly memory. In Gwalior, progressive parricides are demonstrating against the installation of the Savarkar statue, though the Municipal Corporation has already sanctioned the project.

India can never forget that he was the first barrister who was refused a degree; first to make a bonfire of foreign cloth publicly; first to proc independence as India's goal; firs invest Indian freedom with inter tional significance; first histo whose book was proscribed even fore it was published; first to re to recognise a British Court of La and the first to eat out his heart the Silver Jail at Port Blair. N Prince Kropotkin nor Capt. Dre suffered a tithe of what Savarkar to undergo.

Deprived of pen and pencil wrote his epic poems on the wa the prison with stones and learn heart 15,000 lines of poetry showed how the Vedas were ha down from generation to gener There was a Savarkar; whence co such another?

□

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MY WILL AND TESTAMENT—माझे मृत्यु पत्र

V. D. Savarkar

Vinayak Damodar Savarkar, was arrested in London, just after he had called himself at the Bar in March, 1910. He was then 27.

Bal Ganeshpant, his elder brother was undergoing sentence of imprisonment for life for the crime of loving his motherland. The younger brother, Bal, was awaiting a similar fate for the same reason.

Mrs. Yashodabai, with a husband thus snatched away and a brother-in-law whom she had brought up as her own son too, naturally looked to him, the one succour of a blighted family. This news felled her like a thunderbolt.

Vinayak sent this poem, *"Mazhe Mrityupatra"* to his revered *'vahini'* in such circumstances. He was almost certain that the British Government would inflict on him either capital punishment or transportation for life. The poem, *My Will and Testament,* is written in four parts in the *Sragdhara* metre. In all, it has 25 quatrains. The extract here given is the author's own rendering of the third part of this will.

The diction of the original Marathi poem is weighted with the connotations of a glorious culture. Even in the author's own translation, the thrill of all that is not fully captured.

Bal, Vinayak and Ganeshpant were just three; but had we been seven, as Vinayak, we would have offered ourselves at the altar of freedom. Why seven? For it is the 'sapta rishis' that are eternally engaged in offering sacrifices for the welfare of mankind.—*Ed.*

We dedicated to Thee our thoughts; our speech and our eloquence, we dedicated to Thee, Oh Mother! My lyre sang of Thee alone: my pen wrote of Thee alone, Oh Mother!

It was on Thy altar that I sacrificed my health and my wealth. Neither the longing looks of a young wife, vainly waiting for my return, nor the cries of laughter of dear children, nor the helplessness of a sister-in-law widowed and left to starve, could hold me back at the call of Thy Trumpet!! My eldest brother—so brave, so sternly resolute, and yet so softly loving was sacrificed on Thy altar. The youngest one—so dear, so young—he followed him into the flames; and now here am I, Oh Mother bound to Thy Sacrificial Pillar! What of these! Had we been seven instead of just three, I would have sacrificed them all—in Thy cause!

Thy Cause is Holy! Thy cause I believed to be the Cause of God! and serving it I knew I served the Lord!

Thirty crores are Her Children! Those amongst them who, possessed of Her divine rage, die in Her Cause shall ever live! and our family tree, O Mother! thus uprooted shall strike its roots deep and bloom immortal. □□□

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BHAJA GOVINDA STOTRAS OF SRI SANKARA CHARYA

C. RAJAGOPALACHARI

VERSE 20

A little study of the Bhagavad Gita, drinking a drop of Ganga Water, a casual worship of Muraari—these will save you from debate with Death.

भगवद्गीता किञ्चिदधीता
गङ्गाजललवकणिका पीता ।
सकृदपि येन मुरारिसमर्चा
क्रियते तस्य यमेन न चर्चा ॥

Sri Sankara says: "You will be liberated if you worship Muraari, that is, Govinda, with devotion at least now and then." The great Acharya who had attained the highest wisdom has blended devotion, wisdom and austerities in this stanza. *Kinchit adheetaa*: read at least a little bit; that is enough, says he. 'Drink just a drop of Ganga water,' he says. The Gita too is like Ganga water. It is enough if a small part of it is read. Is it necessary to drink the entire Ganga? Is it possible to do so? No. Think of Govinda at some moment or other. That is enough. You need not then live in fear of death, says he. The pious Tamil devotees have sung about God in rapture as exceedingly accessible to His devotees,' 'as one who overlooks the defects and appreciates the virtues', 'as He who cures the ills of those who bow to Him', and 'as He who is sweet like the music of the *veena*.'

VERSE 21

Born again and again.
Dying over and over again,
And getting into a mother's womb over and over again,
It is hard to cross over this ocean of repeated life and death.
Save me from it, merciful Lord!

पुनरपि जननं पुनरपि मरणं
पुनरपि जननीजठरे शयनम् ।
इह संसारे बहुदुस्तारे
कृपयाऽपारे पाहि मुरारे ॥

This is Sri Sankara's next song. Let us beg for His grace; He will surely protect us. He will surely take us across the ocean of births and deaths. If Sri Sankara himself who reached the heights of spiritual knowledge cried out that nothing can protect except His grace, what can men of little knowledge have to say? Let us worship Him and seek His grace.

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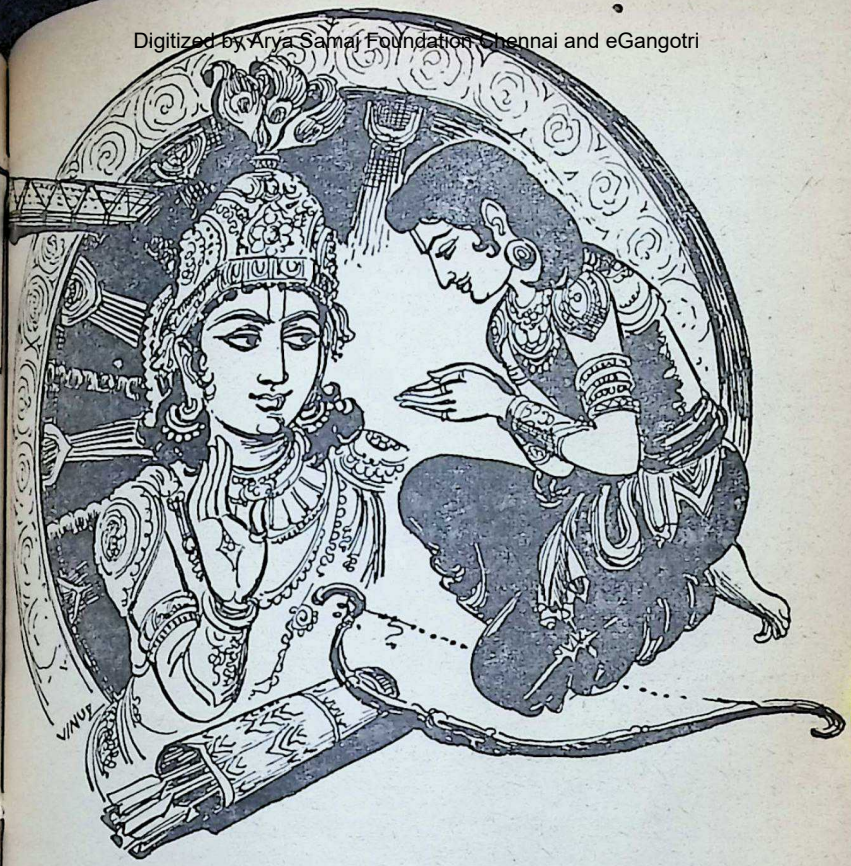

shall be saved. Why think of means? That is what the Gita declares:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।।

Giving up all paths, surrender yourself completely to ME. I shall save you from every sin, do not grieve.

Mā suchah means 'do not grieve'. This is the declaration of the Lord himself not only to Arjuna, but to all mankind.

VERSE 22

Sri Sankara sings of God-intoxication and the bliss of the men that have received the light:

Clad in rags picked from the street, treading the path beyond good and evil, not caring to earn merit by good and never doing evil, lost in meditation, the Yogi revels in the Supreme and plays sometimes like a child, and sometimes behaves like one mad.

रथ्याचर्पटविरचितकन्थः
पुण्यापुण्यविवर्जितपन्थः ।
योगी योगनियोजितचित्तो
रमते बालोन्मत्तवदेव ।।

A child is innocence itself; it knows no evil. A mad man cares not

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for the world. A yogi's heart is a blend of these attitudes. It is this that Sri Sankara refers to when he says 'like a child, like one mad'.

Tamil saints like Pattinattaar have danced in ecstatic experience of this divine joy and poured forth their heart in song. Can every one attain this state? No. To seek to attain this bliss without maturity of heart and mind will end in mere external show. This state of Yogic bliss arises spontaneously in fulness of time. If the means to it are gone through effectively, the result will follow as a matter of course. The early steps relate to the development of faith, to wean the mind from becoming a prey to the deceitful senses. There is no other way than this to cleanse oneself of sins committed. If one pursues the path of devotion, the impurities of the mind get washed out. The purified soul is all that is auspicious. It realises itself. Then the surpassing joy like unto that of a child or one that is mad will dawn by the grace of God. This is what saint Maanikkavaachagar has sung in his *Acchopadikam*.

VERSE 23

We sleep in the night and dream. In the dream we experience many hardships and cares. During the dream we suffer much pain; but on waking all that vanishes and we feel great relief. Sri Sankara compares life to a dream and says that the cares and pains of life are like the cares and pains in a dream.

Who are you? Who am I? Who is my mother, and who is my father? Reflect on this. You will

then realise that the world and cares are but the cares and ties of a dream, and you will able then to free yourself from dream.

कस्त्वं कोऽहं कुत आयातः
का मे जननी को मे त
इति परिभावय सर्वमसारं
विश्वं त्यक्त्वा स्वप्नविचार

We speak of something as 'I' and suffer great fear, difficulty anger. What is that 'I'? 'Re says Sri Sankara. The distinction 'You' and 'I' subsist only so long there is the body. Who were previously before they took birth now endear themselves to you 'father' and 'mother'? Who were previously? Prior to this birth, in many wombs had you been confi Do you see all those mothers now? you saw them, would you feel for them? What is that Subst from which you have now separ and taken your shape? All the th that you see in the world are the lusory forms of that *one* Subst You are not able to see that *one* S stance; but what you see are its lusory forms; and you feel draw them or repelled by them by love and hate, and you are caught in this delusion. Wake up from dream, open your eyes and try to the One Reality behind them 'Then', says Sankara, 'your cares vanish. The mirage projected by your *karma* will disappear before *bhakti*. You will find liberation worship Govinda and attain

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More Light on SIDDHIS

Mahamahopadhyaya GOPINATH KAVIRAJ

AHAMAHOPADHYAYA Gopi- h Kaviraj, a great scholar and titioner of Yoga, was a disciple he great Yogi, Paramahamsa ddhanandaji, otherwise also n as Gandhi Baba. In his book, *tiya Samskriti aur Sadhana,* a in Hindi in two substantial es, he has made an analysis of ubject of Siddhis and narrated e interesting incidents.

Three possible attitudes could be ed by people; there is the atti- e of the sceptic who refuses to be- e these strange occurrences and d, without careful analysis and ght, attribute these to the sleights hand of the performer.

There are again others who stand the opposite extreme accepting e with an unquestioning faith and ng to consider the possibility that e of these performances may be ts of hand, though quite a num- might be genuine ones. They re- to separate the sheep from the s.

The third attitude is that of the t student of religious life who s to look upon all religious ex- nces and occurrences as worthy his attention and analysis. He is ther the scoffing sceptic nor the d believer. He believes with such t thinkers as Aldous Huxley and William James that there are varieties of religious and yogic experiences and these have to be recorded, analysed and studied honestly with the same zeal and fervour that the scientists adopt towards natural phenomena.

Dr. Gopinath Kaviraj belongs to the third category. His erudition saves him from the pitfalls of blind adulation and faith. His personal associations with a Yogi enables him to adopt the right attitude towards these experiences and thus makes him free from the clutches of an inhibiting scepticism.

The first of the extracts we give below states the position and the other two extracts narrate two instances within the knowledge of the author. These extracts are presented here as more food for thought on the subject. Our readers would do well to receive them with an open mind and reflect on them.

However, it should be noted in passing that the great spiritual teachers of India had a clear conception of values and did not get mixed up. An anecdote concerning Sri Ramakrishna would be an interesting finale to this note.

A certain Yogi, after twenty five long years of apprenticeship and practice, was able to walk on water. He

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prided himself on this and told Paramahamsa Ramakrishna that he could cross a river from bank to bank. Sri Ramakrishna let him do it and saw that the man had done it out of vanity. So to teach him the proper set of values he asked him how long it took him to master this art. When the Yogi replied that it took him twenty five years, out came the characteristic reply of the Master, "How much do you think it will cost you if you hire a boat and cross the river?" The Yogi replied: a few paise.

"Well, is it worthwhile spending twenty five years of one's life for a task that can be achieved by an expenditure of a few paise?"

—Ed.

1

THE educated folk of the present age regard Yogic manifestations as miracles. They also say that in the world no miracles can occur because they are opposed to natural laws which govern all phenomena in this universe. This statement is not altogether wrong: nothing in this world can occur that goes against nature and natural laws; nobody can really transcend the limitations of these natural laws. There can be no doubt or denying of this. Dr. Harnak in his book, *Das Wesen des Christentums* has asserted that nothing of the nature of a miracle occurs in this world or can occur in this world; for whatever events occur in this world of time and place are governed by the action-pervading unexceptionable laws of nature. It is impossible even to conceive of any breaks to the unified laws of nature. Therefore, in this sense it is impossible to speak of miraculous occurrences at all. The philosopher Spinoza says that nothing happens in nature which is in contradiction with its universal laws. But Harnak has made it clear that though no event that is opposed to the laws of nature can occur, this does not preclude the possibility of events that are supernatural. These events have been witnessed and they cause great wonder in the minds of those who see them. It is difficult to decide and state how they occur and assign reasons for them. In reality, with great faith and firm volition many things which appear impossible can be performed and in this world how and in what measure these things can occur is very difficult to predict.

We see that a firm will and a convinced faith act even on the bodily life and cause appearances which appeal to us as miracles. Who has hitherto with certainty measured the realm of the possible and the real? Who can say how far the influences of one soul on another and of the soul on the body reach? Nobody. Who can still affirm that all which in this realm appears as striking rests only on deception and error? Certainly no miracles occur, but there is enough of the wonderful and inexplicable.

2

On the very first night when Shri Gurudev was in George Town there was a strange incident; luckily as the

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...ered person was saved, this incid... did not have a tragic end. In ...e Town arrangements had been ... to accommodate Sri Gurudev ...'s disciples and followers in two ...s which were adjacent to each ... There was just one entrance ...nt for both these rooms and so ...s possible for people to move to ... from these rooms. At night this ... was closed; no doubt it had not ... bolted. In the later hours of ...ight Sri Gurudev, getting up from ...ouch, was engaged in the recitation ...e Chandipatha which was part of ... daily discipline. At this time a ...in person by name Ramarishi, ...ng to sleepy condition, by mistake ...ed this door instead of the one ...e back in order that he might ...ceed to the bath room. He saw ...t Baba was seated on the Asana ...d had begun to chant the Chandi...tha. Seeing this he at once realised ...n mistake and suddenly closed the ...or again. This Ramarishi was none ...er than the cook, a brahmin, who ...s very well known to Gurudev. ...a was very fond of him. After ...pleting this chanting Baba got up ...d entered the second room in order ... find out who had come in at the ...e he was chanting. He asked all ...bout it. Ramarishi confessed his ...take and fell prostrate at the feet ... the Guru. Baba told him that he ...s very fortunate because he was ...ved from death. If only he had ...ome into the room just some five ...inutes earlier, he would have fallen ...eless even as he stepped into the ...oom. Till that time the whole room ...s charged with some power similar to electricity or lightning. For, as he was seated on the asana for this chanting the whole room would be filled with some supernatural power very similar to lightning or electricity. This extremely powerful and strange force is so great that it would fell any person who enters its domain. "Luckily the divine mother has saved you. Do not again commit such an inadvertent act." This made them realise how dangerous it is to live in any room that was adjacent to the room where Baba was staying for the night.

3

Scholars know Acharya Swami Samanthabhadra, the resident of Kanchi, as the author of *Ratnakaranda Shravakachar, Gandhahastimahabhasya, Yuktanushasam, Jinashatakalankar, Vijayadhavala tika* and *Tattvanishasan*. But he really belonged to a special category of Yogis. It is said that on one occasion when he was staying at Kashi, the King asked him to bow down to a certain image of God. At first he declined to do so as he knew that the said God would not accept his prostration. But when he saw that his words would not be trusted by any one, in the end he consented rather unwillingly to do so. It was observed by all present in great wonder and astonishment that even as he was bowing down to the image of the god there, it fell apart and from inside the broken image the reflection of the eighth Thirthankara Chandraprabha Bhagawan was seen.

* * *

There is no need to multiply such

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instances. In the present age, such supernatural occurrences are not wanting either in our country or even in the West. No one should think that all these are baseless. It is true in this world there are impostors and there is an abundance of deception and cheating of people. Many an impostor has cheated simple trusting people by demonstrating to them false powers and leading them astray. Yet the importance of truth has not got diminished a bit by such things. It should also be noted that all supernatural manifestations are not essentially the resultants of Yoga. For, even without the possession of Yogic powers, it is possible for persons to demonstrate such supernatural things by the employment of practical occultic powers. Common men generally do not recognise the difference. At the same time it should also be recognised that Yogic manifestations are not trivial and degenerate things. If those in whom such powers have not yet become established, regard such powers as trivial and degenerate, in many cases such statements reveal only the soul-grapist attitude of these people. Just as the manifestation of these *Yogic* powers is natural to the Yogi, so is its culmination very essential if one is to attain the ultimate goal of realising Brahman. All this must be looked at from the dualistic point of view or from the *Vyavaharik* point of view. When the manifestation of *Mayashakti* is realised through *Yogamaya* or *swarupa-shakti*, at such a time these Yogic powers have their rise and their fall, become seen or disappear; all this is to be considered

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as just appearances. That is so because what is in essence true neither have a rise nor a setting also what is the manifestation of essence cannot also have an pearance and a disappearance. Lord is indeed auspicious and divine manifestations are equ auspicious. If the *Yoga Sutra Patanjali* speak of these siddhis Yogic manifestations as *Antaraya* obstacles, what is meant is that are obstacles to the achievement the ultimate goal, namely the rea tion of the Self. They are not to looked down upon because they the manifestations of Divinity is pure and sattvic by nature. This proved by the great powers manifest by the *Mahapurushas* over the world.

□□□

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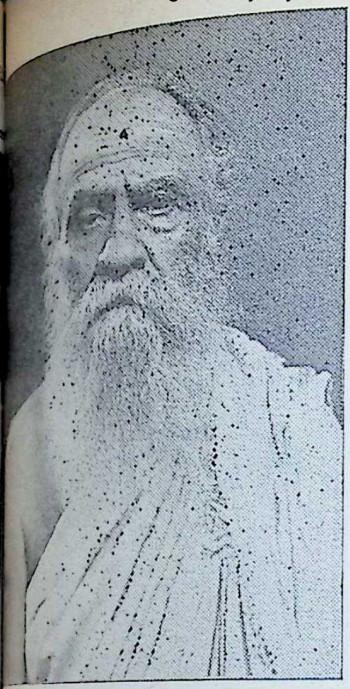

Brahmarshi Daivarat

DR. R. R. DIWAKAR

HE is now eighty. He hails from Gokarn, a seaside place of pilgrimage on the Arabian Sea, in the Karwar district of Mysore State. The story in the hoary temple there is Mahabaleshwar, with a pauranic story about it. A number of Brahmin families there have continued to preserve the tradition of Vedic studies and of priestly duties in spite of modernism which has invaded every nook and corner of India.

Sri Daivaratji looks a Rishi with a majestic grey beard, simple dhoti and the orthodox style of wearing brown clothes. His broad forehead adorned with a triple dash of grey ashes and a thumbful of Kunkum in the middle. He is neither tall nor short in stature but bears a square body which has served him well in performing all conceivable austerities including three-week fasts, and going through all Hathayogic processes, including Vajroli, to which Dr. Rajendra Prasad was a witness. Dr. Rajendra Prasad has devoted a page and a half in his autobiography to Daivaratji whom he first met in Nasik. When Dr. Prasad became the denizen of Rashtrapati Bhavan in New Delhi, Daivaratji used to stay with him whenever he visited the capital.

As is not very rare with great savants in the ancient style, Daivaratji is not merely a Vedic scholar but is acquainted with all the Vedangas, Yogas, Tantrashastra, Ayurveda, Jyotisha, dancing, music, and so on. He knows more than half a dozen Indian languages and can fluently make public speeches in Sanskrit, Kannada (his mother tongue), Hindi, Marathi, Telugu and Tamil. He knows Konkani, Nepali and a smattering of Gujarati.

Daivaratji's greatest drawback is perhaps his ignorance of English, which has certainly come in the way of his getting proper recognition by the English-dominated universities and the elite in our country. The late Dr. Vasudeo Agarwal of Benares Hindu University once said that Daivaratji deserves to be nominated a National Professor for life!

However orthodox this Rishi may look, he has a very modern outlook on life. He can beat anybody in the observance of rituals and performance of yajnas. He is often a consultant when such yajnas are performed. But he can travel anywhere for days with-

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out any strictness about ceremonial purity of bath, food (he is of course a vegetarian), routine observance of poojas and so on. He keeps a daily diary. He affirms that women have a right to Vedas and a Harijan has equal spiritual rights with any Brahman. During his absence from his Gokarn Ashram, it is his wife, Shraddhaa, who keeps the Agnihotra with proper Mantras!

But in what does the challenge of Sri Daivaratji, the direct disciple of Kavyakantha Ganapati Muni and the close acquaintance of Ramana Maharshi, consist? In three things; (a) He has not studied anything regularly when he was serving for years Tembe Maharaj, the yogi and his Guru Ganapati Muni. Nishkama (selfless) seva, including cooking, was the role he was playing. Daivaratji declares that it is the sheer grace of the Guru which had made him what he is today. (b) He is not a Vedajna of the ordinary type who can only recite Vedas faultlessly but know very little of their meaning. He knows all the four Vedas by rote and can quote parallels even if a single word or expression is mentioned. He can cogently explain and interpret the Vedas, Vedangas, Upanishads, the Brahmasutras, the Geeta and prove their consistency and the running thread of the triple meaning, the superficial, the deeper one concerning the forces (Devatas) and the spiritual meaning in all of them. (c) Under trance, when performing Tapas along with his Guru at Puduvet for sixteen days, he had daily revelation of new Vedic Mantras (450 in total number). The Guru took those down which he could listen distinctly and completely. He admired them and wrote an ic[illegible] and interpretative commentary, wh[illegible] itself is a great piece of Sanskrit [illegible] rature.

The Mantras along with the c[illegible] mentary have now been pub[illegible] with English translation by the [illegible] ratiya Vidya Bhavan, Bombay. [illegible] volume is called *Chhando-da[illegible]* Mahamahopadhyaya D. V. Pot[illegible] Poona, wrote to me that afte[illegible] Samhitikarana of the Vedas [illegible] thousand years ago, nothing of [illegible] calibre nad quality has appeared [illegible] India, namely *Chhandodarshan*.

Chhandodarshan is before the p[illegible] lic of India for more than two y[illegible] I do not want mere praise or [illegible] admiration such as is bestowed [illegible] miracles or something extraordi[illegible] We blindly and quickly believe [illegible] everything of religion, philos[illegible] Vedas, Shastras in India have [illegible] pened only in the past and in Kali[illegible] there can be nothing new! Ku[illegible] K. M. Munshi, however, when he [illegible] *Chhandodarshan* and met Daiv[illegible] exclaimed, "Thank God, Bharat [illegible] has not yet gone barren"!

What is necessary, however, [illegible] evaluation, not a casual one by a [illegible] view here and there, but a thorou[illegible] evaluation by universities, both of [illegible] *Chhandodarshan* text as well as [illegible] mentary, and of the author of [illegible] text who is fortunately still living. [illegible] me for a moment invoke in India [illegible] spirit of exploration and investig[illegible] which is abroad in Western count[illegible] whether it is physics, or psychology, [illegible] economics or sociology. It sh[illegible] not escape our alert minds if we [illegible] to be an ancient nation and yet [illegible] which wishes to catch up with the p[illegible] sent world.

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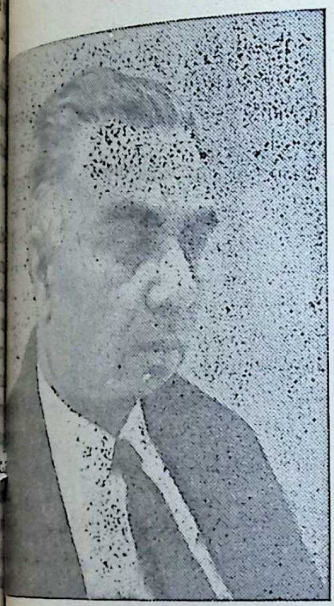
HISTORY OF GUJARAT'S HISTORIANS - III

J. M. SHELAT

Judge, Supreme Court of India



Besides these histories, there are valuable biographies such as *Maasir-i-Mahmudshahi* by an anonymous author, Qanii's *Tarikh-i-Mazaffarshahi* and Mutii's *Ganj-i-Manni*. If used critically and disregarding the exaggerated panegyrics by the biographers of their heroes, these provide valuable material of the contemporary life and particularly the court life of the time. As a corrective of the one-sided picture given by these writers, there are in respect of the struggle against the Portuguese, the *Book of Dourte Barbosa* by Barbosa, the *Commentaries of the Great Afonso de Albuquerque* by Braz de Albuquerque, the grandson of the great Portuguese governor, and Gaspar Correa's *Lendas de India* portraying Portuguese expedition against Gujarat and the diplomatic missions between the two powers.

If there was a hectic historiographical activity on the part of the Muslim historians, their counter-parts amongst the Hindus were not altogether silent. The voluminous accounts of the Charanas in the Rajput as also Muslim courts and the ballads of the bhats provide, if used with discernment, a good corrective to the often one-sided picture given by Islamic writers.

Centuries of continuous Muslim rule had blunted the initial resentment against the alien invaders. This process was accelerated by the rulers themselves by their marital alliances with Rajput chiefs, their adopting Gujri as their domestic language and their participation in the local traditional festivals. It is not surprising therefore to find Hindu poets turning their poetic talents, using Sanskritic idiom and forms for the subjects of

The first and second parts of this article were published in Bhavan's Journal May 3 and 17, 1970, respectively.

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their creations irrespective of their race or religion. Illustrative of this adaptability are the *Gangadasapratapavilasa* by Gangadhara, who hailed from Vijaynagar but who had settled down in Champaner, and *Mahamuda-Suratranacharita* by Udayaraja. The first one was composed in 1449 as a historical play for performance in the Mahakali temple at Champaner and the second, a *mahakavya* in praise of the Begarah.

Interesting is the way in which Udayaraja makes use of the Sanskritic simile, idiom and tradition for his Muslim hero as if he was a Hindu king, depicting him as greater than the greatest of the Hindu deities. As if these encomiums were not enough to ensure his patronage, the poet hails Mahmud as a *Chakravarti,* to whom all rulers from Kashmir to Pandyadesa and Kamrup to Sind pay tribute and acknowledge his suzerainty and hopes that his *Mahakavya* will be sung until the *saptaloka* survive and the *saptarishi* illumine the Indian sky. The *Mahakavya* is in the form of a dialogue between Surendra and Saraswati and depicts how Brahma sent the former in search of the latter and how at last he found the Goddess in the court of the Begarah.

During a period of about 175 years of their rule over Gujarat, the Muzaffarid sultans, known for their attachment to learning, attracted a large number of scholars from various foreign lands. As can be seen from the patronage given by the Begarah to Udayaraja, they were far from being bigots to deny their munificence on the ground of race or creed. Clearly it was not a case, in Luder-phrase, of lions being led by do-

After 1573 Gujarat, no doubt, c-ed to have an independent exi- and an era came to an end. Bu- intellectual ferment which had b- during the Muzaffarid period did come to a halt. Gujarat continued contribute as profusely as before the renaissance which had begu- the fifteenth century but which cl- ed in the next two centuries under stimuli supplied by the Mughals.

Maasir-i-Rahimi, the biography Abdur Rahim, set out a long li- poets and learned men attached his court when he was the gover- of Gujarat. Prominent among th- poets were Ganzanfar, Muham- Maqbul, Jalal Maqsud, Shaykh Ha- and Zafar Badr-i-Alam Safa. a- with poetry, so with history, for, t- finds Mir Abdu Turab, Mahmu- Bukhari, Sikandar and Hajjud D- at work within this period. Mys- and philosophical works also attra- the endeavours of such scholar- Shaykh Ali Shir, Shaykh Hasan- Muhammad, Shaykh Wali Muh- mad of Champaner, Shaykh S- Bimbani and a host of others.

How Gujarat scholarship merged in and enriched the ge- cultural life of Mughal India is i- trated by the careers of three p- sonalities, well known during th- lives.

Hakim Ruh Allah, a native o- Broach, had already attracted no- of several nobles in Akbar's court s- as Qilij Khan, Muhammad S- Princes Murad and Daniel and th- Khan-i-Khanan, Abdur Rahim. L-

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to have entered into the imservice as recorded by *Ain-i-*. In 1595, the Hakim com- a work on medicine, *Fawaidul* and dedicated it to the emperor. r Jehangir, the Hakim rose and attended on the emperor his sojourn in Gujarat. In ation of his services to him and consort, Jehangir in 1618 gave as a gift, a *Mansab* and four s and also directed that the should be weighed against and that the silver should be ted to him as a reward. The granting these villages under l of Nur Jehan is fortunately tant with the Hakim's descen- at Broach.

dul Latif, who flourished in the of Shah Jahan, belonged to the si family of Ahmedabad. Early life, he fell under the influence Muhammad Sufi Manzandarani, celebrated Persian poet, who had ted to Ahmedabad during 's time and whose compilation Persian poetry, *Butkhanah* (1601) already acquired fame.

dul Latif first served under ar Khan, the Governor of and then under Asaf Khan, ther-in-law of the emperor, who hen the governor in Bengal. In we find him in the imperial ser- t the capital.

ing his services satisfactory, Jahan entrusted to him in 1636 a t diplomatic assignment.

dullah Qutb Shah of Golconda been friendly with Shah Jahan the latter had risen in revolt his father. Since then, how-

ever, difficulties had arisen between them, especially on two points vital to the integrity of the imperial suzerainty. The first was that Golconda followed shia practices, much to the chagrin of Shah Jahan. The second was still more galling, for Abdullah had recognised the Shah of Persia as his Suzerain. Abdul Latif was to go to Golconda and to make its ruler mend his ways.

The mission was difficult and required tact and firmness on the part of the envoy. But the emperor was not wrong in the choice of his envoy, for, within a very short time Abdul Latif returned to the capital having successfully induced the Golconda ruler to agree to the names of the four orthodox caliphs introduced in the *khutbah,* and also to the *khutbah* being read and coins struck in the name of the Emperor. Forty lacs of rupees in cash and other precious gifts from Golconda ruler were additional signs of the success of the mission.

But sophisticated Mughal society demanded more than success in one field only. Abdul Latif contributed towards that end more than what was expected of him.

In 1614, he completed his *Khulasatush Shuara,* containing biographical sketches of Persian poets. His *Safarnamah,* a travelogue, shows how observant a traveller he was, containing as it does his observations on the political, social, economic and topographical conditions of the places he passed through. His letters, subsequently collected in a volume, written by him both in his personal capacity and as the munshi of Lashkar Khan and Asaf

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Khan, show a shrewdness of mind and an eye for detail. But the work for which he will be long remembered were his collations and annotations on the *Masnawi* of Jalalud-din Rumi and *Haqiqatal* of Sanai.

Abdul Latif's example as a scholar of sufism was followed a few years later by another scholar of Ahmedabad, Abdul Fattah. Born in Ahmedabad in 1591, he died at a ripe age in 1680. His mortal remains were buried at Shahpur in Ahmedabad, adjacent to the mosque known by his name. During his life, he devoted himself to the study and propagation of sufism, specialising in the *Masnawi* of Rumi. He wrote several commentaries, two of which are still extant, *Miftahul Maani* and *Durr-i-maknun*, the first a commentary on the *Masnawi* known soon after its compl as a standard work avidly followed subsequent commentators, and second a selection of passages f the *Masnawi* with short explanati His specialised knowledge of s in general and of Rumi's *Masna* particular, earned him the title *Masnawidan* or the expounde *Masnawi*.

Thus, right from the 15th cen to the end of the 17th century, under the Muzaffarid and the M dynasties, there flourished in Gu a profound cultural and intell ferment. As a result, Gujarat only attracted a large number learned men from various coun but contributed a number of adm trators, scholars, poets, histori and commentators on mystic p sophy. A combination of dive factors, such as its intimate conta from the earliest times with the side world and the consequent rant and catholic outlook which populace developed, a long and c tinuous period of peace and free from large scale invasions from w out or upheavals from within, co relations between the rulers and ruled, love for charity and learni its rulers leading them to establi large number of colleges and rel institutions, the generally mod tempo of life of its inhabitants— these constituted a right milieu the advancement of the cultural intellectual life.

(Con

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HAROLD WILSON

Britain's Man of Mettle

June 18, Britain will go to the poll. This will be the second er General Elections of this cen- the first having been held in after the allied victory in pe.

ormally, summer is not a good for elections in Britain, for people turn their thoughts to day pleasures abroad. This split- d timing is at once an indica- of the Prime Minister's confi- e and a measure of his instinct rategy.

1967 and 1968, Labour had ed badly—strikes, high taxation, unemployment and poor hou- performance—but since then has been a turn of the tide.

e forced devaluation of sterling 967 has begun to take effect. The ce of payments position is very better. There is a bullish mood the air. A remarkable trade re- y in recent months, wage rise st of inflation, absence of fresh tion in the last budget and in- e in pension and family allowances are additional factors. The 18-21 age group, which was recently enfranchised, is believed to be well-inclined towards Labour. Recent local elections and public opinion polls suggest a swing in favour of Labour. Above all, the Prime Minister appears to want to forestall an adverse shift in the economy, which may occur before long.

Just on the eve of the elections one year ahead of time, the Prime Minister saw to it that the all-white South African Cricket tour of Britain was cancelled—a big psychological gesture to assuage the race tension that has been bedevilling England in recent years.

In a characteristic under-statement, the Socialist, who five years ago described the Tories' 13-year regime as "wasted years", now says: "However tired people may be of me, I think more will regard me as the lesser of the two evils".

He had good reason to be modest; for, only two years ago, Britain had quite a few upsets—the European Economic Community's rebuff, clo-

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sure of the Suez withdrawal from Aden, the Rhodesian stalemate, conflicts with trade unions arising from prices and incomes policies, to mention only a few. But politics is a delicate game of timing.

The man who has decided on the gamble is James Harold Wilson, who, like his father, dropped his first name. Variously described as a "man of mettle", "the cleverest man to lead a British political party since Lloyd George", "an enigma" and "a man of ruthlessness under a plain surface", Harold Wilson made up his mind quite early in life "to become a politician one day". In addition to soccer, rugby and cricket, Wilson was a keen long-distance runner. He long ago realised that politics is a long-distance race, and he has run a long distance to win. Politics has been his life's mission. He pursued power instead of money. His wife, Mary, concentrated on providing her ambitious husband with a comfortable happy home. Five years after his marriage in 1940, he entered Parliament and has ever since been wedded to Westminster.

His has been a simple private life, even a trifle commonplace. He drinks little, but smokes about five ounces of tobacco per week—the pipe has become his political symbol, as the umbrella was Chamberlain's and the cigar Churchill's. As Opposition Leader, he was not well dressed, drove one of the cheaper model popular cars, and had an occasional game of golf which he played by himself—an altogether middle class suburban life.

Born on March 11, 1916, he retains a baby face, chubby and round. Today, he is grey-haired, medium-sized, round-shouldered and somewhat overweight. Smiling rarely, he often knits his eyebrows in a frown. His cold eyes conceal firm determination.

Wilson is a man of courage, of which he has plenty; but as an observer has pointed out "he lacks the convictions to go with his courage."

He had a bright scholastic career, with a prodigious memory for facts and figures, economics being his forte. His boyhood teachers instilled Socialism in him, and he joined the Labour Party at the age of 19. Although a radical and non-conformist, he was more a Socialist than a Communist. "My own party is based more on Christian teaching than on the teaching of Karl Marx", he once said. The late Sir Stafford Cripps was his political ideal, and he admired Cripps's application of personal values to public life, praising him as "an extraordinarily moral person of charm and understanding". Later, he became an understudy of Lord Beveridge, the famous author of social security.

At the outbreak of the war, he was drafted to the Civil Service, where he learnt all about coal-mining. This was to become the foundation for Labour's nationalisation of coal. He resigned before the end of hostilities and in 1945 entered Parliament at the age of 29, immediately to become a member of Government as Parliamentary Secretary in Attlee's Government—the "baby" of the House and the youngest occupant of the Treasury Benches in this century.

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a couple of years, he was pro-
to Cabinet rank, becoming
President of the Board of Trade.
capacity, he made a "bon-
of controls at home and success-
brought off a trade deal with
Soviet.

our secured a precarious vic-
1950, but soon yielded place
Conservatives who held sway
October 1951 for thirteen years.
this period, Wilson rose to a
position in his party and be-
a member of Labour's "Sha-
Cabinet, grooming himself to
sition he was to attain in the
He helped to frame many of
Labour Party's policies. He be-
a seasoned parliamentarian,
ing debating skill and making
his lack of eloquence.

a time, he sided with Aneurin
, but soon came back to the
He fought his way up dogged-
er the years and, after Hugh
all's death, became the Leader
Opposition in 1963. He cross-
ords with the other Harold
millan) and scored many a hit.

led with many failures and
cies and following the Pro-
scandal over a call-girl, the
Government fell. Wilson step-
as Prime Minister in 1964, but
to call a general election
18 months in office asking for
date to carry through the
reconstruction of our national
The electorate responded in
measure.

son's term as Prime Minister
marked by a dominant role.
who was defeated by Wilson

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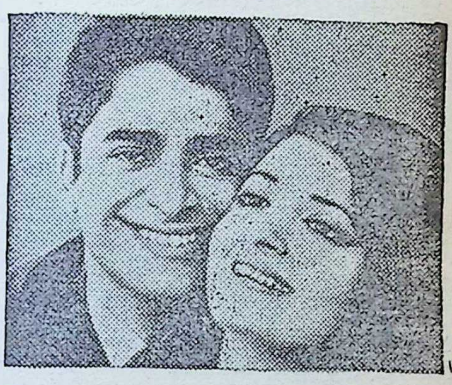

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in the contest for leadership of the party in 1963 but was included in the Cabinet, complained of the highly personal way in which Wilson ran the Government, "with himself rather than the Cabinet collectively, making policy". There seems to be much truth in this criticism. The British Annual Register observes: "Wilson's system of Government was Prime-Ministerial rather than Cabinet in form. He tended to take over the central direction of policy on each major issue as it arose and worked out policy with the Minister directly concerned."

It is not possible in this short sketch to recount all the achievements/failures of Wilson as Prime Minister. Noteworthy among them was his condemnation of Soviet invasion of Czechoslovakia, support to American policy in Viet Nam, dilly-dallying with Ian Smith's Rhodesia and lack of sympathy to India during the Indo-Pakistani conflict of 1965 when Britain put an end to the supply of arms to us, which was begun after the Chinese aggression three years earlier. He travelled extensively visiting the capitals of many countries. He presided over Commonwealth Prime Ministers' Conferences in 1965, 1966 and 1969. He is gradually moving into the European Common Market. The forthcoming general elections, he hopes, will give him sufficient political power to batter his way into the European Economic Community.

Despite the agreement reached by the party leaders a few days ago that they would abstain from personalities and confine themselves to policies and achievements, it is not unlikely that a large number of uncommitted voters may be swayed in favour of the personality of Wilson.

And, here is the credo of the man who will lead his party to the hustings later this week:

"Socialism means applying a sense of purpose to our national life: economic purpose, social purpose, moral purpose. Purpose means technical skill—be it the skill of a manager, a designer, a craftsman, an architect, an engineer, a nuclear physicist, or a doctor, a nurse, a social worker. But this is not to equate Socialism with technocracy. The essential leavening which Socialism brings to the industrial revolution of our age is the leavening of humanity....We are to an intolerable extent a frustrated society; millions of our people are held back from the fullest realisation of their talents and abilities by the deficiencies of our economic system, its lack of adventure, its stereotyped lack of opportunity, its preoccupation with social origins...."

Wilson's concept of British socialism is democratic.

"We insist that any changes must be achieved by the constitutional, democratic processes of our country. We have always rejected the revolutionary approach. Equally, we oppose the use of industrial action—strikes or similar trade union pressures—for the achievement of political objectives."

□□□

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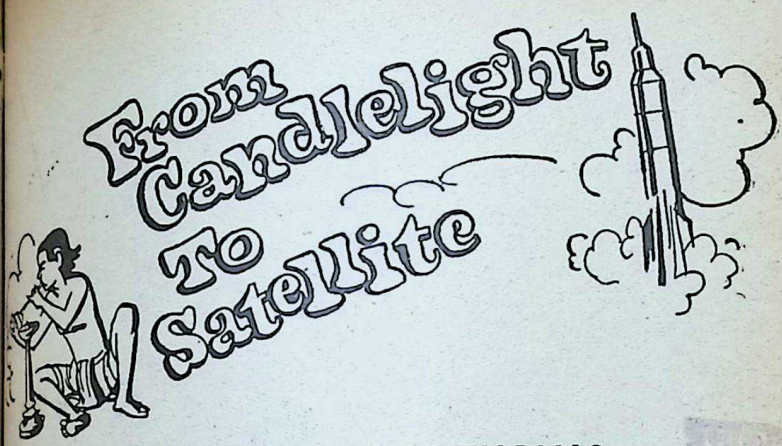

DANA LEE & HENRY THOMAS

2. ROGER BACON (1214-1294)

He did not cause a great stir in the world of his contemporaries. He was one of nature's stepchildren, as judged by the yardstick of personal success. He lived to a disillusioned old age, having failed to see any of his dreams come true. And when he died, no one noted the day of his passing.

Yet, gradually as his name emerged from the forgotten manuscripts, and as the formulas bearing his imprint were unfolded to the incredulous eyes of the generations that followed, a world of legend took shape around the axis of his achievements. And the adulation heaped upon him after his death was as ridiculous as the disrepute inflicted upon him while he lived. The living scientist had been little more than a clown; the dead "magician" was little less than a god. "By the natural condensation of the air," wrote a scholar of the Middle Ages, "Friar Roger, called Bacon, made a bridge thirty miles long over the sea from England to the Continent; and then, after passing over it safely with all his retinue, he destroyed it by rarefying the air." Another chronicler of the fourteenth century declared that Roger Bacon had constructed two mirrors. "By one of them he could light a candle at any hour, day or night; in the other, he could see what people were doing in any part of the world." It was further asserted that the little Franciscan friar had fashioned an enormous head of brass "from which he could obtain the answer to any question he asked." And the favouri-

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te utterance of this metal oracle, added the medieval scholars, was the enigmatic sentence: "Time is, time was, time is past."

Such was the world's distorted estimate of Roger Bacon over a period of several centuries. At last, however, the little Franciscan exacted from an erratic mankind the proper appraisal of his achievements. There is a tablet at Oxford, on the site of the *Grey Friars*—the Franciscan lodgings of the man whose words had been so amusingly misunderstood. And this, in part, is the inscription upon the tablet:

"The great philosopher, Roger Bacon... who by the experimental method extended...the realm of science after a long life of untiring activity...fell asleep in Christ A.D 1292."

II

Little is known about the external events of Roger Bacon's life. All we have is the summary of his internal life—his ideas.

Bacon's unorthodox ideas came to him as a result of his orthodox training at Oxford. He entered upon his scientific experiments by way of protest against the unscientific attitude of his teachers. He felt that there was something wrong with a system of education, which had inherited its metaphysics direct from Aristotle and which had formulated a series of blind dogmas about the heavens and the earth without a single scientific experiment to ascertain whether the doctrines of Aristotle were true. Such was the comatose state of ignorance in which the human mind had dwelt for fifteen hundred years. The majority of the so-called "professors of science" at the universities were nothing but learned doctors in mystics, hocus-pocus. They were content "to do as Aristotle had done," forgetting in their foolishness that Aristotle had lacked the necessary instruments for the verification of his scientific doctrines. And so, like the ancient Greek philosopher, they combined their physics and their biology and their mathematics into a universal and tightly organized system of logic based upon their wishful thinking as to what was *best* rather than upon their exact knowledge as to what was. They did not school themselves to observe; they moralized. They believed that all matter was animated by a conscious aim. For example, they said that the planets of the heavens moved in circles, "in order to express their divine perfection in this perfect geometric design of God."

To a man of sense, the ridiculousness of this antiquarian attitude was quite apparent. To a man of sensitivity, the fame that was bestowed upon these "crystal gazers" into the past was downright disgusting. Roger Bacon was hardly thirty when he decided that he could never become a part of this system. The professors of illogic were arrogant, far too arrogant in their ignorance. A man must follow the path of humility, thought Bacon, if he wanted to search for the truth. "True knowledge stems not from the authority of others, nor from a blind allegiance to antiquated dogmas." Rather it is a highly personal experience—a light that is communi-

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ly to the innermost privacy
ndividual through the impartiods of all knowledge and of
ught. "Most secrets of know-
ve been discovered by plain
glected men than by men of
fame," confided Bacon to his
And this is so with good rea-
For the men of popular fame
s on popular matters..." The
ular must turn away from the

Bacon had arrived at a
and somewhat paradoxical—
to his problems. He would
his religion for his science.
ld leave his academic position
d been lecturing on philoso-
r some years at the University
is—and he would become a
can friar.

true that the gentle Francis of
the founder of the Franciscan
had been distrustful of learning
d enjoined his followers "to
ttle and to do much." But like
Bacon, St. Francis had har-
his suspicions not so much
the principles of scholarship
ainst the pretensions of the
s. Spiritually, if not intellec-
St. Francis and Roger Bacon
ndred souls. Both men were
Christians in a world that had
forgotten the essence of Chri-

"I will conduct my experi-
on the magnetic forces of the
e at the selfsame shrine
my fellow scientist, St. Francis,
d his experiments on the ma-
forces of love."

(*To be continued*)

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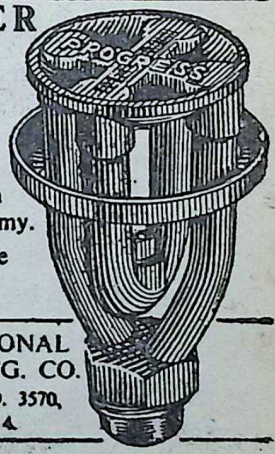

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SIDELIGHTS ON INDIAN PRINCES

HORSES FOR THE GOVERNOR

JAISUKHLAL HATHI, M.P.

THIS happened in one of the small Princely States during the days of British rule in India. Through an accident of history, this tiny principality came to be wedged in between two big Princely States. Consequently, its ruler had a hard time keeping up with the Joneses, the Joneses in this case being the two neighbouring Maharajas. But, on one occasion, it was the keenness of the Maharaja to measure up to the Big Brothers that saved the State from an unpleasant situation.

The Maharaja had received intimation that the Governor of Bombay Presidency would be passing through his State on a particular date. According to prevailing custom, the Maharaja had to provide horses for the Governor's carriage for that part of his journey which lay within his State; but the Maharaja had no horses, at least no horses good enough for as august a personage as His Excellency. In order to cover up that shortcoming, the Maharaja tried to be a bit boity-toity. "So what," he said, shrugging his plump shoulders, "the Governor is not coming to me. He is only passing through my territory. Let him." And there the matter seemed to end. No one had the courage to point out to the Maharaja that it was not so simple a matter as to be shrugged away.

The harried State officials, therefore, accordingly informed the Political Agent, a dignitary who regarded himself, in relation to the Princes, as a minor Avatar and was held in awe by the Rulers of States under him. On his being informed of the Little Maharaja's attitude, the Political Agent summoned the Ruler's representative and expressed his extreme displeasure in no uncertain terms and threw out hints of serious consequences.

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For the Maharaja's representative, this was a matter of grave concern and the responsibility for resolving this tangle rested squarely on his shoulders. He, therefore, made an unscheduled call on his Maharaja. His only hope of persuading the Maharaja to provide horses for the Governor was to play upon his known dislike of his neighbours and his unflagging zeal for not allowing them to get the better of him. And he set about exploiting that weakness.

"Your Highness," he addressed the Maharaja, "I am extremely worried. That is why I came rushing to you. I am told that our friend next door (he dared not refer to him by any more dignified title) has offered that his horses shall carry the Governor through our State. That, Sir, would mean that he is planning a calculated slight on us and I for one shall....."

"Stop," shouted the Maharaja. "What is all this about other people's horses going through our land. Are you mad?"

The representative saw his chance and struck home. "Your Highness," he said, "the Political Agent is thinking of allowing our neighbour's horses to be used for the Governor's carriage when it passes through our State, as we are unable to provide horses for the purpose."

"But who says we can't," thundered the Maharaja.

"Bu-t, bu-t," stuttered the representative, "we have no horses, Your Highness."

"We shall buy", came the reassuring answer from the Maharaja. "We shall get the best that money can buy. No one shall say that the Governor went through my State in a carriage drawn by horses belonging to people who owe their Gaddi to the goodwill of my forefathers."

So saying, he stood up, opened a cupboard and pulled out a bundle of currency notes. "Here, take these," he told his representative, "and buy the best horses you can find and tell the Political Agent that our horses shall be ready for the Governor at the border."

The representative made to leave but the Maharaja stopped him: "And also tell the Political Agent that I shall be there to receive the Governor."

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VANGMAYA TAPAS

REE VOWS OF UDENT LIFE

सत्य स्वाध्याय अभ्यास

R. A. KASHYAP

E summer vacation has drawn to a close; everywhere in India shin- faces of students can be seen either ing to schools in their brightly oured new uniforms, lightly and rfully bearing the heavy load of text books; or eager expectant s dreaming of their new and no- experiences in a College. It makes wistfully look back to those days my school and college life and s to my mind pictures of plea- similitudes as well as dissimili- s. But, by and large, the tenor this life has remained the same, e the oft-repeated complaint of elder folk that 'in their own school college days things were'—of se, they just don't tell us what own elders at the time felt and about them—'not as they are

Mankind since Adam or Manu has ained more or less the same. However, if there is something special or different in our present age, it is in the increased opportunities and the occasions one has for both good and bad things and the means which have multiplied millionfold for their accomplishment. Naturally, the younger generation to-day has more onerous responsibilities than the ones of a previous age. If some of them fail and stray away, one need not fall upon them with severity as they are subject to forces that outdo them. In these cases the elder and the sober folk should become more sympathetic and make a more careful study of their problems and with added care and interest help them tide over these crises in their life. Adverse criticism, complacent chuckles of disapprobation can only worsen the situation.

The grown-up has involvements in life and he brings to these a certain experience of life too. The young are free from it and as such it gives

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...freer scope for action. The un-...ous among the older genera-...exploit both these: their experi-...and involvement and the inex-...ence and freedom of the younger. ...rious politicians, businessmen ...almost every body else takes ad-...ge of these conditions and set ...s for the younger in the name of ...e "ideology" they have invented ...the purpose. *Youth is the cream ...the nation, Students beware,* and a ...and other slogans, at once gran-...e and epitomising all the evils of ...ideology fill the mind of the stu-...and his buoyant spirits find out-...in action. When such actions ex-...s themselves, the elders, adepts ...they are, howl at the younger gene-...ion and complain that the students ...indisciplined and they have taken ...stance of protest. Nobody can shut ...eyes to these happenings and say ...e student is not indisciplined. What ...needed is a search of hearts and the ...covery of the true causes of this ...ndy.

We pride ourselves on the fact that ...live in an age of science. But let ...stop for a while and ponder over ...and ask ourselves the question: ...at does such an assertion imply. ...e cardinal faith of the scientist is ...th and he has an unflinching devo-...n to truth. He adopts every possi-...e means for the acquisition of ...owledge and as he acquires more ...owledge he goes on making his ...ems also more and more refined. ...e is never given to dogmatism and ...ovals of things for which he cannot ...d substantiating reasons. Even ...en he states something by way of conclusions, he is conscious of their limitations and tentative character. This presupposes in him an attitude of suspense of judgment. He is patient and persevering. If we witness the wonderful achievements of modern science, it is to be attributed to this tenor of the sciences.

The student must endeavour to imbibe this spirit of science in his student life. A careful analysis will reveal to him that he has after all a few precious years of study at his disposal. Once he grows older there will be other demands on his time and he may not have the same unburdened freedom for study and thought. His interests in later life and the consequent involvements hardly give him room for such study.

If such be the nature of his student situation, what is the corollary of it? Shall he throw his precious time away or shall he make the best of this for the one purpose for which his student life is?

It is open to him to make a choice. He may study and make the most of the opportunity given to him. He may also divert his attention to other activities which might sound more attractive and compelling and which many interested adults may make seem important.

The student who takes part in protests against the educational system, and an active interest in the politics of the country might be itching for a retort here. Should we not interest ourselves in the affairs of the country and in the education in which we are involved? Do not educators themselves recognise the need for student

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participation in educational matters?

The answer is: the student is free to give thought on these matters and as a good student he should actually give considerable thought to these subjects. But his interest in these matters should be restricted to that and it is not for him to take any active part in actions that derive from such thought or to make decisions. If he has the true scientific tenor he will keep an open mind and try his best to learn more about these so that, at a later date, when he is in a position to take up the matter he will certainly be in a better position. How many students who participate in protests and demonstrations do really take the same interest in these matters in their later life? It is clear from this that the matter attracted their attention because of a certain glamour of the moment that attached itself to it but not because they were genuinely concerned with those problems. In the case of many it is a waste of time and in the case of the few that are genuinely concerned once again it is premature as requisite thought and attention has not been given. In both cases there is not sufficient warrant for this digression into a sphere of activity not necessarily for the student.

There is neither much sense in the retort that it would be incorrect to take faulty educational methods lying down and so the student should protest.

Newton's Theory of Light, the physicist today says, is not quite correct. Light does not always travel in straight lines; it has a funny habit of

bending round corners. But life w on all the same and nobody I sup mistakes the lovely face reflected mirror for his own ugly one on assumption that light bent round ners and thus reflected his own f

Or take another theory of ed tion. We were brought up in a tim that laid great emphasis on mem Today educationists say that m memoriter training is no good a the intelligence has to be develop What is the result on us of a w system? Our minds have been o burdened with facts from which w great ease, we can make general tions, deductions and induct These are processes of the intel and though our intellects are not sharp as they perhaps would ha been if the latest methods had be tried on us, yet they are not so bl as to render them incapable of forming their duties.

The lesson from all this is: we li in a world which is a flux and thou one state of flux is different from t other, yet each has its own val and worth and it is our duty to liv in that state of flux which faces u and work for the next one.

The student should engage him self in a kind of *Vangmaya Ta* which the Gita advocates.

अनुद्वेगकरं वाक्यम् सत्यं प्रियहितं च यत्
स्वाध्यायाभ्यसनं चैव वाङ्मयं तपउच्यते

He must be devoted to Truth which manifests itself in a speech that is free from passion and tumult arising from imbalance, which is pleasant and con ducive to good. That is his first di cipline.

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second is a devotion to study. third is the repeated practice of he has studied. These are the *substantialia'* for the student. If es upto these three, he should his student career fruitful unto lf and also to the society of he is an individual.

ese disciplines are tenacious and e masters in a sense. They will tolerate allegiance to any other r during their period of over-ip. The student, therefore, d not give his time to other s, however pressing the call t appear.

ch theorist makes much of his petty theories; that is only na-d in a world where the art of ad-sement has developed so exten-y. But each mode suggested has wn inherent greatness as well as kness. That is what the Gita s in the verse:

Sarvaarambha hi doshena dhume-nagnirivavritah

ything is enveloped by some ing factor as the smoke enve-s the fire.

is wrong for the student to think mere educational material is thing. Such material can only entative in the very nature of volving processes of knowledge-sition. But it is the occasion h gives food for the develop-of faculties that is more impor-

if a student wishes to make the of his educational experience he ld be alert, should receive every-as a photographic plate receives pressions and develop a suspense

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of judgment and not run to hasty conclusions. Even if the educational system is rotten, its very adverse character will produce sweet results. Dr. Johnson referred to his Oxford dons by the phrase, 'ignorance on stilts.' Edward Gibbon, the great historian, has also criticised Oxford in his Autobiography. A.N. Whitehead and Russell and many other great thinkers of today were brought up in the old-fashioned classical education of the past but they have been able to produce things in fields quite different.

One of the Sanskrit verses says:

क्रियाशक्तिः सत्वे भवति महतां नोपकरणे ।।

The ability to achieve things resides not so much in the implements and tools but in the inherent greatness of man. Madame Curie worked

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in an ill-ventilated lumber room and discovered great things. While this does not argue for miserable conditions, the lesson is that the greatness of anything is not to be sought in external things.

Let him therefore remember that his time is his own and not somebody else's and it is not right for him to give away that to others. There is a moving episode in the play—*Ekalavya of Kailasam.*

Ekalavya vows to learn archery to protect the fawns and the deer of his forest against the attacks from marauding beasts. Later, he is deceived into giving away his right thumb as fee for his discipleship. After he cuts off the thumb with a swift movement of the knife, he recalls to his mind the harrowing scenes in the forest when beasts fall upon innocent fawns. bursts forth in agony: Oh, I given what was not mine to give have betrayed my dear fawns deer.

We only wish that such a tra does not befall our students. should not in life have the occasi cry out: I gave away what was mine to give. Don't be enticed by body—politician or educationist philosopher. Don't give away is not yours to give, listening to prater. Keep an open mind and ceive impressions. Let your mind velop on its own account and in ing with its laws. Subject every to a severe search before accep them. Don't even accept what have written here. Accept these you come to these independently a result of an unsparing analysis your thoughts, study and experie

The great danger lies in the digested mouthing of some else's ideas. Vinobaji has said often. "I follow Gandhiji not bec the advice was given by a great like Gandhiji but because I have alised within myself the sanity of he said." In a sense, therefore says, it is not Gandhiji's ideas but own that he was following. So such ideas as you receive or arri be made a part of your being so they guide you in your actions.

In your state of enthusiasm it w be good if you resolved to practise *Vangamaya tapas: Anudvegakar vaakya, satya, priyahita, Swadhy and Abhyasa.* Truth, Study and tained practice shall be the student life.

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GOOD SPEECH

The story of King Janaka and Sulabha

r Chiranjeevis,

last letter I completed *Uma's* with the dialogue on the of Siva. You must have no- that dialogue how Parvati re- the charges of the *Brahma-* in a convincing but dignified Parvati's was a model of of speech.

d you before that a great poet the best of the tradition and of his and presents them in interesting and acceptable In this letter, I shall relate to e story of a female ascetic, of a very old woman, who went King of the Videhas, Janaka. bha was a female ascetic who ed a life of virtue all her life. ished to learn of the great King the secret doctrine relating to e' or *Moksha*. As she was ld, she felt that such knowledge e most desirable thing before ned away.

had heard of the great reputa- f Janaka and his association holars and religious men like lkya, Ashtavakra and Vandin. ly, she felt that the King, the r of the people, was the right approach.

bha was proficient in occult es also. So, she chose to trans- herself into a beautiful maiden oming youth before proceeding aka's court.

When she reached the palace of Janaka, she was courteously received and given the honour due to a visitor. After these preliminaries were over, she was permitted to the presence of the King.

The King received her with all courtesy and put the usual questions relating to health before plunging into the question of the purpose of the visit. The beautiful Sulabha in gentle and sweet speech replied to these questions of the King.

'What brings you, sister dear, to the palace?' asked the King.

Sulabha replied that she had heard of the great erudition of the King in the *Atmavidya* and that she desired to learn from him the secret of Final Release.

The King examined her beautiful form once again and thought within himself—a bewitching young woman interested in Final Release! Why, even the old ones are not bothered about it?

Janaka was both a King and a Rishi. The King in him rose to the surface. Is it possible, he thought, that this lady is a spy? She must have put on the guise of one who is interested in the *Atmavidya* so that she may worm herself into his confidence. Janaka's *Atmavidya* did not make him oblivious of his duties as a king.

Sulabha sat silent and expectant.

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'Dear lady,' he said in a stern voice, 'what business has a lady of radiant youth and beauty like you, got with *Atmavidya* and the doctrine of Release? Seek the hand of someone that will marry thee and bring thee up as a good housewife, lest the charms of thy youth lead thee astray.'

Sulabha's eagerness got a rude shock. But she had lived a life of self-control and discipline all her long years. She remained dignified and tranquil. After a brief pause, during which the King essayed her unperturbed form with a look of puzzlement, she addressed the King and spoke in mild yet dignified words: "O, King, I came to you to learn of something which you knew. Since you are not willing to share that with me, let me share with you something that I have learnt in the long course of my disciplined life."

The King smarted under the remark and what made him more astonished was the sudden disappearance of the young and buxom maiden from the court. Instead, he saw an old lady ascetic, bent in years and supporting herself on a staff. The words came from the lady in even gentler and milder form. Sulabha said:

O King, a speech, properly so-called, should be subtle, discriminative and orderly. It should lead to a decision and indicate a purpose.

A good speech should be:

(1) Fraught with sense, (2) unequivocal, (3) fair, (4) free from pleonasm, (5) Determinative, (6) smooth, (7) agreeable, (8) truthful, and (9) refined,

but it should not be (10) bombastic, (11) harmful, (1 laconic, (13) abstruse, (14) uns matic, (15) far-fetched, (16) su fluous, (17) inopportune, and devoid of an object.

Further, a speech that is free fr the defects of judgment is one is not influenced by lust, wrath, greediness, abjectness, crooked shamefulness, tenderness or conc

A speech is said to be lucid if th is agreement between it on the hand and the speaker and the hea on the other. A speech which, thou clear to the speaker himself, is tered without regard to the hea produces non-impression on the ter. That speech again, which d not convey the meaning of the sp ker himself but is uttered solely of regard for the hearer, is dising ous and faulty. He alone is a spe who employs words which, while pressing one's meaning, are also derstood by the hearer.

Janaka prostrated at the feet of t old ascetic and begged her for giveness for his rash speech.

My dear Chiranjeevis, I have g you the story of Sulabha, another C ranjeevini and what she said ab speech. Remember that these w come from one who has lived t and practised those precepts here You will notice also that Parv speech to the ascetic had all t qualities. Go back to the *Ku sambhavam* if you like and analyse with these precepts.

Yours affection
MAMA

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KAPALAKUNDALA

The Fatal Wedlock

English Translation of Bankim Chandra Chatterjee's Bengali novel

AMALKANTI MAJUMDAR

1

he Confluence of the Sea.

ating straight obedient to the n."

Comedy of Errors.

WARDS the close f a night in e month of Magha, about two red and fifty years ago, a pas- er boat was returning from Gan- r. In those days, it was usual the passenger boats to sail in a for fear of attack by Portuguese s or other sea-rovers. The ngers of this boat were compani- s. The reason was that during mall hours of that morning, a veil of mist spread all around. sailors having lost their bearing, boat had strayed away from the . Now there was no knowing as here and in which direction they drifting. Most of the passengers asleep. Only two persons were e—a young man and an old man. They were engaged in a rsation. After stopping the con-

versation for a while, the old man asked one of the boatmen, "Boatman, how far will you be able to cover to-night?" "Can't tell", replied the boat-man, with some hesitation.

The old man flew into a rage and took the boatman to task. The young man said, "Sir, even a wise man cannot foretell the will of God; how could you expect an illiterate man like him to tell this? Don't be impatient, Sir."

"Why shouldn't I be impatient?" exclaimed the old man in a harsh tone. The miscreants had cut down and carried away cart-loads of paddy from my fields measuring 20 to 25 acres. What will the family live on all the year round?"

He received this news from those who came to Gangasagar after his arrival there. The young man said, "I told you before hand that you should not have come here without leaving somebody at home."

"Why shouldn't I ?" answered the old gentleman. "I have one foot in the grave; when shall I strive to earn religious virtue for after-life if not at the present age?"

The youth replied, "If I have un-

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derstood the *shastras* all right, I should say that one can learn as much religious virtue at home as one can by going on a pilgrimage". "Then why did you come? asked the old man. "I have told you already," answered the youth, "that I had a great longing for the sea and it is this longing that has brought me here". A little later, he murmured in a mild tone of voice, "Oh, what a slight, never, never shall I forget it."

"The shore of the briny ocean resembling an iron wheel, which is dark on account of the row of Tamala and Tali forests, and which appears thin owing to distance, looks like a thin coating of rust formed on the edge of a steel wheel." The old man was not at all interested in this outburst of poetry. His attention was rivetted on the conversation of the boatmen. One boatman spoke to another, "O brother, we have made a mess; don't know whether we are in mid-stream or in an unknown part of the sea."

There was a ring of fear in the voice of the speaker. The old man now realized that some cause for danger must have arisen. "What is the matter, boatman?" he asked fearfully. The boatman made no reply. But the young man came out on the deck without waiting for a reply. He saw that the day was about to break. All quarters were enveloped in thick mist. The moon, the stars, the sky, the seashore—nothing of the sort could be seen anywhere. It was clear to the young man that the sailors had taken a wrong course. Unable to gauge the direction to which the boat was drifting, they apprehended to wreck on the high seas and so th were frightened.

To shut out cold, a curtain w hung in front of the boat and so th passengers inside it could not get a idea about the danger ahead. But th young passenger understood the s tuation and told the old gentlem all about the danger. Then a gre commotion arose within the bo Some of the women who were awa kened by the sound of the conver tion began to scream as soon as th heard of the danger. "To th shore"! To the shore!" cried out th old man.

The youngman said with a smil "The trouble is that we do not kno where the shore is."

On hearing this, the crowd of pa sengers became more uproario The youth managed to calm th down and addressing the boatm said, "There is no cause for mu fear. The day has dawned; the su will be up in an hour or so. Rest as sured that the boat will not sink in s short a time. Stop rowing; let th boat float obedient to the stream. W will talk about this when the su rises."

The boatmen agreed and did a they were bid. For a long time, th sailors sat idle. The passengers w terribly frightened. As there was n high wind, they could not perceive the heaving of the rising wave But still they feared that they w nearing the grave. The male pa sengers invoked the aid of providen

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women began to scream in a manner, except the woman thrown her child into the sea sagar for the propitiation of

waited and waited till it was . All on a sudden, the sailors a hue and cry chanting the of the five Mahommedan saints region. The passengers all in- e, started enquiring, "Boat- what is the matter?" The sai- outed in a chorus, "The sun, n! Look! A shore—a shore." e passengers came out on the and tried to take stock of the situation. They saw that the had appeared; all the quarters been cleared of mist. The day passed into noon. The boat now not on the high seas but on an ary where the river stretched far wide. One bank of the river was near the boat, say within 250 but the other bank could not ghted. Wherever you turn your you see nothing but a vast world ater bathed in quivering sunlight ng with the horizon. The near- water was as muddy as that of a but the water in the distance blish. The passengers knew for n that they were now on the seas but fortunately the shore g near at hand, there was no cause anxiety. With the aid of the they could now ascertain the tion. The shore which lay before could easily be identified as the rn coast of the sea. A gurgling n of water issuing from the th of a river near the boat was flowing down into the shore. On the sea-shore, to the right of the confluence, all kinds of birds were at play in countless numbers. This river is called the "River of Rasulpur."

2

On the Estuary

"Ingratitude, Thou marble hearted fiend"

—*King Lear.*

When the lively conversation of the passengers was over, the sailors proposed that they should wait for the flood-tide. In the meantime, they suggested, the passengers could cook their food on the bank lying in front of them. As soon as the flood-tide was in, they would be able to sail for home. The passengers also agreed to this proposal when the sailors brought the boat to the bank. They got down and busied themselves with their bath and morning prayers.

After the bathing, the passengers thought of cooking their meals when they were faced with a fresh difficulty, there being no firewood on the boat. Nobody was willing to go up the bank to procure firewood for fear of being eaten up by tigers. Seeing that fast was inevitable, the old man addressed the young man and said, "Well, my boy, Nabakumar, if you don't find a way out, we shall all die of hunger."

Nabakumar thought for a while and then replied, "All right, I will go; give me an axe and let one of you accompany me with a 'dao'."

None of the passengers volunteered to go.

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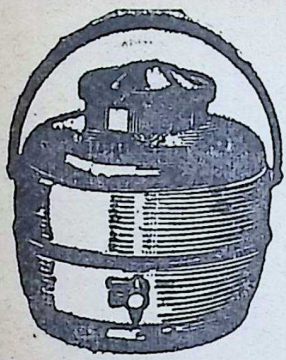

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"You will feel the consequence meal-time," remarked Nabakum Thus said, Nabakumar tied clothes round his waist and with axe in hand went out alone for wood.

Having gone up the bank, Nab mar looked around and as far as eye could reach, he saw no trace human habitation. All around forest; but it was not a dense fo with tall and big trees; only at pla some small plants had grown rings. There was no tree big eno for cutting into pieces. So he had advance further away from the b At last, he came across a tree fr which he cut down some pieces wood and collected them. Now carrying of the firewood to the b seemed a difficult job for him. ing born in a well-to-do family, N bakumar was not used to this sor hard labour. He came in search firewood without giving much thou to such troubles. The task proved heavy for him. But he was not man to leave things half-done. So carried the load on his back trudged along taking rest at inter This delayed his return to his co panions who became anxious for h They feared that Nabakumar h been devoured by tigers. Of this th were convinced when they had wa ed for him for a sufficient length time. But none of them had the co age to go up the bank and make fu ther advance in search of him.

When the passengers were indu ing in such thoughts, they noticed terrible upheaval in the midst of the

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B.VASANT

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The boatmen knew that it was ...le. They were particularly ... with the fact that in such re... when the flood-tide sets in, ter... waves wash against the shore ... much violence that boats etc. ...ear it are broken into pieces. ...y hastily untied the boat and ... push it into the mid-river. In ...ant, the bank was flooded with ... and the passengers somehow ...ed to get into the boat; rice ...her articles of food lying on the ... were completely washed away. ...unately the boatmen, not being ...ts in their line, could not control ...oat which was driven into the ...ur river by the strong current ...e waves. One of the passengers ...d out, "What about Nabakumar?" ...oatman exclaimed, "Tut! what is ...kumar to you? He must have ...n devoured by a jackal."

...ong current was driving the boat ... the midst of the Rasulpur river ... return from this point would ... great trouble for the boatmen. ...ey tried hard to get out of it ... put forth so much energy that ... in the wintry month of Magha, ... foreheads became wet with ...ration. The boatmen managed ...st out of the river but the mo... the boat came out, it was driven ... north by the violent current ... region and off it darted like an ... despite the efforts of the boat... to control it. The boat never ... back.

...hen the force of the current abat... to an appreciable degree, it was ... possible to control the boat but by the time it had already drifted far away from the mouth of the Rasulpur river. So the question of waiting for Nabakumar now came up for decision. None of Nabakumar's fellow-passengers was related to him; they were merely his neighbours. They thought over the matter and argued thus: To go back to the place where Nabakumar was left means a further waiting for another flood-tide; the result will be that night will intervene and interfere with rowing. So they will have to wait for the flood-tide of the following day during which time the passengers will go without food and two days' starvation will render their lives miserable. Besides, the sailors are unwilling to go back and are not likely to listen to their words. They say that Nabakumar had been devoured by tigers. Quite possible. Then why take so much trouble? Thus concluded, the passengers thought it proper to return home leaving Nabakumar behind. Nabakumar was abandoned on that desolate sea-shore as an exile.

If anybody, on hearing the story, is determined not to go for fire-wood to save others from starvation, he will be a laughing stock. A man who is by nature ungrateful will always leave his benefactor in the lurch but the benefactor will again hazard his life for others, no matter how many times he is exiled or abandoned. You may be a bad man but this is no reason why I should not be a good man.

[*To be Continued*]

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ZEBUNNISHA

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R. K. DALAL

ZEBUNNISHA was the eldest daughter of Emperor Aurangazeb of India. She was born in full regal splendour so that for her care, upkeep and maintenance people from the highest nobility were in attendance. She had a wet nurse by the name of Mujabai. She was faithful, though born of low caste. She was a Mohommedan convert, and in spite of such antecedents she was staunch in her religious practices. She did not miss a single *namaz* during the day. Baby Zebunnisha, when only four years old, seemed to be attracted and thrilled by the sound of the recitation of the Koran from her nurse. Though she did not understand a word of what was said, she was fascinated by the music of the recitation. To her ears, they were so many lullabies sung at her cradle.

At the age of four and a half years, she began the study of the Koran and in four years she had the whole Koran-e-Shareef by heart. She was thus a child prodigy. She was the favourite child of Aurangazeb, who felt deeply proud of her accomplishments and rare talents. When at an examination she stood first, his joy knew no bounds and he celebrated the event by feeding the poor of the city.

She was placed under the tutelage of a very wellknown tutor of the day, Rustom Gajeekhan. He taught her Persian. With her smart intelligence and brilliant parts, she soon acquired such proficiency within a few years that she became the cy[illegible] of all learned people. God had [illegible] gifted her with a rich, tender and [illegible] lodious voice. When she sang ga[illegible] there was hardly any in the audi[illegible] who was not deeply moved and [illegible] not tears in his eyes. She also [illegible] to compose poetry, and experts [illegible] that she would soon be the post[illegible] reate of Persian poetry in the co[illegible] try, unrivalled and unmatched by [illegible] body in the whole realm. She w[illegible] down her poems in a neatly bo[illegible] volume, which she showed to [illegible] body. One day, accidentally the bo[illegible] fell in the hands of her teacher, [illegible] when he beheld the rare tre[illegible] spread before his eyes, he was th[illegible] led at the rare pieces on every s[illegible] ject written with such depth of s[illegible] sitiveness and emotion rarely to [illegible] associated with one so young and [illegible] sophisticated. When confronted [illegible] her teacher, she blushed and ackno[illegible] ledged that these were her own co[illegible] pourings of the heart. The m[illegible] thereupon hurried to give the g[illegible] tidings to the Emperor Aurangaz[illegible]

Besides being highly accomplis[illegible] mentally and physically, she was e[illegible] tremely beautiful. Hers was a r[illegible] beauty of face, form and figure. S[illegible] had such delicate limbs, a sens[illegible] mobile face, two eyes, a pool of d[illegible] depths of emotions, rosy cheeks, [illegible] hair and a mole right in the mi[illegible] of her forehead—all contributed [illegible] make her a peerless beauty. She d[illegible] not believe in make-up; yet, her [illegible] tural beauty was so overpowering th[illegible] no male eyes could behold her wi[illegible] out being stirred and moved dee[illegible] by her glamour. For dress, she p[illegible] ferred always to dress in white, b[illegible]

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any ornament, except the bar-

મોહતાજ જેવરકા જીસે
ખૂબી ખુદા દે દે,
દેખો ખુશ્નુમા લગતા હય
કયસા ચાંદ બિન રહને=

bom God gives beauty is never
t of ornaments. Behold! How
iful the moon looks though it is
rned."

ojini Naidu has given Zebun-
's own assessment of her beauty
se bewitching words, written by
a Persian verse, which render-
o English, reads:

n from my cheek I lift my veil,
roses turn with envy pale,
from their pierced hearts, rich
with pain.
d forth their fragrance like a wail.
if perchance on perfumed trees,
loosened to the wind's caress,
e honeyed hyacinths complain,
languish in a sweet distress.
d when I pause still groves among,
ch loveliness is mine) a throng;
nightingales awakes and strain,
ir soul into a quivering song.

though highly gifted, Zebunnisha
very loving and kind by nature.
was a generous, genial and a
-hearted person. She would
hurt even a fly. She poured
ion on big and small, who came
ntact with her. Even to her de-
s, she had nothing but a tear
y.

e, Aurangazeb received a mir-
s a gift from the King of China.
ve it to his favourite daughter,
nnisha—herself a poet of no
order. One day, Zebunnisha
d her maid to bring the mirror
er. The maid ran to fetch it.
while returning, she slipped on the floor, with the result that the mirror was broken to pieces. The poor maid was trembling with fear and wept before Zebunnisha, asking her forgiveness.

"What's the matter," asked Zebunnisha.

'આજ કમ ઔન ઓ ચીની શીકસ્તા.'

The chinese mirror is broken, replied the maid.

Without losing her temper, Zebunnisha added:

'ખુશ્બુ અસ્બા ઓ ખુશબીની શીકસ્તા'

the instrument of self-flattery is destroyed.

The maid realising this deep philosophy from her, soon became happy at the storm having blown over.

She was so ready witted and quick at repartees and even the learned were embarrassed by her devastating repartees.

Once, while celebrating the housewarming ceremony in Lahore, a huge feast was given by the Emperor and it was to be on such a lavish scale that any guest could ask any dish and it was provided immediately. Zebunnisha was in charge of the arrangement and had to respond to the written requests of the guests. Taking advantage of this, the Governor of Lahore, Akilkhan, who was drawn by Zebunnisha's beauty, wrote:

સંબોસય બેસાં મી ખાહમ:

To which mystical message Zebunnisha sent an immediate reply:

'આજ મતકાબ મદોર તાલાબ.'

The meaning of the message was: "I desire to have samosa." In double entendre, it meant also 'Kisses,' to

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which she readily reparteed: "This you ask your mother to bestow."

One day, she was sitting in a rose bower of her palace and enjoying the fragrance and the evening breeze. In front of her the fountain played. Birds sang in the foliage of the trees around. Moved by such idyllic surroundings, she crooned a love couplet.

ચહાર ચીજ જે દિલ ગમ
બર કુદામ ચહાર
શરાબો સબ્જાઓ આબેરવાઓ રૂએ નિગાર.

Suddenly she heard the parental footsteps behind and she cleverly changed the words of the song thus:

ચહાર ચીજ જે દિલ
ગમ બર કુદામ ચહાર,
નમાજો, રોજાઓ, તસબીહો
તોબાઈ ને ગફાર.

The first couplet read:
Four things help you to ove
sorrow.
Wine, greenery, the flow of water
the salutation of a lover.
The latter couplet read:
Four things help you to ove
sorrow.
Prayers, fast, telling one's rosa
Penitence before God to forgive
sins.

One day at the court, poets
round the following lines of poetry
circulate amongst various poets
composing the missing second
The first line read thus:

દૂરે અબલક કસે કમદીદ મૌજુદ–

"Did anyone behold a variegated pearl."

The best line composed to this q was by Zebunnisha. It was:

મગર અશ્કે બુતાને સુર્મા આબુદ–

"Yes, only
the collyrium-filled tear drops from the eyes of a beloved."

Alamgir had decided to marry with the eldest son of his elder bro Dara and had actually betrothed to him, but on account of poli entanglements and battles for succe sion between the brothers to th throne of Delhi, Aurangazeb had compunction in the fight, even to to death his would-be son-in-l The sad and tragic death of her trothed overwhelmed her with gr She lamented his death in the priv of her heart so deeply that she wo thereafter accept no offers for m riage that kept pouring in on her fro different quarters. She turned down every such offer. It almost seem she had decided to live the life of spinster.

[To be Continued]

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ULTURAL TRENDS and EVENTS

M. SUJATA PARIYAMBADA of Bud-
Jaya, is a polyglot; she writes in
ese, Bengali, Oriya, Hindi. She
hosen for receiving the United
s Day International award of
r. She is also nominated a mem-
f the United Poets Laureate In-
onal by the President of the
Congress of Poets.

* * *

e's Gold Medal for an Indian
r was awarded to Kum. S.
from St. Anne's High School,
bay, the school where she has
teaching mathematics for over
decades. Bhate sisters have earn-
good name in many fields—Smt.
nabai Hirlekar, Smt. Anasuya-
Kale, Kum. Rohini and Vatsala
e. Mangala Bhate has passed the
B.B.S. with distinction. Prof. G.S.
e was a well known teacher of
y in Patna University in Bihar

* * *

DY PREMLILA THACKERSEY was
ly felicitated on her 75th birth-
She was the Vice-Chancellor of
S. N. D. T. Women's University
many years. A rotating Shield has
instituted in her name at the In-
Iniversity Board of India and Cey-
for the Women's *Kabbadi*. Smt.
a Mehta was the only other lady
-Chancellor so far. Smt. Sarojini
i, Padmaja Naidu and Smt. Vija-
kshmi Pandit have, however, been
ncellors of many Universities dur-
their terms as Rajyapals, in U. P.
gal and Maharashtra respectively.

* * *

RITAMBHARA Project sponsored by Shakti Dal, Bombay, envisages an all-round educational development of girls, making them take their legitimate place, along with boys, in all walks of life. There is an accent on spiritual education including *Yogic asanas*. For affording full scope to the creative and artistic talent, handicrafts and fine arts like music and painting are encouraged. All in all, *Ritambhara* wants to raise the educational standards and aims at fully equipping the rising generation of girls for the versatile tasks ahead.

* * *

MADAN PURASKAR is the highest literary award in Nepal carrying a cash prize of Rs. 10,000 and it was presented to Parasmoni Pradhan of Darjeeling by Rani Jugadamba Devi at Darjeeling. Sri Pradhan has written in Nepali prose *Tipantapan*. But this is not his first award. Nepal's National Academy's Tribhuvan award was also won by Pradhan earlier.

* * *

SRI VATSA-BALA-MANDIRAM, Bombay 4, run by Sri & Smt. Chakradeo, held its annual Sanskrit recitation competitions for tiny tots (4-6 years) in three categories. Last year, 175 children took part, while this year there were 310 participants! Ten selected Sanskrit verses were to be recited. The performance of the "father of men" was amazing. Boys as well as girls participated and, surprisingly enough, an Iranian boy came near winning! He was given a special prize. All com-

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munities from many parts of India were represented and it proved that Sanskrit united all people as nothing else did. Sri Bal Thackeray presided over the prize distribution and Smt. Meena Thackeray gave away the prizes.

* * *

IN addition to the four centres for Vedic learning, Maharashtra Government has started the fifth for *Rig Veda* at Poona with Pandit Kinjavadekar as the Acharya and two selected students, who are granted a stipend of Rs. 100/- p.m. This is part of the Union Government's scheme to encourage traditional Sanskrit learning.

* * *

THREE Sanskrit playlets (farces) have proved popular in the U.S.A., judging by their English translations made available by the M.S. University, Baroda. Sri C.C. Mehta,who was the Hon. Visiting Professor in Drama, Department of Drama and Speech, Michigan State University, East Lansing (USA) has freely rendered them for production. *Three Sanskrit Lighter Delights* is the title of the English Book, containing *Bhagavad-Ajjukiyam, Matta Vilasa,* and *Ubhayabhisarika.* (Rs. 7.50, Baroda University, Baroda.)

* * *

Sri Damodar Vinayak Joshi is a modest advertising agent of Bombay whose love for Marathi literature is unique. He donated Rs. 25,000/- to the University of Bombay for printing the collected works of Moropant (1729-94). Sri Joshi also helped the University in securing the MSS. of the poet and read the proofs of the seven volumes. Moropant, for his wide learning, has rendered to ornamental Marathi verse, *Mahabharata,* the *Ramayana,* *Harivamsha* and other stray po His total output extends to a over 120,000 lines. The Bo University has so far printed 44,000 lines and this is the third ing of the works of Moropant. lines of Moropant are oft quote Marathi writings and they are o lips of many a clever wit, for ap pression, for telling the truth telling way.

* * *

Bharatiya Natya Sangh, Hyder 4, held an all India competition the best Indian play and chose Vijay Tendulkar's Marathi play the Kamaladevi Chattopadhy award of Rs. 5,000/- *Shan Court Chalu Ahe* (= Silence! Court is in session) is judged the play for 1970 and it will first be tr lated into 12 Indian languages performed simultaneously through India on 24th October, 1970, is Asian Theatre Day.

Plays in 8 languages (incl English) were submitted for this first All-India Competition. H commended was Sri R. Vishw Sastry's Telugu play *Nijam* (Tr Sri Tendulkar's play is a pow indictment of middle-class values attitudes. The originality of playwright and his imaginative cr tion were merits that were noticed the judging panel.

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UNEMPLOYMENT

The Fourth Plan has not made an estimate of the number of unemployed, the previous Plans. ***

The estimates of unemployed in the country vary from about 13 to 20 ns. ***

According to a Reserve Bank Survey, the number of people unemployed e beginning of the Plan, the new entrants during the Plan period and created are as follows:

Plan	Backlog	New Entrants	Total	Jobs created
(1951-56)	3.3	9	12.3	7
(1956-61)	5.3	11.8	17.1	10
(1961-66)	7.1	17.0	24.1	14.5
69 Annual Plans	9.6	14	23.6	11

The number of people employed with the Central and State Governments, government bodies and local authorities, exceeded the 100 lakh (one) mark in March, 1969. In other words, one out of every 50 Indians his livelihood from the Government. ***

With the organised private sector, the number of employed in March, was about 66 lakhs. Of these, more than half (38 lakhs) were in facturing activities. ***

One disturbing aspect of unemployment in India is the large number lled personnel which is unable to find suitable placement. It is estimated about 58,000 engineers (graduates and diploma-holders) are jobless now. number would increase in years to come, instead of going down. ***

The problem of unemployment in developed countries and in our country t strictly comparable. In economically advanced countries, if a person is qualified in one line is employed in a different field, technically he is dered unemployed. Moreover, there is unemployment insurance cover-

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age, which means the Government gives a minimum amount to the un-ployed person for a specific period to cover his expenses.

An interesting aspect of unemployment in India arises from the seas-nature of activities in the agricultural field. Since there is considerable pendence on the monsoon, and little on irrigation, and the duration of monsoon is for a few weeks only, there is a great demand for labour d this period. There is scarcity of labour during the monsoon, and abund of it during the rest of the year.

Another specific problem of unemployment in India is that a nu of unemployed are unemployable, as they do not possess skills required the economy; at the same time, a number of jobs requiring highly sk personnel go abegging! Close coordination between our educational sy and different sectors of the economy, is, therefore, vital for solving the employment problem.

One remedy recommended for the unemployment problem is to co trate on road building and transport industry. It is estimated that a 11 to 17 million jobs can be generated if Rs. 2,500 to Rs. 3,500 crores spent on roads in a five-year period. Roads could also fill the several in our road system and give a stimulus to economic activities in rural by giving them access to the nearby markets.

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...Without Comment

f goal do we have in mind, what prize so enviable that this great nation pursue Asians through endless jungles across borders, in and out of burning villages, to give and take human life? Do we do these things y for trucks and rice, rifles and bunkers, some mythical Pentagon in rests? Or do some among our military or political leadership still the illusion that military victory can be won in Viet Nam?

—*Edward Kennedy,* Senator, U.S.A.

anxiety must centre on the freedom of India and saving ourselves from rdom of life under Communist dictatorship. Cambodia in Communist will open a highway to India for Communists. We cannot allow the of a world war to lead to this catastrophe of falling under Communism.

—*C. Rajagopalachari.*

TEAD of fighting amongst themselves on communal grounds or taking ation from Mao to fan trouble as some did, the people should cherish ories of Shivaji who could be the symbol of India's secularism and de- racy. Shivaji was proud of Hindu religion but he never entertained any ad towards Islam.

—*D.S. Desai,* Maharashtra Revenue Minister.

R politicians are so bankrupt in thought that they do not have the ability olve a social system which will be a real democracy...In our country, y one thinks he is a born leader, not knowing that leadership is such a quality that comes out of long training.

—*General P.P. Kumaramangalam,*
Former Chief of the Army Staff.

AT I had in mind (in recommending military rule) was that the President dia could take over in some of the States where law and order had pletely broken and where there were killings, lootings and rape. He could if he so desired, hand over the administration of these few States tem- rily to the military in the public interest. After the President was satisfied the state of affairs had improved sufficiently, he could order fresh elections have democracy all over again.

—*Gen. K.M. Cariappa,* Former Commander-in-Chief.

VERNMENT is of the view that the activities of organisations like the Sena, which exploit regional and communal feelings, are extremely ful to national integration.

—*V.C. Shukla,* Minister in the Ministry of Home Affairs.

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[To be Continued

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Notes & News

AN'S NEW KENDRA AT PUR:

ATIYA VIDYA BHAVAN has once more centre at Nagpur in shtra.

the auspicious Gudi Padava day ril 7, 1970, steps were initiated, the approval of Kulapati Munshiji, tute an Organizing Committee, the following office bearers:—

man:

Sir Bhawani Shankar Niyogi, ly Vice-Chancellor, Nagpur Uni- and Judge, High Court.

Chairmen:

Mahamahopadhyaya Dr. V. V. i.

Justice Sri B. N. Deshmukh.

Justice Sri R. R. Bhole.

ary:

Madhusudan B. Mor, Advocate.

nt Secretary:

M. K. Khandelwal.

bers:

Dr. V. B. Kolte, Vice-Chancellor, r University; (2) Dr. S. B. Varne- University Professor of Sanskrit; Dr. G. T. Deshpande, University sor of Sanskrit; (4) Sri A. R. nde, Former Director of Funda- l Education; (5) Sri A. G. y, Editor, *Nagpur Times*; (6) Sri pal Maheshwari, Editor, *Nav* (7) Sri Umesh Choube, Jour- (8) Sri G. M. Taory, Advocate; Sri B. R. Mandlekar, Advocate; Rao Bahadur R. D. Saranjame, ate; (11) Sri L. M. Wakhare, t, Divisional Railway Users' tive Committee; (12) Sri B. A. kar; (13) Sri K. N. Ayyar, l worker; (14) Sri Baburao te, Formerly Secretary, Vidarbha a Sangh.

e Organizing Committee has also ed action by approaching the Government for the allotment of a suitable site at Nagpur for putting up a building for the Kendra.

Bhavan's new Kendra has its office at No. 30, Panchsheel building, Nagpur.

Bhavan's publications will be available for sale at the office of the new Kendra.

BHAVAN'S MADHYA PRADESH KENDRA:

GLOWING tributes to the work being done by the Bharatiya Vidya Bhavan were paid by Sri G. S. Pathak, Vice-President of India, when he addressed a meeting organised by the Bhavan's Madhya Pradesh Kendra at the Raj Bhavan, Bhopal, on May 10. Sri K. C. Reddy, Governor of Madhya Pradesh and Chairman of the Kendra, presided. The meeting was attended by the Chief Minister of Madhya Pradesh, Sri Shyama Charan Shukla, other Ministers of the State and a large number of invitees.

Sri Pathak also performed the Bhumi Pooja ceremony for the building of the Bhavan's Kendra. The ceremony was accompanied by the chanting of *mantras* by a specially invited purohit. Sri Pathak told the gathering that he had performed the Bhoomi Puja ceremony for the building of the Bhavan's Bangalore Kendra also.

Addressing the meeting, Vice-President Sri Pathak said that the Bhavan, which was the child of Dr. Munshi's imagination, was doing essential and useful work for the revival of India's ancient culture. Its educational institutions were guiding the youth along the right lines, while the publications of the Bhavan, especially the *Bhavan's Journal* were of "inestimable value". Calling for sympathetic handling of the youth problem he said that, after close study, he had come to the conclusion that institutions where ethical education was not ignored functioned peacefully and purposefully. The youth problem was not peculiar to India, but was a universal phenomenon. Collection of the ways to mini-

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mise youth problems is to reorganise education on the pattern adopted by the Bhavan. The problems of youth should not be ignored and should be solved on a priority basis as the youth constituted the cream of society and would soon become our future citizens.

BHAVAN'S DELHI KENDRA:

THE Bhavan's Delhi Kendra organised a meeting on May 8, when Sri N. R. Gopalakrishnan, Editor, National Council of Applied Economic Research, New Delhi, gave a talk on *Narayaneeyam*. Sri Chapalakanta Bhattacharyya, M.P., presided.

In a highly interesting and learned discourse, Sri Gopalakrishnan stated how Bhattathiri, the celebrated author of *Narayaneeyam*, was a versatile scholar and had made contributions to grammar and literature. He spoke on the philosophical heights, literary excellences and poetic fervour of *Narayaneeyam*. The speaker cited a few passages dealing with the story of Ajamila, Narasimha and Kuchela.

WORLD AWARD FOR DR. A. L. MUDALIAR:

DR. A. LAKSHMANASWAMI MUDALIAR has been awarded the Leon Bernard Foundation Medal and a prize (1,000 Swiss francs) by the 23rd World Health Assembly, at Geneva.

Sri B. S. Murthy, Minister of State for Health, Family Planning, Works, Housing and Urban Development and leader of the Indian delegation to the World Health Assembly, received the award on behalf of Dr. Mudaliar from the President of the World Health Assembly.

The Award has been given to Dr. Mudaliar for his outstanding achievement in the fields of obstetrics and gynaecology, medical education, social medicine and international health and also for his services to the World Health Organisation as a member of the Indian delegation from its very inception till 1966.

We offer our hearty congratulations to Dr. A. L. Mudaliar, who is a distinguished Honorary Member of th Bhavan and the Chairman of the Bh van's Madras Centre, on this well-d served honour.

GUJARAT ARTS AND CRAFTS:

THE exhibition of Arts and Crafts o Gujarat, organised by the Indian Fo Arts Foundation, Bombay, and th Directorate of Information and Tourism Government of Gujarat, at the Jehang Art Gallery from 29th April to 7 May, 1970, attracted large crowds an received attention of both the publ and the press. It presented a rich varie of textiles and folk crafts, for whic Gujarat is so famous, and made a goo impression on the minds of the visitor

Inaugurating the exhibition, Nawa Ali Yavar Jung, Governor of Mah rashtra, complimented the Indian Fo Arts Foundation and its Chairman, S Navin T. Khandwalla, and welcome the idea of such State-wise exhibition which will find export market for th craft workers and thereby rescue th from slow extinction.

Sri Shriman Narayan, Governor Gujarat, who was also present, felt th such exhibitions would foster natio integration. He hoped that the Sta of Maharashtra and Gujarat wou march hand in hand and so also oth States of the country.

Sri Navin T. Khandwalla, welcomin the guests said that our ancient herita proved the underlying cultural unity the midst of diversity in our countr He was sure that the exhibition wou open out a window to the world fo our crafts.

Sri Manubhai Shah, Director of I formation and Tourism, Government Gujarat, proposed a vote of thanks.

INTERNATIONAL CONFERENCE ON SANSKRIT:

THE *Kendriya Sanskrit Parishad* held two-day session at New Delhi und the chairmanship of Dr. V. K. R. V Rao, Union Minister of Education an Youth Services and recommended th an international conference on Sansk be convened.

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ion Ministers of States, mem- Parliament and eminent Sanskrit are members of the Parishad, has been constituted in place of ral Sanskrit Board.

Parishad suggested that the pos- of setting up a Central Sanskrit pts' Library should be exa- which would serve as a clearing for all the manuscripts avail- India and abroad. Recognising cy of simplifying the metho- of teaching Sanskrit, the Pari- ged the Central Institute of Languages at Mysore and the tral Sanskrit Institutes at Tiru- Delhi to draw a joint pro- immediately.

LOGY, NOT A RSTITION:

GH their investigations and ex- , foreign scientists were de- ing the truths of astrology, said V. Raman, a well-known expo- astrology, while inaugurating *ahida Jyothi,* an astrological , at Madras.

ring the tendency among edu- Indians to decry astrology, Dr. affirmed that astrology is not a tion but has a scientific basis. an American doctor had come conclusion that the full moon new moon brought about varia- the voltage conditions of the body. Experiments in the U.S. basis of patients' horoscopes that some of them were predis- cancer. Foreign scientists had n that eating at the time of would lead to bodily discom- t there was connection be- ar flares and heart trouble, a better character analysis of ual could be made on the astrology rather than through cal tests.

man said all these are facts of which is a science correlat- movements of planets, natural , and human physical and cal phenomena.

BIRD SANCTUARY AT SHANTIVANA, DELHI:

SHANTIVANA, Jawaharlal Nehru's *samadhi* in Delhi, will shortly have a water-bird sanctuary. Much progress has already been made in landscaping the area. The trees, including the flowering variety, planted when the *Samadhi* was built, are now well grown. A large rose garden, with hundreds of varieties of Jawaharlal's favourite flower, has been developed.

Nehru's sixth death anniversary on May 27 was marked by the inauguration of the "water-area" project. The sanctuary, which will be five or six acres in area, is expected to be ready before the monsoon is at its height, when it will fill and become a rain-fed lake. Several score pintail ducks will find a home on the water and it is hoped that other duck, stork and Siberian geese will be attracted.

HOW TO PROMOTE TOURISM:

ADDRESSING a meeting of the Tourist International Committee in Bombay, Sri S. K. Patil explained the conditions conducive to the development of tourism.

He emphasised the need for the upholding of law and order if tourism is to flourish. Law and order, he said, were no doubt essential for ourselves and our progress, but looking at it from the point of view of a tourist, security of life was of primary importance. If a tourist found that India had become a "little dangerous", he would certainly tell his travel agent to remove that country from his itinerary. As it is, tourists are avoiding Calcutta; and Indian business men themselves are not going to that city because they are not sure about their safety. If a tourist in Bombay came to know that there was communal rioting at places as near as 50 miles and that it was spreading, the visitor would in all probability pack off.

Anything that happened anywhere in the world gave rise to a chain of protest processions to the American Con-

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sulate or some other establishment, whether or not the processionists knew where Cambodia was. Such conditions did not encourage tourism. A tourist came for comfort, to understand the people of a different land and to see and enjoy their way of life, and not to be robbed of his belongings.

Another factor that inhibited many foreign tourists, Sri Patil said, was "Indian water." They were afraid of waterborne diseases. That may be the reason why many top Russian leaders carried mineral water with them during their visit to India. He had known it as a Central Minister that the Russian leaders not only brought drinking water for themselves but also their own towels and bed-sheets!

MILK FROM GROUNDNUT:

"LAC-TONE", a groundnut blend, has been developed by the Central Food Technological Research Institute at Mysore. It is capable of replacing toned milk produced from imported skimmed milk powder.

ASTRAL GEMSTONE

ग्रहरत्न

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WARDHA. (Maharashtra)

The Madhavaram Dairy at Mad and the Bangalore Dairy are alre trial producing "Lac-Tone", which been demonstrated by extensive trial be as good in nutritive value as to milk for children of the age grou to 12.

The blend replacing skimmed m powder, is made of isolated groundn protein. The protein is extracted fr groundnut cake flour, freed of to substances and the nutty flavour moved. This is blended with liq glucose, minerals and vitamins. blend is mixed with an equal quan of standardised whole fresh milk, hom genised, pasteurised, chilled and bott

"Lac-Tone" has all the vitamins t whole milk has and Vitamins C and in addition.

MORAL EDUCATION:

WHILE most thinking Indians re the value of moral education of youth. few have given attention to need for training teachers who will part such education to the student

This need will be filled by the *I tute of Moral Education* started u the guidance of Buddharahita Th head of the Mahabodhi Society of I galore. The Institute will train teach who are to be entrusted with the of teaching students in moral educat

The Mysore Government appointe committee two years ago to chalk plans to implement the report of Sri Prakasa Committee which, w supporting the recommendations of Radhakrishnan Commission on Ed tion, suggested various steps for parting to the students in schools, m education of a general nature, w will help the youth to have respect moral and spiritual values. Studies the life and teachings of great spiritu leaders of all faiths and also group ac vities for students formed part of syllabus that was framed. It was t recognised that unless there are tra ed teachers, it will be difficult to ma the scheme effective.

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restlessness among youth has
ced to the lack of respect for
alues. The Mysore scheme is to
oral education from the eighth
tenth standard, devoting one
each week to it.

ERS OF MODERN INDIA:

ublications Division of the Minis-
Information and Broadcasting
ught out a biography of Sri G.
mia Iyer, founder of the *Hindu*
Swadesamitran, written by Sri
Govinda Rajan. This is the seven-
publication in the series *Builders*
dern India.

bject in publishing the series is
aint the present and coming
ons with those eminent sons and
ers of India who have been in-
al in our national renaissance
e struggle for independence.

110-page book is priced at Rs. 2

ATYA SAI BABA AT SOMNATH
MPLE:

Satya Sai Baba declared open on
, 1970, the *Digvijaya Dwar,* at
nath Temple, put up in memory
Highness the late Sri Digvijaya
Singh, Maharaja of Jamnagar.

Satya Sai Baba was received on
by Her Highness Rajmata
nverba Saheba, Sri Dayashanker
and the Trustees and Honorary
ers of the Shree Somnath Trust.

the opening ceremony of *Dig-*
Dwar, Sri Satya Sai Baba per-
puja to Somnath Mahadev.
00 bilwapatras and 100 flowers
and silver fell from his open
miracle that electrified the thou-
devotees who were present.

also materialised and gave to
a Siva Linga of white marble
golden tinge. He later unfurled
flag at the Somnath Temple.
oto Feature)

VETERAN JOURNALISTS DEAD:

We regret to announce the demise of two veteran journalists, G. V. Krupanidhi and Batuk Desai.

Krupanidhi was for long connected with the *National Herald,* the *Hindustan Times* and the *Deccan Herald.* But his greatest stint was in the *Swarajya* of Madras, the journal started by Andhra Kesari T. Prakasam. He was a dedicated journalist who adorned the profession for decades.

Batuk Desai was a seasoned Gujarati journalist who fought for the rights of those engaged in the profession. He worked for the *Sanj Vartaman,* the *Praja Mitra,* the *Mumbai Vartaman,* the *Hindustan, Janmabhoomi* and *Bombay Samachar.* He took part in the freedom struggle and went to jail in 1930, 1932 and 1942.

JOHN GUNTHER:

Internationally famous as author and Journalist, John Gunther, we regret to announce, died in New York at the age of 68.

He was well-known as the author of the "Inside" series of books, covering many countries in Europe, Asia, Africa and Latin America. His *Inside Russia today* earned for him world fame.

Author of more than 25 books, Gunther was the foreign correspondent of the *Chicago Daily News* from 1924 to 1936 and was stationed at Paris, Rome, Geneva, Berlin, Moscow, Vienna and London. Between 1937 and 1941 he travelled widely over India, China and Latin America.

During the war, he became a member of Gen. Eisenhower's general staff in Malta.

He interviewed Mahatma Gandhi, Nehru, Lloyd George, de Gaulle, Chiang Kai-shek and Emperor Hirohito.

In a well-deserved tribute to him, Prime Minister Smt. Indira Gandhi said: "He showed friendship and understanding during the independence struggle. Through his books and writ-

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ings, he gave us an inside view of practically every country of the world, thus helping the people of each country to get acquainted with the people and affairs of other lands."

PANDIT KUNJILAL DUBEY:

WE regret to announce the death of Padma Bhushan Kunjilal Dubey, Finance Minister of Madhya Pradesh, on June 2, 1970, at Jabalpur. He was 75.

He had been a member of the State Legislature for a period of 24 years, of which he was Speaker continuously for 15 years from 1952 to 1967.

A life-long Congressman, Sri Dubey courted imprisonment several times during the freedom struggle.

Dubey was also an eminent educationist. He was the Vice-Chancellor of Nagpur University for three consecutive terms from 1947 to 1956 and became the Founder and first Vice-Chancellor of Jabalpur University in 1957. He was chairman of the Inter-University Board of India and Burma. He attended the seventh congress of the Commonwealth Universities at Cambridge, in 1953, as an Indian delegate. Thereafter, he visited a number of continental Universities.

Sri Dubey was a member of Bhavan's Madhya Pradesh Kendra at Bhopal and took keen interest in the establishment of the new Kendra.

SRI NARAYANA BABA:

SRI NARAYANA BABA of Shirdi is presently on a visit to Bombay, and Is likely to stay in the city till the end of the month.

He will give darshan to devotees at Jaladarshan (first floor, No. 17) Nepean Sea Road, Bombay, daily in the mornings and evenings.

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OOKS

gleanings from our fortnightly harvest

:: K. SANTHANAM

ANTHOLOGY OF INDIAN LITERATURES

Reviewed by; **N. NANJUNDA SASTRY**

THOLOGY OF INDIAN LITE-RE, Edited by Sri K. Santha- Chairman, Gandhi Centenary al Integration Sub-committee. ed by Gandhi Peace Founda- New Delhi and Bharatiya Vidya n, Bombay-7. Pages: XVI-724: Rs. 50.

Gandhi Centenary National Inte- Sub-committee has done the g by the country by publishing ly anthology of Indian litera- It is a pioneering effort, made rs and savants, to bring home e concept of unity in diversity Jawaharlal Nehru so tellingly ed in his *Discovery of India*. e *Anthology* should have been d in the Gandhi Centenary year o mean significance. The alpha- order followed, except for Sans- d English, the way the literature language has been introduced trated, the plan and the pur- e commendable indeed.

rit, which is the first language represented, and rightly so, has roduced by Dr. V. Raghavan, r of repute and quite an autho- his field. In his learned intro- he traces the history of the guage, analyses critically the y of literature produced in that and explains the powerful it has exercised so far and ercise in future. Dr. Ragha- aim is perfectly justified. "If d and pressed into service, Sans- still serve the national interests nal, moral and territorial in- and as the basis of traditional friendship abroad." A brief note on the Post-1947 contributions to the Great Stream and a few representative selections from the recent past would have enhanced the worth of the Sanskrit section. It is well known that Jaggu Vakula Bhushana and Dr. Raghavan himself, to mention only two, have made significant contributions to the dramatic form in recent years and selections from them would not have been out of place. Any way, Sanskrit has not only been adequately represented, but also excellently introduced and interpreted.

Assamese, Bengali, Gujarati, and the other languages come in alphabetical order. Dr. Das Gupta's introduction to *Bengali* is a critical and analytical assessment in the orthodox pattern. The achievement of Tagore and his impact on the writers of his own generation and the next, the rise of modernism and the contemporary literary scene have been dealt with fairly fully. Dr. Nagendra's essay on *Hindi* literature is interesting, though one is surprised that Sachidanand Vatsayan Agne goes unrepresented.

The 38-page *Kannada* section is rather a disappointment. Prof. Mugali's introduction to the language and literature (translated by Sri Prahlada Rao) does not give a complete picture. Since the introduction is meant more for the non-kannada readers, "the historical review" could have been more analytical and more comprehensive. For example, the rise of the novel (not to speak of the one-act play and the short-story) with B. Venkatachar and Galaganatha, and the tremendous popularity the form has

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gained owing to the excellent work done by some contemporary writers, has not even been hinted at; post-1947 trends in Kannada literature have not been touched upon. While the historical review leaves out quite a few significant things, the selections are neither representative, nor adequate; nor are the translations quite satisfactory.

The reader disappointed with the *Kannada* Section turns with delight to the *Malayalam* section of the *Anthology*. The way in which the literature of that language has been introduced, and the manner in which the selections are presented are well worth emulation. The historical review by Sri K. K. Nair and Prof. Narayana Pillai contains an extremely good analysis of the trends and traditions, of the *Zeitgeist* which impelled the writers of the different forms which found competent exponents and of the latest developments. The introduction is critical and comprehensive and shows a mind steeped in the best traditions of literary criticism. The translations have been provided, not by one scholar, but by many and thus make for variety. Each selection has a prefatory biographical and critical note on the writer represented. Thus, the person and the period have been presented in proper perspective and the reader gets a clear and comprehensive picture of Malayalam Literature. I wish this admirable method had been adopted in all the sections.

The *Tamil* section of 59 pages is well done. The rise of the short story and of the essay has also been discussed and representative selections from those forms (Thiru-vi-Ka's and Rajaji's) have also been included. The reference to the growing popularity of "sonorous style revelling in alliteration" is significant.

The 34-page *Telugu* section is fairly well done. A few more selections from recent writers could have been included to make the section more representative.

The *Urdu* section is the penultimate section of this great *Anthology*. I am afraid the historical review has become a little too general and does not examine the growth of Urdu forms. Much has happened since 1947 a Urdu literature should be all the rich for it. The literary climate during t post-partition period, the shift of emp sis, and the new awareness could h been analysed. Representative selectio from Premchand, Chakbast, Krish chandar, Gorakhpuri and Rattan N Sharer would have added considera to the quality of the section.

Prof. K. R. Srinivasa Iyengar, t great pioneering critic of "Indo-A glian" literature, has gone about h task in the *English* section with his ch racteristic ease and thoroughness. H introduction is learned, the represent tive selections well-chosen and his c tical appraisal frank and free. All th forms of literature practised in India a almost all the significant writers' wo have been discussed. The progre made in recent years in the field of lit rary criticism could, however, have be mentioned. Prof. Iyengar's own contr bution and that of Prof. C.D.N. a others are not inconsiderable.

An Anthology of Indian Literatur is a timely and unique book, which d serves to be gratefully received by reading public. It marks a great s in the right direction—national integ tion. But if real and meaningful em tional and national integration is to achieved, this book should be publish in all the Indian languages and sho be priced more reasonably. When su Indian language editions are broug out, I hope the method followed in th Malayalam section will be adopted all the sections. I would suggest th inclusion of more representative sele tions from all the forms (copyright no withstanding) which should highlig Gandhiji's impact on the Indian peop and their thought (like Raja Ra 'Kanthapura'), Post-1947 trends a tendencies, the essential oneness of In as exemplified in a similarity of attitu and outlook inspite of regional diffe ences. Such books in the Indian lan guages are a *must* in the present co text of things.

The *Anthology* edited by Sri K. S thanam is well got up and well-produc ed, great thought and care having gone

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roduction of the book. Minor like those on pages 12, 566, eed not deter one from giving well-deserved praise to a book agnitude.

—*N. Nanjunda Sastry.*

OMENA TO LAMAIST PO- by Nirmal Chandra Sinha, rd by H. Richardson; Publish- K. L. Mukhopadhyaya Calcutta. Price: Rs. 20.

oreword, Mr. Richardson has the hope that 'the Tibetan nnot fail to be permeated by tness of the debt it owes to We hope that he is right though recent experience of nations, indebted to her, has been far ppy. It must be admitted, how- t the Indians are apt to exag- eir claims, and in most cases rely ignorant of the civilization the limitrophe countries, not to f Asia as a whole.

present study is therefore very as it expounds not only the tion, but also the difference n Indian and Tibetan thought ocial reference to Buddhism. For k, the author with his detailed ge of Pali, Sanskrit and Tibetan s eminently qualified. Some of rvations on Buddhism are re- y original and we hope that he elop his ideas in a more de- nograph, for the present study s limited scope does not seem afforded him adequate oppor-

—*Dr. A. K. Majumdar.*

GUJARATI

RMANTHI MINISTER by . Published by the Dave ial Trust, Gandhi Majoor Seva- Bhadra, Ahmedabad; pp. 568+ rice Rs. 5.

ali Jafarbhai has been one of prominent of our labour lead- front-rank worker in our libera- ment that culminated in the independence. He has served land in many capacities before and after the attainment of independence and "retired" from active politics in 1962 after a ten-year tenure of high distinction and solid work in the sphere of labour legislation as Deputy Minister in the Union Ministry of Labour. However, for a person of Abidali's indefatigable energy and deep devotion to duty there can be no retirement as such.

The book under review is an autobiography originally written in both the scripts of Hindustani—Devanagari and Urdu—and now rendered into Gujarati. The narration of the variegated experiences of his colourful life by the author covers a wide canvas and takes in its stride practically all the major events connected with our epic struggle for freedom fom foreign yoke and the important years of consolidation of self-government thereafter. As the title aptly suggests, it is the story of a self-made man who rose from a labourer to a minister. In a spirit of humility coupled with sincerity, Abidali has succeeded in presenting a memorable array of events and anecdotes observed from a vantage point, and also as a participant, in the glorious march for our freedom. The large-sized bulky tome provides interesting and absorbing reading matter and justifies the adage that truth is often stranger than fiction.

Born in a hamlet near Baghdad (Iraq) where his father, hailing from Kutch-Mundra in Gujarat, was in charge of the family business, Abidali returned to India at the age of twelve together with his parents and settled in Lucknow as the father had to look after the business there. Jafarbhai died soon thereafter, leaving the business, his wife and son to the care of his youngest brother. Young Abid was subjected to cruel treatment by the uncle after his mother left for Wardha to settle down in the family house there. Being unhappy with the treatment, the boy—then 14—ran away to Kanpur and after wandering for a week got a job, first as a sweeper in a woollen mill and then as a shoe-stitcher in a tannery on a monthly salary of Rs. 8/-. But this enabled him to stand on his own legs. 14 years was hardly the age for a strenuous job but the grit and

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tenacity he then displayed, augured well for the future soldier in the country's struggle for freedom.

He had to leave the tannery job in unusual circumstances. It so happened that one evening, while returning home from the factory, he lingered at a maidan where English boys were playing a football match and the ball came where he stood. He naturally kicked it back, whereupon an English boy abused him, and unable to bear this indignity Abid hit him. The English watch-and-ward officer, who was in charge of the English boys, went for Abid's blood but Abid cleverly foiled him and took to his heels. Such defiance from a black boy was unheard of in those days and to save further trouble our young hero gave up the job and decided to go to Wardha to stay with his mother.

These seemingly trivial incidents are noted here in detail as they marked the turning point in Abidali's career. Reunited with mother at Wardha he began to learn typing and practised it hard and long enough to qualify him as a good typist. He managed to secure a job in a Government office solely due to this. Wardha then was the main centre of national activities in the Central Provinces as Sri Jamnalal Bajaj was staying there. Abid came in close contact with the Congress activities there, became associated with Sri Jamnalal and through him with Gandhiji. He was so much fired with patriotic fervour that he openly lectured at a Congress meeting, as a result of which he had to resign the Government job. Since then he became a full-fledged Congress worker taking part in all its activities including the first Flag Satyagraha at Nagpur.

Events thereafter moved rapidly in the nation's life and his life too. Rigorous imprisonment for 18 months for the Flag Satyagraha, appointment as the Secretary of the C.P. Provincial Congress Committee, attending the 1924 A.I.C.C. Session at Ahmedabad as delegate and his stay with Gandhiji at the Ashram at Sabarmati, the momentous events at the Belgaum Congress at which Gandhiji was the President and the decision to settle in Bombay because of the Council entry decision taken by the Belgaum Cong —these and other notable incidents a vivid portrayal in this life-story.

Bombay was the spring-board of m merous political and social movem and the hub of industrial progress. was here that Abidali's genius as a sat grahi and as a labour leader flower His decisive role in the textile strike 1928 marked him out for a career whi in years that succeeded made him co nected with the day-to-day activities 37 major trade unions of Bombay C in many of which he was the Presid In between his numerous arrests a satyagrahi and long terms in jail, never gave up his welfare activities the labour. His work in the Bihar ear quake endeared him to Dr. Rajen Prasad. It was as a Secretary of Congress Session in Bombay in 1934 his organising abilities reached its zen Abidali's connections with the Indi National Trade Union Cong (INTUC) and his work as a Dep Labour Minister for 10 years are w known and need no recapitulation.

The book is not a political biogra Far from it. It has several episod pure human interest; the sudden dea of Smt. Johra Abidali in 1940 leav four youngsters and the impact the on the author—who was then dee engrossed in various national activiti presents a family picture of imm human value. Many are the family friendship incidents that add to the man interest in this readable book.

The author wields a facile pen w which he has drawn word-portraits epoch-making events in the nati struggle for independence.

The value of this autobiography m ly rests on its being an authoritative faithful record of the valuable con porary events of fifty fateful years India's history as delineated by an au participant therein.

The Gandhi Majoor Sevalaya of medabad deserve to be complimented publishing a notable book like this making it available to the reader at moderate price.

—*Shantilal To*

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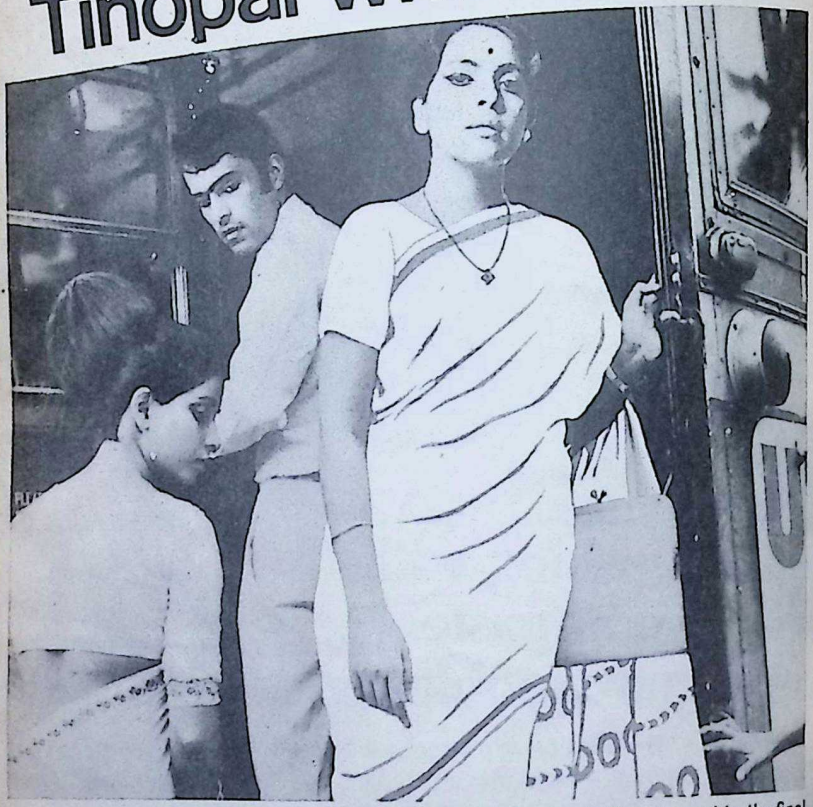

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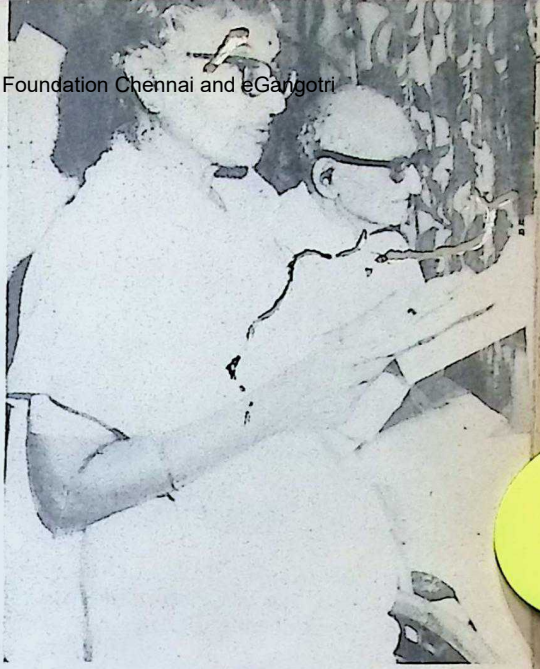


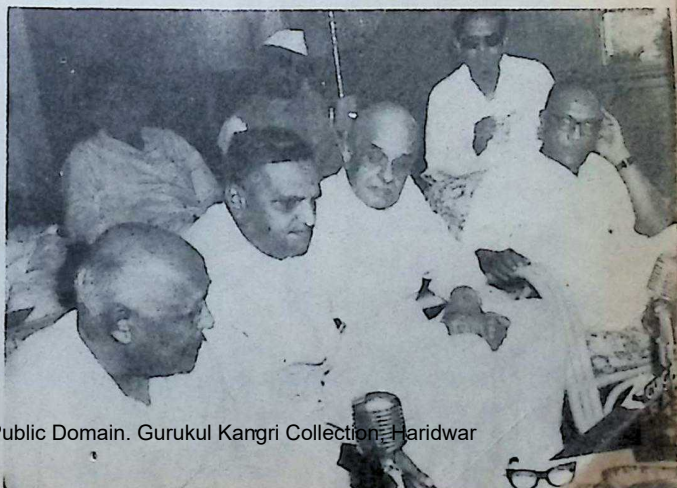
PHOTO FEATURE

Top left: *Kulapati Munshiji addressing the meeting Trustees, Chairmen of Bhavan's Kendras a office-bearers of the Bhavan on May 1970, at his residence at Juhu, Bombay.*

Top right: *Smt. Lilavati Munshi, Vice-President o the Bhavan, reading the report on the highlights of Bhavan's activities.*

Bottom left: *Sri Girdharilal Mehta, Vice-President of the Bhavan.*

Bottom right: *Sri S. Nijalingappa, Chairman of Bhavan's Bangalore Kendra.*



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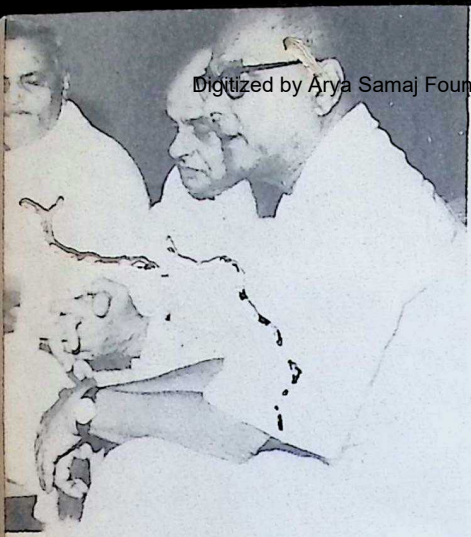
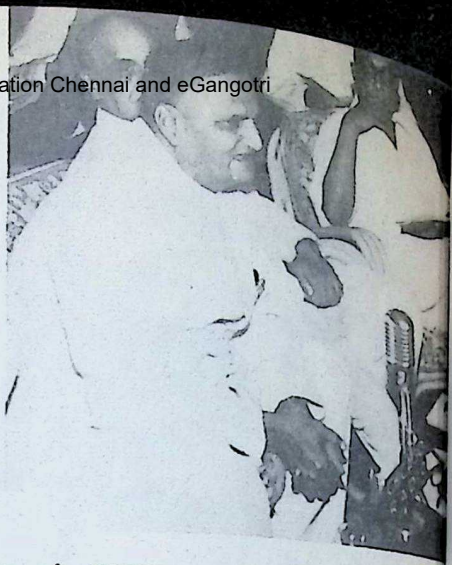




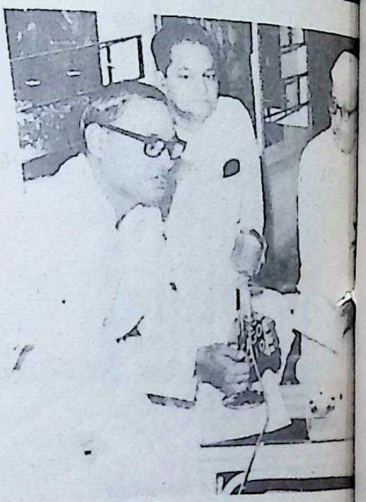
Top left: *Sri K. C. Reddy, Governor of Madhya Pradesh and Chairman of Bhavan's Bhopal Kendra.*

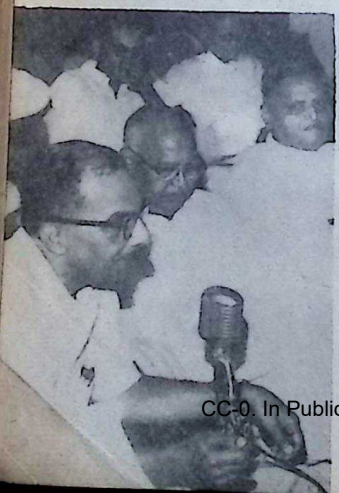
Top right: *Sri Jaisukhlal Hathi, M.P., Chairman of Bhavan's Delhi Kendra.*

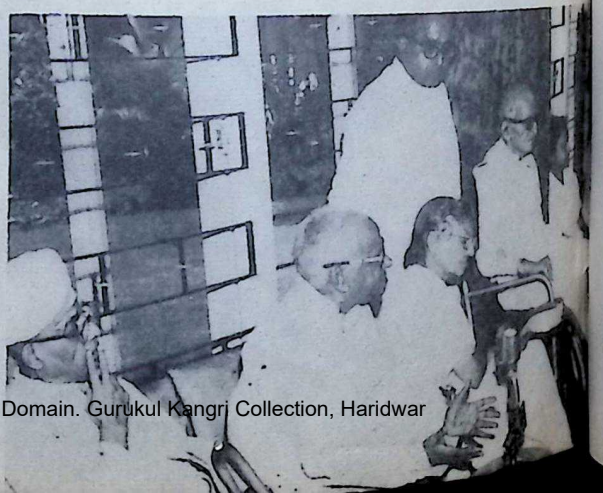
Side: *Sri P. V. Narasimha Rao, Education Minister of Andhra Pradesh and Vice-Chairman of Bhavan's Hyderabad Kendra.*

Bottom left: *Justice Sri B. J. Divan, Vice-Chairman of Bhavan's Gujarat Kendra.*

Bottom right: *Sri T. P. Meenakshisundaran, Vice-Chancellor, Madurai University and Chairman of Bhavan's Madurai Kendra.*







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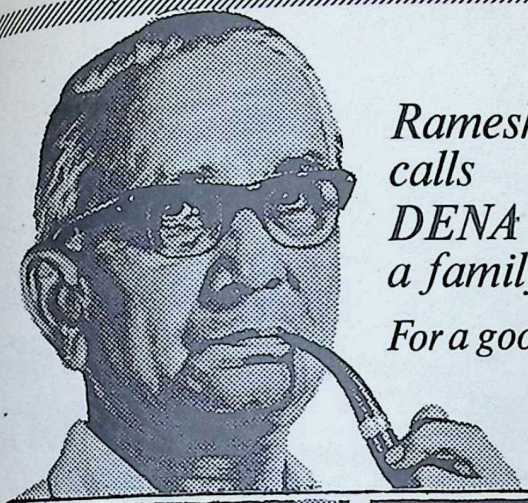

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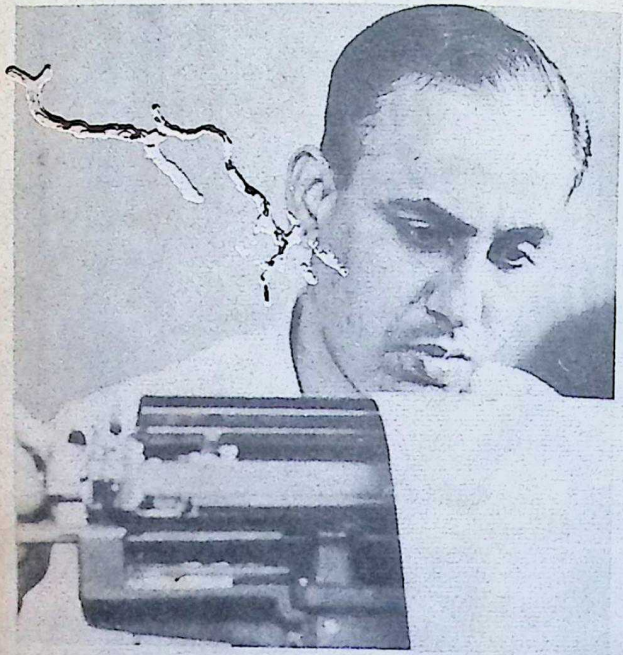

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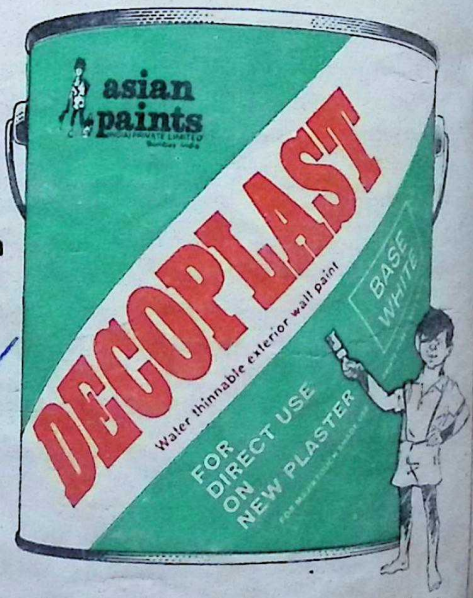

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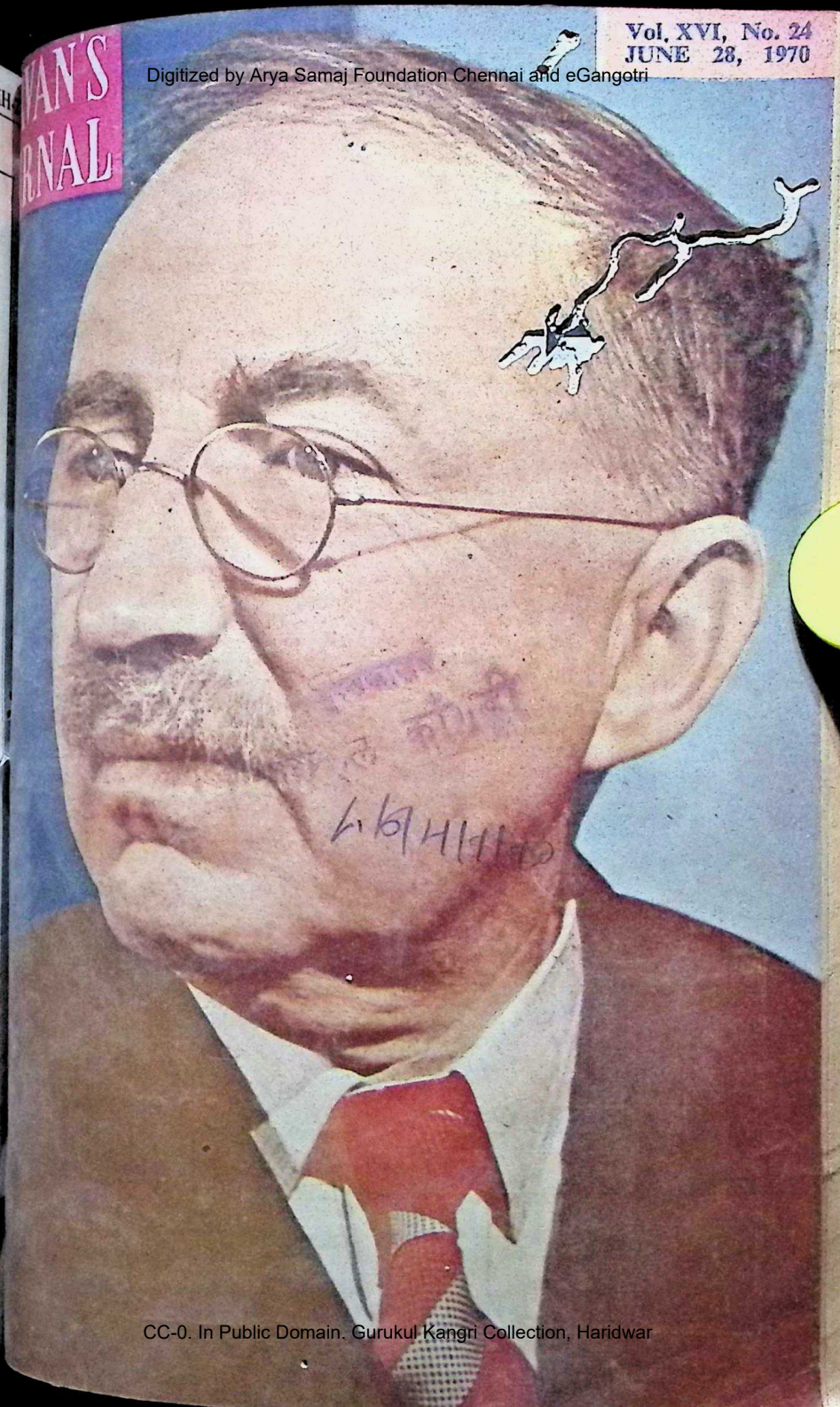

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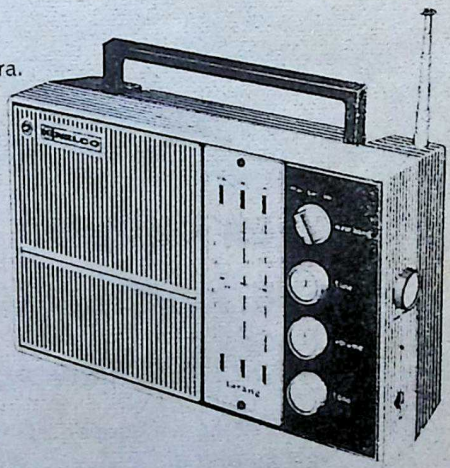

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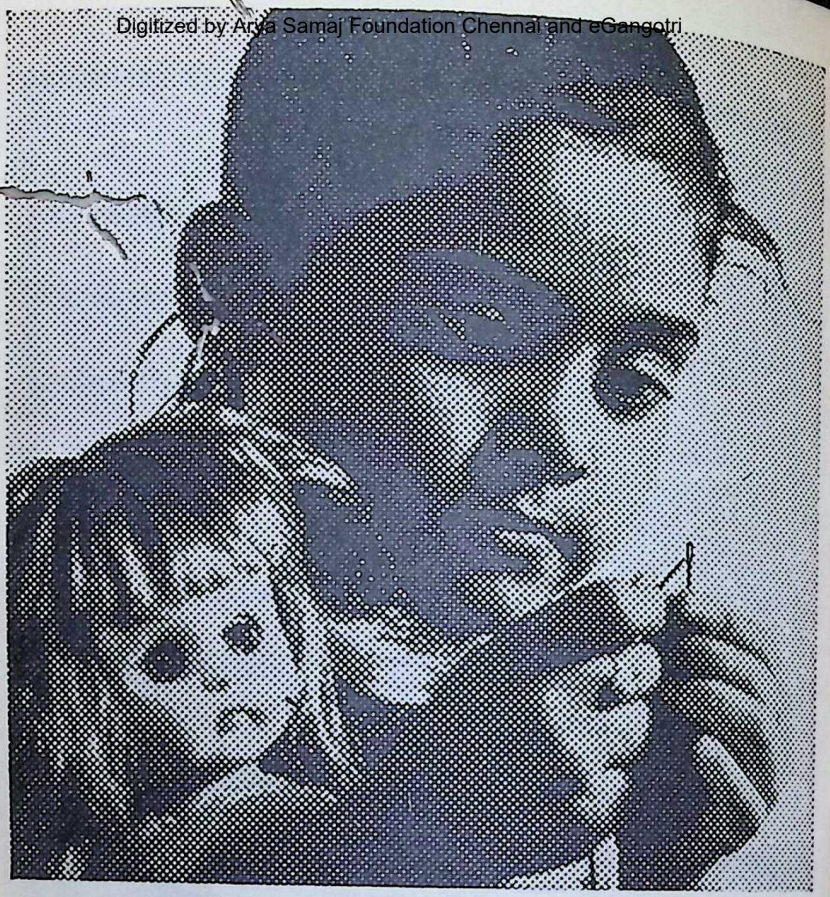

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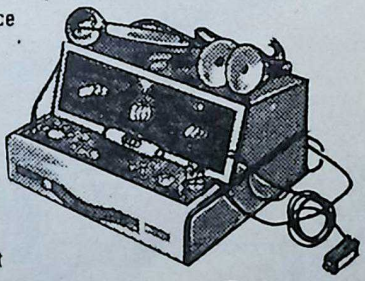

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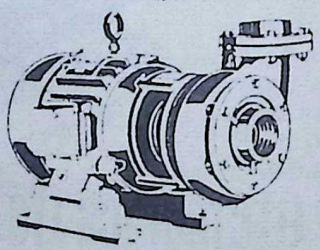

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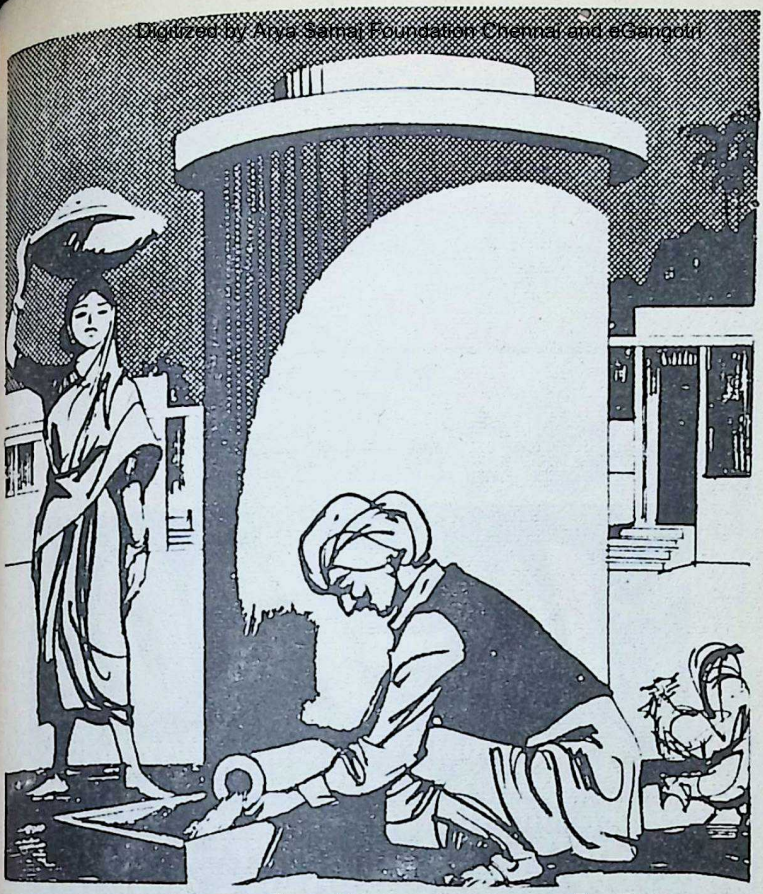

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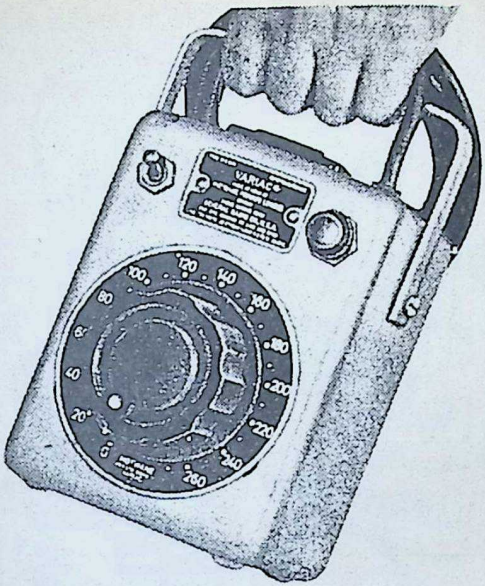

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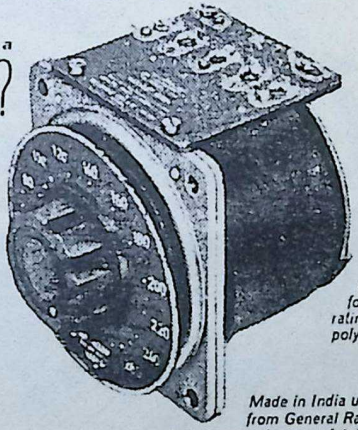

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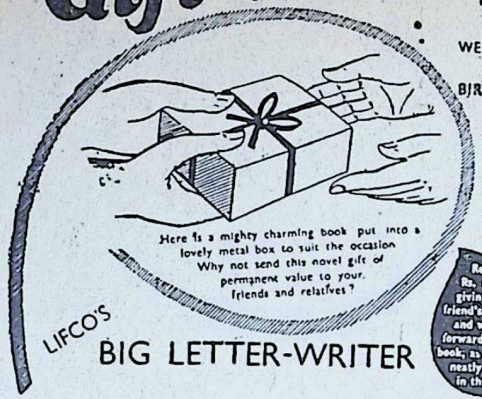

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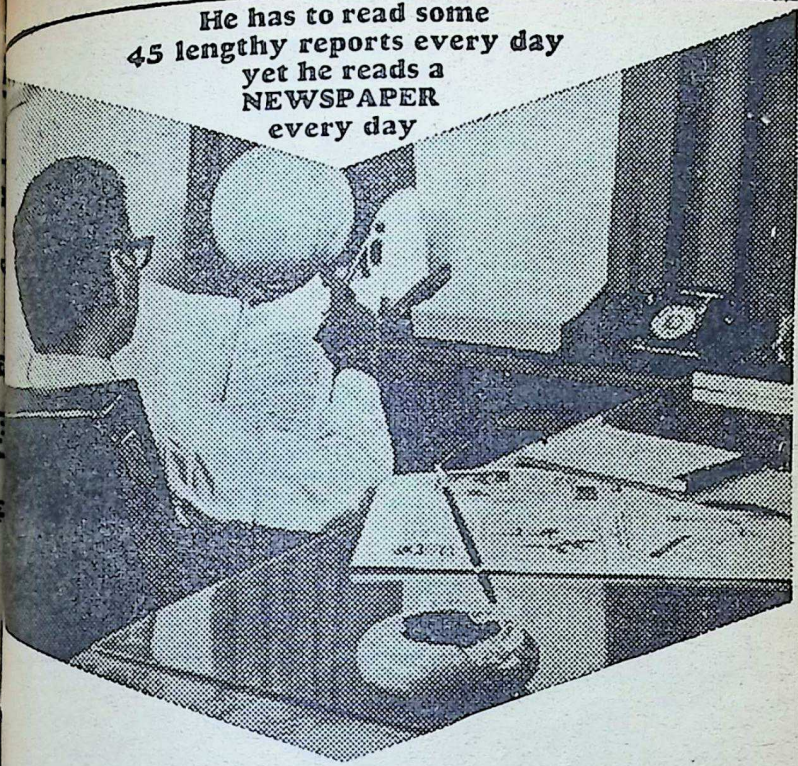

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let Noble thoughts come to us from every side

—Rigveda I-89-i.

PRAYER

Implant, O Compassionate Lord, faith in the Faithless.

इत्येवं श्रुतिनीति संप्लव जलैर्भूयोपिराक्षालिते
येषां नास्पदमादधासि हृदये ते शैलसाराशयाः
किन्तुप्रस्तुतविप्रतीपविधयोऽप्युच्चैर्भव-
च्चिन्तकाः
काले कारुणिक त्वयैव कृपया ते भावनीया
नराः ॥

Impervious and hard like stone indeed are those hearts which refuse to find a place for Thee in spite of the repeated cleansing done by the flooding waters of revealed texts and reasoned discourses; yet, O Compassionate Lord, shower Thy grace on these men who have set themselves in opposition to Thee and at least in some distant time, ridding these of their spoliating doubts, make them regain their faith in Thee.

—*Udayaya: Nyayakusumanjali.*

Vol. XVI, No. 24.

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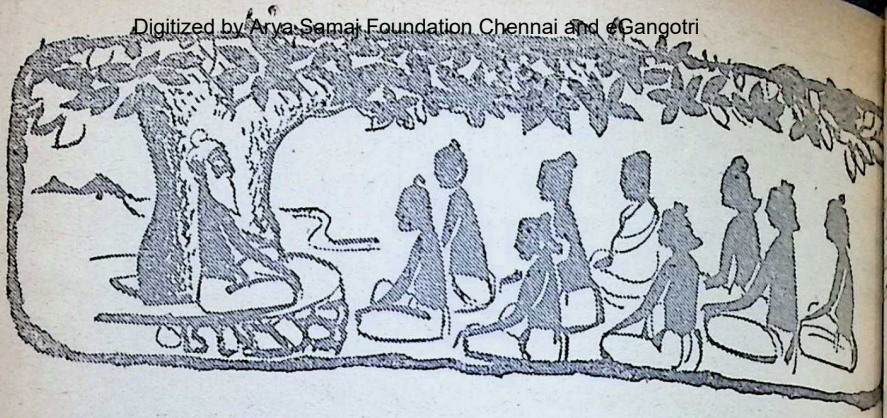

सहनाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॐ शान्तिः शान्तिः शान्तिः ।

ADHYAYANA SLOKA—7

TEXT

उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः
दैवेन देयमिती का पुरुषा वदन्ति ।
दैवं निहत्य कुरुपौरूषमात्मशक्तया
यत्ने कृते यदि न सिद्ध्यति कोऽत्र दोषः ॥

TRANSLITERATION

udyoginam purushasimhamupaiti lakshmih
daivena deyamiti kaapurushaa vadanti
daivam nihatya kuru paurushamaatmashaktyaa
yatne krite yadi na siddhyati ko'tra doshah.

WORD-FOR-WORD MEANING

udyoginam=enterprising, *purushasimham*=a stout-hearted man or man-lion, *upaiti*=resides with, *lakshmih*=the goddess of wealth, *daivena*=by fortune, *deyam*=should be given, *iti*=thus, *kaapurushah*=feeble-minded folk, *vadanti*=say, *daivam*=the gods, *nihatya*=discarding, *kuru*=do, *paurusham*=manly deeds, *aatmashaktya*=by your own power, *yatne*=effort, *krite*=if done, *yadi*=in case, *na siddhyati*=does not succeed, *kah*=what (indeed) *atra*=here, *doshah*=the fault.

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TRANSLATION

The goddess of wealth resides with a stout-hearted man who is enterprising; it is the feeble-minded that say that it is the gods or fortune or fates that bestow. Discarding the gods or fortune or fates, engage yourself in manly deeds by your own power; if success does not attend even after effort has been done, there is no fault.

ANALYSIS & COMMENTARY

There are four sentences placed in meaningful succession.

(1) *lakshmih udyoginam purushasimham upaiti.*

The goddess of wealth resides with a stouthearted man who is enterprising.

(2) *Kaapurushah 'daivena deyam' iti vadanti.*

The feeble-minded ones say thus: fortune must bestow.

(3) *tvam* (understood) *daivam nihatya aatmashaktyaa paurusham kuru.*

You, having discarded reliance on fortune, by your own power engage in manly acts.

(4) *Yatne krite na siddhyati yadi ko'tra doshah.*

When effort is made, if there is no success, what is wrong here?

This verse is a corrective to a meaningless reliance on fate for everything. Man has to put forth effort though it is true that there may be factors beyond his control which might influence and determine the result. At the same time, nothing is achieved if a person sits idle and throws the blame at the door of the gods and at fate.

LANGUAGE WORK

Probably, many of you must have noticed that the text of the *Adhyayana Slokas* have many words in a particular form and when the word by word meaning is given, they are given in a slightly different form, the difference being prominent at the end of the word. You might as well ask why this is so.

In Sanskrit, words in a sentence undergo some changes when they come together. Certain sounds at the end of the first word change when they are followed by certain other sounds at the beginning of the second word. Take an example: *sindhoh* plus *salilam*—the ending sound of *Sindhoh* is 'h' and the beginning sound of *salilam* is 's'. In such cases, the sound gets transformed into 's'. Such changes, when sounds come next to one another are termed *Sandhi* or Euphonic combinations. Sanskrit abounds in such changes and considerable study of these changes is an aid to proper comprehension.

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Here are examples of 'h' or visarga undergoing changes:—

sindhoh+salilam=sindhohsalilam; yah+shoka=yahshoka; pranjalih+aanjaneyam=praanjaliraanjaneyam. (cf. Adhyayana Sloka 1).

abhiruchih+vyasanam=abhiruchirvyasanam (cf. Adhyayana Sloka 2).

nipunah+yadi=nipunaa yadi; lakshmih+samaavishatu=lakshmissamaavishatu; pathah+pravichalanti=pathahpravichalanti (cf. Adhyayana Sloka 3).

sarpih+aapah=sarpiraaph; sarpirapah+strotas=saripirapahsrotas; yah+anupashyati=yo'nupashyati (cf. Adhyayana Sloka 4).

budhah+grihnan=budhogrihnan. (cf. Adhyayana Sloka 5).

vihataah+viramanti=vihataaviramanti; vighnaih+punah=vighnaihpunah; punah+punah=punahpunah; punah+api=punarapi (cf. Adhyayana Sloka 6).

kaapurushah+vadanti=kaapurushaavadanti; kha+atra=ko'tra. (cf. Adhyayana Sloka 7).

You will notice in these that the final 'h' changes into 's' in some cases, into 'sh' in one case, into 'r' in a couple of cases, and is dropped in some cases. There is also the change of 'h' into 'o' in two cases and the merger of the first sound of the second word. Example: *kah atra* becomes *ko'tra,* the apostrophe being placed to indicate that 'a' has been absorbed:

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No. 469

KULAPATI'S LETTER

Devoted to Life, Literature and Culture

* *

English in India's life and part of it

BHARATIYA VIDYA BHAVAN,
BOMBAY.
JUNE 28, 1970.

YOUNG FRIEND,

E Centenary of Charles Dickens, great Victorian novelist, was re- celebrated and on the heels of it were, we hear the news of eath of Edward Morgan Forster, of the greatest novelists of our time.

e names of Dickens and Forster my mind to a constant subject e importance of English.

ickens, whatever his relevance to shmen, was a source of ins- on for several generations of sh-educated Indians. Either in originals or in abridged or re- forms, the novels of Dickens have read by many Indians.

M. Forster's *A Passage to India* found almost a permanent place e syllabi of many universities in and no student of English Lite- e is deemed to have qualified lf unless he has something sensi- or otherwise to say on Forster's *Passage to India*. The symbolism e novel, *The Cave*, its unforget- characters, Fielding, Mrs. Moore, the affable Dr. Aziz, who looks ully back on the glories of Ham- gir, have been subjects of considerable interest to others outside the academic sphere also.

Due to the perverted perspective of our "linguistic patriots", the liberal education and wholesome all-round influence the reading of such masters in English has provided to generations of Indians, who provided the leadership at various levels during our struggle for freedom, is now in danger of being dissipated and shut out.

English literature today is no longer the pride of the Englishman alone. It is as much an Indian's, American's or Canadian's as an Englishman's. Most educated Indians have thrilled to the rich beauty of English poetry; lived in the wonderland created by English dramatists from the mighty Shakespeare to the irrepressible Shaw; moved in English life with the aid of the novelists from Fielding to Hardy; built their outlook with the help of English thinkers from Bacon to Russell; and have absorbed the political and legal tradition of the great English politicians and judges. English periodicals too have had a

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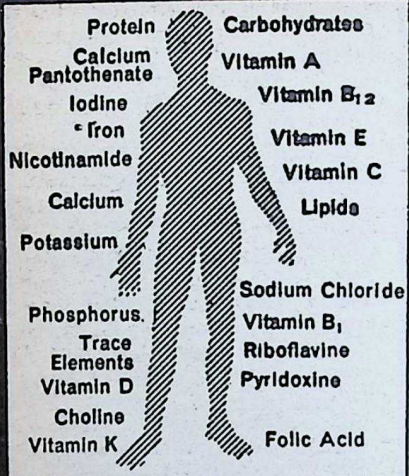

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formative influence on us. The Nineteenth Century, Contemporary Review, The Times, The Manchester Guardian, and The New Statesman and Nation have shaped our views of life and politics. The Magna Carta transplanted to America in the eighteenth century and brought into Indian Law in its modern form by British and Indian judges and legislators, forms an integral part of our Constitution.

English literature has been great. In profundity and moral stature, it has not yet touched Indian literature; nor in beauty, the Greek; nor, again, in clarity and incisiveness, the French; but all aspects taken together, it is richer by far than any other in the world. But, more than this, it has been, since the printing press, the most potent influence in unifying and uplifting the world.

I know a little of the growth of our modern literature in India; and I am free to confess, in spite of my intense nationalism that, but for the tremendous influence of English literature, our languages would not have gained their present day vigour and expressiveness; our prose would have been stilted and lifeless as before; our poetry would have continued to be cast in outmoded and mediaeval grooves; and drama would simply not have been. It is difficult to say what shape the novels of Bankim, the father of modern Indian fiction, would have taken without Scott and Lytton; what flavour the exquisite touch of Tagore's poetry would have given without Shelley and Keats. In fact, the modern literary renaissance in India has been the product of the impact of English

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have tried to pursue literary art
h, I know, with little success;
I am conscious that in my little
y output, and, in fact, in my
outlook on life, the influences
o literatures—Sanskrit and Eng-
have been inextricably inter-
n. From my earliest days that I
remember, the men and women
e *Mahabharata*, *Ramayana* and
asa's beautiful works formed
of my being. In that early world,
also lived and moved and had
being the Napoleon of Abbot,
Caesar of Plutarch, the Ivanhoe
Richard Couer de Lion of Scott;
D'Artagnan and Jean Valjean of
French masters; the Elizabeth of
Austen; and the Desdemona,
a, Prospero, Shylock and Falstaff
Shakespeare.

nce when I sat watching a dance
a based on my novel, *Jaya Som-*
. I analysed the influences which
led to that creation. In the cha-
ers I could trace the lineaments
not only the epics of the heroes
heroines of ancient and mediaeval
but also the epics of Greece and
and. The episode was Indian; the
g and the cast were Indian. The
ves and sentiments were Indian,
The major situations were histori-
But, I found the whole novel to
uriously built up of materials and
ives in which I could not fail
trace the influence of Scott and
mas, of Homer's description of the
ge of Troy and of the word-archi-
ure of De Quincey. The ballet
made up of Indian dances, but
them was woven the technique of

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It is time for everyone to give the quietus to all controversy over the matter of the official language of India. Wisdom and vision dictate that English should continue to function in the official life of India as it has done during the past two hundred years. This will ensure the essential unity of the elite of the nation and help efficiency in administrative and judiciary work. It will help India's progress in all directions and maintain India's importance in the movement for world law and world government.

C. Rajagopalachari

the English ballet. The music was Indian, but its lilt had a curious mixture of our folk-tunes and English tunes blended through the medium of our classical melody.

Indian literary tradition fused with English literary art; Indian languages enriched by Sanskrit and leavened by the expressive vigour of English, thus producing a higher range of expression; Indian art forms inspired by the living art forms of English and European art—all this have been interwoven to produce a new expression, a new technique, and a vision of the new beauty which lies at the root of Modern Renaissance in India.

The introduction of English in India was no ordinary event. When English came to us, the world entered a new stage. India joined the brotherhood of the English-speaking world. It led to a cultural upheaval in India, to a wide vision. The barriers of latitude, colour and race were broken down; the East mingled with the West in the sphere of the mind; a great step was taken towards establishing direct human intercourse, and sweeping away national frontiers. Now English is no longer the language of England but the instrument of the One World which the sages envisaged long ago—*Vasudhaiva Kutumbakam*, 'the world a family', the world which we see being realised today through bloody battlefields and noble aspirations.

Much as I love my national language and my own local language, I want English to remain with us to enrich and vitalise them both. In the wider embrace of this world language, we want to feel the kinship with the rest of the world.

History has placed in the hands of India a powerful instrument for spreading her message throughout the world. We should betray our ancient heritage and our future destiny if we were to allow this weapon to rust. We sent out our *Panchatantra*, our numerals, our philosophical systems, our literary and spiritual heritage to the world through the lengthy process of international contact without a common language. But, today English is ours and with its aid we can make ourselves felt more than through any other agency. It would, therefore, be criminal to ignore or neglect English in this country.

Yours sincerely,

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S. Ramakrishnan

dia Burns
ros Fiddle

* *

AN's journey in the path of civilization, since the dawn of history, as been epoch-making, though long, arduous and agonising.

From the Law of the Jungle, red in tooth and nail, when the Will of self-willed and the cruel with the dictum "Might is Right" prevailed, has wearily traversed to the Rule of Law, to the free exercise of the of the people as expressed in peaceful general elections every few s as provided in a Constitution with the popular democratic dictum ht is Might".

Millions the world over have laid down their lives to bring about this y consummation and millions in many countries are even today to make the supreme sacrifice for preserving this way of life.

But what do we see on the Indian scene?

It is true, we have a Constitution which guarantees for all citizens—

Justice, social, economic and political;

Liberty of thought, expression, belief, faith and worship;

Equality of status and of opportunity; and

Fraternity assuring the dignity of the individual and the unity of the nation.

We have, so to say, a democratic government elected by the people gh popular general elections held every five years based on universal franchise.

We have proclaimed a "Socialistic Pattern of Society" as the objective r economic policy which envisages "the raising of living standards, nlargement of opportunities for all, the promotion of enterprise among disadvantaged classes and the creation of a sense of partnership among ctions of the community".

Phased but cloaked undoing

The record of our government, however, particularly during the Sixties, s a big gulf between promise and performance.

What is worse, an organised, deliberate and master-minded conspiracy ttle or subvert the democratic form of government, nay, obliterate ry values we have all along cherished, is, consciously or unconscious- ed and abetted, or at any rate, connived or winked at by those at m.

Strife and violence have become very common in India since the 1967 al Elections. Mob frenzy is whipped up by interested parties at

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regular intervals—in the name of religion, region, language, peasant and labour welfare, students' and teachers' rights and what not. They all take a heavy toll of innocent lives and inflict great damage to public property. This was the **first phase** of the conspiracy to wreck the democratic governance of India.

Now the **second phase** has begun. Wanton desecration of the Ramakrishna Ashramas, Gandhi Kutirs, Tagore Niketans and attacks on religious preachers and Sarvodaya workers have now been unleashed. This is to systematically wipe out from the lives of our people the innate influence of our ageless culture and civilisation, which hundreds of years of alien rule did not succeed in destroying.

The **third phase** is the subversion of the Constitution from within and without; the **fourth** will be forcible brain-washing; the **fifth and final phase** the ruthless liquidation of all opposition.

Duty of Government

What does our Government do to stem this devilish tide?

Steep all lies in the light of truth?

To explain away crimes, to be complacent in the face of organised wide-spread hooliganism and violence, to permit the functioning of para-military private armies, is either an unconscious exposure of one's lack of faith in democracy or a tacit admission of incompetency to govern. In both events, it is a gross betrayal of the innocent and law-abiding who repose confidence in the government.

To make India's unhealthy socio-economic conditions a scapegoat for this unabashed orgy of violence is to clothe criminality and banditry with the respectability of great social reforms.

No one denies that there are the landless; no one asserts that there are no dispossessed; no one is happy at the growing unemployment; no one is unconcerned at the heartless exploitation of the have-nots by the haves.

Who prevents the government from bringing about far-reaching socio-economic changes?

What does Government do? After allowing the pernicious crimes to run their disastrous course, the bosses rush to the scene, shed crocodile tears, make high-sounding, pious, hypocritical promises and institute Commissions of Enquiry. Where does all this lead to? What value to the stricken humanity are empty jargons and periodical bogus gestures and gimmicks?

Does our government, which professes faith in democracy realise that the foundation of democratic rule is the possibility of changing the government without resort to violence? Peaceful and orderly change from one government to another can be brought about only as long as violent acts are not allowed to be perpetrated with impunity.

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A verse in the *Dharmasastras* says:

"a one who sets fire to things, one who poisons, one who attacks an in-nt person with lethal weapons, one who snatches away, at the point e sword, land, money and wife, is an *Aatataayin* or a great criminal; a one should be put to death."

It is the paramount duty of any government to maintain law and order. r other right flows from it, and without it all other rights are illusory. The government should sternly deal with all breaches of law and acts olence. It should categorically and unambiguously declare its resolve so and in its own interest, act up to this avowal. Else, the power of government vanishes, for what gives strength to the statutes of a rnment is not merely the loftiness of their intentions or the capacity vent excuses to cover up its failures or manipulation of votes by pur-, piracy or unholy alliances, but the courage of conviction and rength to back up and enforce the statutes democratically framed.

Role of the People

Centuries ago, during the Dark Ages, Rome was sacked by barbarian es. But today, there are not many external barbarians intent on oying India. But what about the enemies of democracy and freedom n us? They are more deadly and dangerous.

As Plato said, a government is not made either of wood or stone; the acter and functioning of a government depends upon the character of men and women that constitute it. Those who run the government are e or unmade by the people, the voters. The voters, in turn, must proper lead and guidance from the educated sections of society—the ectuals and the enlightened.

What should be the intellectuals' task in the face of the grave threat r great heritage, our very Way of Life?

An analysis of India's own history through the ages provides the er.

From the Vedic Age to Modern Times, we have effulgent examples istrious men unhesitatingly playing, at the call of duty, a dual role: atural role that is theirs in the discharge of their *swadharma*: the role e learned and the path-finders in society—teaching, spreading know- and moulding the character of the people, by precept and practice. have, with equal adeptness, when occasion arose, played another role *addharma*, the role of the crusader, the *dharmagopta*, the defender of *a*.

Sri Ramachandra and Sri Krishna did so for *dharma-raksha*. Cha- had to adopt the *apaddharma* of a Kshatriya to reinstate Chandra- on the throne; that done, he would have no truck with power; he d to a hermitage for offering oblations in the fire. Vidyaranya was for battle and willingly shut his Vedantic books. Rana Pratap would

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have zealously gone on beautifying Mewar with bewitching parks and lakes. Krishnadevaraya would have worshipfully gone on building temples and tanks and visiting *punyakshetras* and *tirthas*. Shivaji would have gone on reverentially sitting at the feet of his guru, Ramdas, acquiring spiritual knowledge and offering prayers to Goddess Bhavani. Savarkar would have been content to spend his life in an ivory tower, ecstatically composing poems. Tilak would have lovingly taught college lads the intricacies of Calculus or discoursed on Vedic Astronomy. Gandhi would have devotedly gone on with his Phoenix Settlement and experiments with Truth and Non-violence, dietetics and nature cure. Nehru would have delightfully busied himself with scintillating, superb word-architecture. Patel would have studiously built up a roaring legal practice and merrily whiled away his leisure playing bridge and cracking jokes. But, beckoned by duty, they all cheerfully gave up their vocations and stubbornly fought for the independence of India.

The Rulers have failed the country. Therefore, the people, particularly those who are equipped to show and lead the way in the vital segments of national life should rise to the occasion.

Disappointingly, most of our people, particularly intellectuals, the right-thinking men and women of our land, stupefied as though by the onrush of violence, hatred and militant chauvinism, seem to be incapacitated to think pragmatically and act with courage.

In their desire to lead a life of ease and comfort, or due to disinclination or cowardice, the intellectuals may continue to shirk responsibilities, but their life of ease and comfort will be no more than a will-o'-the-wisp once the forces of evil consolidate and emerge victorious. Honest intellectuals will be the first victims. The purges and the unspeakable horrors that have followed the assumption of power by the totalitarians and theocrats, wherever they have succeeded, must open the eyes of lovers of freedom to the grim, dreadful prospects.

Smug complacency will not do. Those who stand for freedom and democracy and are wedded to ethical and spiritual values should weld themselves together, courageously voice their protest and go all out to stem the onrush of these demoniacal forces—those who master-mind riots and murders, engineer go-slow tactics and strikes, declare lay-offs and lock-outs, indulge in adulteration and profiteering and such like unhealthy unethical and anti-social practices.

The continuing attitude of apathy as typified in the selfish motto:

"My food, my bed, domestic bliss
Is all that Me worry",

is a betrayal of ourselves and the nation. More, it is committing suicide, *hara-kiri*.

India is burning. Will not our many Neros arise, awake and stop fiddling?

★★★

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Adi Sankaracharya's

BHAJAGOVINDAM

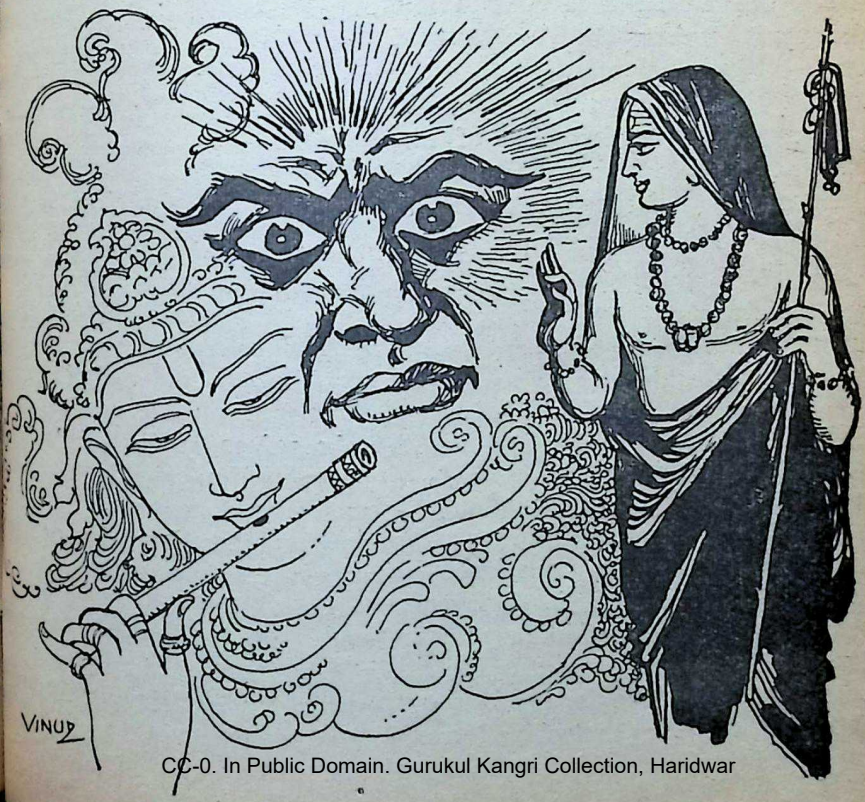
C. RAJAGOPALACHARI

VERSE 24

whom do you get angry? Why grieve in vain imagining en- your heart? Is not every liv- ature the temple of Govinda? not the same soul dwell in your and in that of the brother that ght against?

you, in me, elsewhere, there at one Vishnu. Unable to bear with me, you get angry with me in vain. See your self in all things. Give up this false sense of difference from other beings everywhere.

त्वयि मयि चान्यत्रैको विष्णु-
र्व्यर्थं कुप्यसि मय्यसहिष्णुः ।
सर्वस्मिन्नपि पश्यात्मानं
सर्वत्रोत्सृज भेदज्ञानम् ॥



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VERSE 25

Don't think in terms of friend or foe; or brother or cousin. Don't waste your energy in enmity or friendship. If you wish soon to realise the Supreme, be of equal mind with every one.

शत्रौ मित्रे पुत्रे बन्धौ
मा कुरु यत्नं विग्रहसन्धौ
भव समचित्तः सर्वत्र त्वं
वान्छस्यचिराद्यदि विष्णुत्वम् ।।

Friendship and enmity only perpetuate the impediment of attachment. From attachment flow grief and delusion. One must attain liberation by gradually reducing and getting rid of attachments. So, in our dealings with everybody, we should develop equanimity and try to see the Divinity in everyone and everywhere. One must cultivate a sense of impartiality. This will lead to what Sri Sankara speaks of as 'Vishnutva'. It leads to salvation.

One may ask: Is this possible? Can one become free from love and hatred alike? Even were it possible for the sanyaasins, can it be achieved in worldly life? Oh, how many occasions come about for anger! Can one forget or ignore them? True, it is difficult to forget causes of anger. It is no use to pretend to be calm externally when anger burns inside in the heart. It is difficult to forget; yet, Sri Sankara provides a remedy for it. One should constantly remind oneself that Govinda resides in every life. The way to control and overcome anger and aversion is to keep telling ourselves: How numerous are the lapses I have been guilty of! How many are the evils that lodge in my heart concealed from the gaze of others! Others too are like me, aren't they? Their lapses too like mine are the sport of God. Govinda sports in various ways. What avails my anger or my grief? To weed one thing out from the mind it must be filled with something else. It is for this that one is told to lift one's heart up to Govinda.

'Countless are my defects and sins; to expiate them and to make myself good, it is urgent that I should cry out to Govinda. Shall I waste my time thinking of the vices of others? To do so gives no pleasure; it only adds to my misery. And the hours glide in purposeless waste. I must quickly go about purifying my heart. And that will be possible only if I take refuge in Govinda.' With this determination, says Sri Sankara, after you have done your duties whenever you have the time, day or night, lift your thoughts up to Govinda. Any purpose can be achieved only if one adopts the means for it. Contemplation of Govinda is the most effective means for purifying your heart which is your objective. □□□

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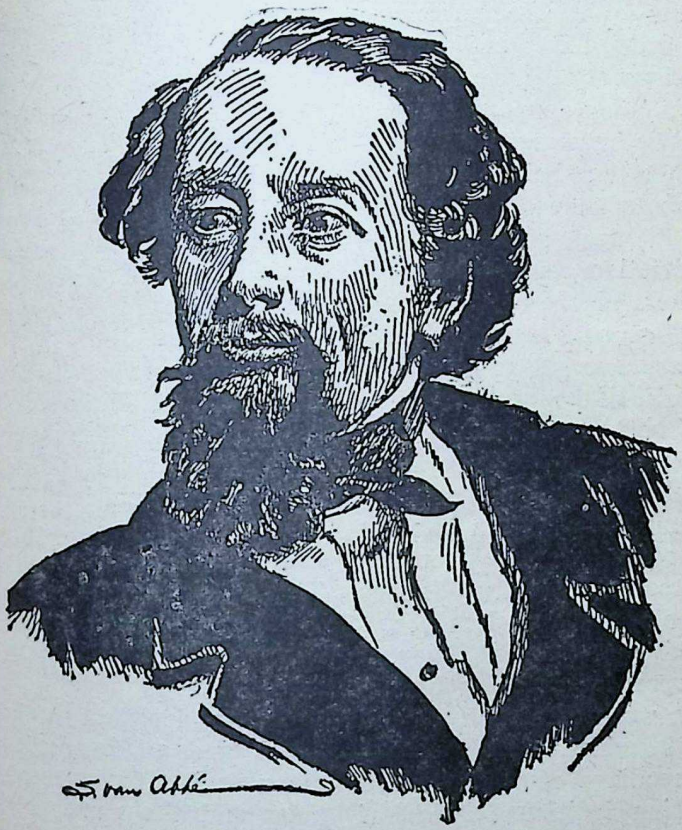
CHARLES DICKENS

1812—1870



ARLES John Huffam Dickens ns to be an exception to the aint made by Gray in his Elegy: *genury froze the genial current ir soul.* Though he lived under adow of insecurity during his sionable years owing to the congenital incapacity of his father to manage his financial affairs, though he had to pass through months of utter misery, humiliation and despair when his father was shut up in a debtor's prison, yet he flowered as one of the greatest novelists of England.

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Nay, these very conditions must have enabled him to achieve that special distinction. One of the sayings in Sanskrit goes: *Swam mahimaanam praayena kshobhaat pratipadyate jantuh*—probably beings exhibit their real worth when challenged and subjected to trying conditions and tribulations. With Charles Dickens it was evidently this.

It is usual to say that an artist must retire to his ivory tower and achieve that 'unconsciousness', to use a phrase from Virginia Woolf, in order that a classic may be written. Such advocates think that pot-boilers come in the way of genuine productions and as such no thought of money and other considerations ought to weigh with the writer. Well, whatever might be the truth of such assertions and whether a writer ought to or ought not to think also of the means of keeping the pot boiling at home is a matter we shall not venture into here. But in Charles Dickens we seem to have the example of a person who has successfully combined that 'unconsciousness' necessary for a true literary artist and the worldly wisdom necessary for making a successful living.

This he succeeded in doing by undertaking the work of a reporter and writer for Magazines. He also learnt that public readings of what he had written, making judicious choice of the matter, lent more value and distinction to his writing and made it very lucrative. Actually, his tour for a second round in America was for this object. This did bring him a lot of money. The success of such a venture is easily understood. Many of the novels of Dickens have in them that dramatic quality which le themselves to such public reading The spicy and humorous dialogu which make some of the characte live eternally in our minds, the imag they throw up pointing out at vario places contact with the living mem bers of society, the caricatures he ha made of many, all have their own im pact on the hearers.

For instance, a reader of *Ha Times* might get better delight if h listens to some one speaking th words of the Circus Manager, Mr Thleary (Sleary) who cannot mak the alveolar fricative sound 's' wit ease but has to slip into the dental fricative sound 'th' and so for Cecilia he says Thethelia and so on. Much o the thrill would be lost if it is rea in cold print.

The memorable situations and th characters of Dickens live unerase in the minds of his readers. Just thin of Master David Murdstone (*Ma* Murdstone would have him be called so and not Copperfield!) in the inn with such huge victuals and the drink Think of his meeting Miss Betse Trotwood at the latter's house in Dover or think of Tupman closing his eyes and shooting and the accidental dropping down of a fat partridge These and a hundred other items make us just forget the local habitations and the names of things and take us to a domain of the universal. We have in Sanskrit the *Kakataliya nyaya* and every Indian language has something akin to this coincident occurrence that brings undeserved credit and praise to persons. We live in a world of human beings, sharing their sorrows and joys, looking indulgently

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eir follies and foibles.

ckens enjoyed great fame during own days and though the Victo- Englishman never probed as his rn counterpart into the realms Dr. Siegmund Freud has n open today, he enjoyed the s and writings with great relish. did not bother whether Charles kens' family life was above cen- His works mattered more to Probably, Dickens himself might given us more had he been in modern world with a category of ers of a different kind. However, writings here and there throw e light, though they may not com- with modern ones in their abi- to probe into depths of psychic

tterly there has been considera- interest in the life of Dickens and in aspects of his life and his re- ns wth his wife have been matters reat interest to people. Like Daddy dsworth, Dickens again has come e forefront and certain facts have disclosed about his life. What- the attitude, it is clear that es Dickens either as an author a person has been engaging the tion of people.

gland has fittingly celebrated his enary and it is gratifying to note the tradition of reading the works harles Dickens is still maintained here are competent persons who his and have been still doing it all the world. Even in India we had readings and the response has indeed very good. May be, our writers in India will take a leaf the life of Dickens and use it good advantage.

□ □ □

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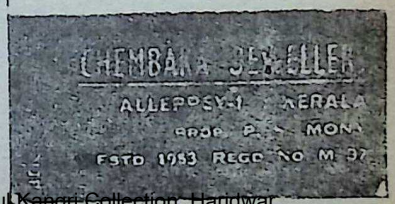

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HOMAGE TO E. M. FORSTER

N. NANJUNDA SASTRY

THIN a brief span of four months, Death has drawn into his race two of the most illustrious ers and thinkers of our day—Ber- d Russell and E.M. Forster. Both them were well on their way to ning "Purna Purushayas"—of one dred years. They had many things ommon. They spanned two mighty —the Victorian and the Modern; h of them were scintillating wri- who wielded a uniformly charm- style; both of them firmly be- ed in the democratic way of life d gave two lusty cheers to demo- cy. Above all, they were interested India and respected some of the es that we set so much of store Of the two, E.M. Forster means much more to us because he at- pted to find a passage to the Soul India.

Edward Morgan Forster was born New Year's Day, 1879. "My er (the son of a clergyman) died y, and my mother retired with me the country and provided me a sheltered and happy child- d," says he. Ten years, 1883-1893, e spent at Stevenage. About 1890 attended a Preparatory school at bourne. In 1893 he went to the lic school at Tonbridge made "fa- us" as Sawston in his novels. He ked the system of the Public ool for many reasons, chief among ch was the tyranny of the system over the individual. In 1897 he entered King's College, Cambridge. It was there that he came under quite congenial and really formative influences. "I began to think", he says, "for myself—that most precious experience of youth which is far from universal and is often discouraged". At Cambridge, Forster obtained the Classical and Historical Tripos in 1901. The Classics and History sharpened his understanding, widened his vision and helped him see things in their proper perspective.

Forster was able to go to Cambridge largely by means of a legacy of £8000 from his great-aunt, Marianne Thornton, whose biography, ("domestic biography", he calls it) he wrote in 1956. Had it not been for that kind and generous legacy, Forster would not have entered the University, travelled widely in Greece and Italy after his University education, nor evolved into a really worthy writer. He spent the whole of 1901-1902 mainly in Italy to get "the continental experience without which full education is unattainable". This continental travel, the experiences he had, and the things he saw and heard and the people he met inspired the sensitive young man to write. The suggestion made by one of his tutors at Cambridge acted as a catalyst. The first novel *"Where Angels Fear to Tread"*

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was published in 1905. Three other novels came at regular intervals—*"The Longest Journey"* (1907), *"A Room with a View"* (1908) and *"Howards End"* (1910). The last is regarded by some as Forster's masterpiece. Its theme is "only connect the prose and the passion"—it is concerned with the hurdles and barriers to such a connection in the Edwardian middle class. By the time he was thirty-two, Forster had written four good novels and a collection of short stories.

In 1912, he paid his first visit to India. Just as his visit in 1901-02 to Greece and Italy and the Mediterranean World "stimulated his youthful imagination, his visit to the Oriental world stimulated his maturity". During the First World War, he spent three years in Egypt with the International Red Cross. This experience helped him write *"Alexandria, a History and a Guide"* (1922). His second visit to India was in 1921 (his third was in 1945 when he came to attend the PEN Conference) when he became Private Secretary to the Maharaja of Dewas. *"The Hill of Devi"* published in 1953 contains a lively record of his six-month life in Dewas. Prof. Shahane regards *"The Hill of Devi"* as "the most charming, gay and colourful of his biographical writings". The description of Gokul Ashtami here is somewhat different from that in *"A Passage to India"*. The book makes interesting reading for two reasons: in the first place, it contains a faithful picture of a native state in Pre-Independent India with all the intrigues, quarrels and pettiness of the people at Court and the arrogance of those in authority. Secondly, all the Forsterian qualities in their pristine purity are here in a bunch, as it were.

'A Passage to India' was published in 1924. Forster had not written any novel since 1910 and did not write another after 1924. That makes *'A Passage'* remarkable. Between 1910 and 1924 the world saw a number of changes. The First World War had taken place, and Mahatma Gandhi had launched his Non-Co-operation movement. The India that is pictured in *'A Passage'* is the Pre-1914 India with its Turtons and Callendars and their stiff-necked wives. The rulers of Anglo-India were hurt naturally, but the Indians recognised the great sympathy and understanding that had gone into the making of the novel.

The book was an immediate success. It was acclaimed as a great work of art and its meaning, symbolism, significance and structural beauty have been analysed and admired by a host of distinguished critics.

"Aspects of the Novel" (1927) is a collection of the Clark lectures delivered by Forster at the College. It is here the structure and rhythm of the novel are compared to the structure and rhythm of music.

Forster's most important collection of miscellaneous writings and talks *"Abinger Harvest"* was published in 1936, and *"Two Cheers for Democracy"* in 1951. In the interesting essay *"What I Believe"* written in 1939 we have a real key to the appreciation of Forster. It contains four important corner stones, as it were.

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s belief and Philosophy of Life. his firm and unshaken belief in supremacy of personal relation-; secondly, his deep dislike of dogma and hero-worship; ly, his belief that democracy is hateful than other forms of go-ment; and, fourthly, his great dence in the "aristocracy of the ive, and considerate and the ly".

rom 1902-1945 Forster's home was Abinger Hammer in Surrey. His her died in 1945. In the same he was elected an Honorary Fel-of King's College, Cambridge. since 1946 he resided at King's, nusual privilege allowed a Fellow. 1953 he was made a Companion Honour and in 1961 a Companion the Royal Society of Literature. Order of Merit was conferred him in 1969. His was a glorious full of years and full of honours. has earned the love and admira-of a large number of discerning s. For us in India he continues e a cherished friend and sympa-interpreter.

o many English readers, before ter wrote *"A Passage"*, India t the India of Kipling. Even ter thought so—"Until I met him s Masood) India was a vague e of rajas, sahibs, babus and ants, and I was not interested in a jumble: who could be?" Kip-s jingoism was annoying. Forster's two visits to India helped him an entirely different picture. *"A ge to India"* is "a minor classic" the Twentieth Century. It is a profoundly satisfying novel because of its "perfect combination of symbolic suggestion, psychological insight and social realism" (Colmer). It is structured like a symphony and the beauty of its design is indeed quite fascinating. Forster regarded music as "the deepest of the arts" and musical analogies in the composition of his novels abound. Besides these artistic features, the novel explores the domain of personal relationships in which, of course, Forster was deeply interested. The symbolic meaning of Mosque, Caves and Temple is still being explored and analysed. This is however true that Forster has shown a way to the Soul of India.

"A Passage" is a great work of art in which form and meaning are organically related. With *"The Hill of Devi"*, *"A Passage"* will continue to hold the attention, interest and affection of Indians.

An agnostic in religion, an individualist in politics (though liberal and democratic), a careful craftsman in the field of art, E.M. Forster has carved a niche for himself in the world of letters. W.H. Auden's tribute is memorable:

Here, though the bombs are real and dangerous,
And Italy and King's are far-away,
And we're afraid that you will speak to us,
You promise still the inner life shall pay.
As we run down the slope of Hate with gladness,
You trip us up like an unnoticed stone,
And just as we are closeted with Madness,
You interrupt us like the telephone.

□ □ □

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IN MEMORIAM

Edward Morgan Forster

R. A. KASHYAP

EDWARD Morgan Forster, known to his close friends as Morgan, was not just one Morgan but many Morgans; he had the capacity to adjust himself to the friend in question and discourse with him on a level of great intimacy. He used to talk to his friends about what interested them and was a very keen listener too. In fact, so keen was he in this that a great friend of his, the late J. R. Ackerly, in his obituary note said that one was subjected to a great and severe test and one had to rise to good heights in order to satisfy him. He succeeded in bringing the best out of each one of his friends.

It is interesting to note also in this connection that late J. R. Ackerly wrote a personal memoir some three years ago when Forster was seriously ill, but the ironic thing was that he died while Forster survived.

Forster made a lot of money, but spent little on himself though he lavishly spent on his friends and others and helped them in a number of ways. Ackerly was one such beneficiary and it was because of this assistance that he could travel to Japan and other countries. No wonder, then, that for Forster religion is based on the solid foundation of personal relationships.

In an essay *What I believe,* Forster has given unequivocal expression to certain basic beliefs of his, though he uses the term belief rather cautiously and actually begins his essay with the sentence: 'I don't believe in Belief.'

Personal Relationships

One of the cardinal points of his belief was his insistence on personal relationships. To Forster, these mattered most and we find this exemplified well in the novel *A Passage to India.*

Forster disliked the idea of a creed; the grinding of individuals into a sort of dead level of uniformity was something repulsive to him. Here is his oft-quoted line with something more in support which is generally overlooked.

"I hate the idea of causes, and if I had to choose between betraying my country and betraying my friend, I hope I should have the guts to betray my country. Such a choice may scandalize the modern reader, and he may stretch out his patriotic hand to the telephone at once and ring up the police. It would not have shocked Dante, though. Dante places Brutus and Cassius in the lowest circle of Hell because they had chosen to betray their friend Julius Caesar rather than their country Rome."

Two Cheers for Democracy

Forster, of course, subscribed to Democracy with certain reservations. We have his famous expression 'Two Cheers for Democracy' and the third he reserved for something else, which we shall see presently. His approbation of democracy depended on the fact that in it, the individual was given importance and that the democrat be-

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d that all types of persons are
d for a democracy. Further, de-
racy did not divide the citizens
the bossers and the bossed in
manner of an efficiency regime.
her important reason was that in
racy the sensitive people who
d to create something enduring
a good chance.

he says two cheers for Demo-
—one because it admits variety
second because it permits criti-
Two cheers are quite enough;
is no occasion to give three.
Love, the Beloved Republic, de-
s that.

e & Violence

o sensible thinker can afford to
n silent about the question of
e in society. A government has
ly on force for its effective func-
ng and there is the eruption of
nce. How are we to square up
activities of the sensitive, the ad-
ed, the affectionate and the tole-
with the frequent upsurges of
nce which stifle such pleasant ac-
es?

his dilemma does not worry me as
as it does some. I realize that all
y rests upon force. But all the
creative actions, all the decent
n relations, occur during the inter-
when force has not managed to
to the front. These intervals are
matter. I want them to be as fre-
and as lengthy as possible, and I
them 'civilization'. Some people
e force and pull it into the fore-
d and worship it, instead of keep-
in the background as long as pos-
. I think they make a mistake, and
k that their opposites, the mystics,
ven more when they declare that
does not exist. I believe that it
, and that one of our jobs is to
prevent it from getting out of its box."

If, then, force and violence are inevitable, what should be the attitude of the human being pitted against these? Forster says that he would look the other way until Fate strikes him. It is because men had looked the other way and not taken notice of the existence of these inevitables, that something valuable and worthwhile had been done. He respects those people who adopt the attitude that life is immortal and society eternal. While he admits that both assumptions are not true, he would like people to go on doing something creative without making much of a fuss about the periodic eruptions of violence.

Is it possible to overcome force and violence completely and will ever a millennium descend upon this earth are questions Forster asks; and in reply says that they are not likely. He is pessimistic about 'a change of heart' and the possible miracle either Christianity or any other form of it can accomplish in this direction. He asserts that while force and violence exist, so too will creativeness continue to exist, the latter coming into the forefront when violence sleeps.

Great Men

Is there any refuge when man is faced with this dilemma? He analyses the answers: Hero Worship and the Emergent Great Man and such others. But he has no faith in them. He distrusts them.

"No, I distrust Great Men. They produce a desert of uniformity around them and often a pool of blood too. Great Men with their iron will, personal magnetism, dash, flair, sexlessness, fail with

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a completeness which no artist and no lover can experience, because with them the process of creation itself is an achievement, whereas with the Great Men the only possible achievement is success."

The True Aristocracy

This leads Forster on to speak of the Aristocracy of the sensitive, the considerate and the plucky. Here is what he says of this Aristocracy:

"I believe in aristocracy, though—if that is the right word, and if a democrat may use it. Not an aristocracy of the sensitive, the considerate and the plucky. Its members are to be found in all nations and classes, and all through the ages, and there is a secret understanding between them when they meet. They represent the true human tradition, the one permanent victory of our queer race over cruelty and chaos. Thousands of them perish in obscurity, a few are great names. They are sensitive for others as well as for themselves, they are considerate without being fussy, their pluck is not swankiness but the power to endure, and they can take a joke. I give no examples—it is risky to do that—but the reader may as well consider whether this is the type of person he would like to meet and to be, and whether (going farther with me) he would prefer that this type should *not* be an ascetic one. I am against asceticism myself. I do not feel that my aristocrats are a real aristocracy if they thwart their bodies, since bodies are the instruments through which we register and enjoy the world. Still, I do not feel that my aristocrats are a real aristocracy if they thwart their bodies, since bodies are the instruments through which we register and enjoy the world. Still, I do not insist. This is not a major point. It is clearly possible to be sensitive, considerate and plucky and yet be an ascetic too, and if anyone possesses the first three qualities, I will let him in! On they go—an invincible army, yet not a victorious one. The aristocrats, the elect, the chosen, the Best People—all the words that describe them are false, and all attempts to organiz them fail. Again and again, Authority seeing their value, has tried to net them and to utilize them as the Egyptian Priesthood or the Christian Church or the Chinese Civil Service or the Group Movement, or some other worthy stuff. But they slip through the net and are gone; when the door is shut, they are no longer in the room; their temple, as one of them remarked, is the Holiness of the Heart's Imagination, and their kingdom, though they never possess it, is the wide-open world."

Saviour of the Future

If at all there is going to be a Saviour of the Future, he will only bring order into the already existing things, the aristocracy, the good will and the good temper that are there in the world.

"Not by becoming better, but by ordering and distributing his native goodness, will Man shut up Force into its box, and so gain time to explore the universe and to set his mark upon it worthily. At present, he only explores it at odd moments, when Force is looking the other way, and his divine creativeness appears as a trivial by-product to be scrapped as soon as the drums beat and the bombers hum."

Triumph of Individualism

Finally, Forster, an individualist and a liberal, puts his triumphant argument for individualism when he says:

"And as for individualism, there seems no way of getting off this even if one wanted to. The dictator-hero can grind down his citizens till they are all alike, but he cannot melt them into a single man. He can order them to merge, he can incite them to mass-antics, but they are obliged to be born separately and to die separately, and, owing to these unavoidable termini, will always be running off the totalitarian rails."

□ □ □

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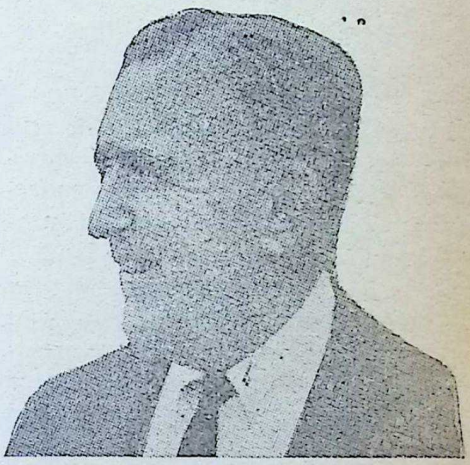
...Not only the slogans, but the ideologies which gave birth to them are ...rgely irrelevant in our modern world . . .



...e Sterile ...orld of Slogans

...TER BOWLES

...r Ambassador of U.S.A. in India

...R MODERN world is moving ...oo fast for slogans. No sooner is ...w one conceived and popularized ... events make it irrelevant. In... not only the slogans, but the ...gies which gave birth to them ...rgely irrelevant as well.

...nsider Karl Marx, who insisted ... the Western world would come ... at the seams under the impact ...rban class conflict and who vir... ignored the problems of the ...ntry.

...rx's beliefs were the logical res... of a great and goodhearted man ... economic and social evils of ...me.

... around him he saw factory ...rs being exploited. He saw ... living in city hovels with their ...ren suffering from malnutrition. ...aw them at the mercy of huge, ...sional industrial complexes with which they could neither bargain nor reason.

But, with all his brilliance, Marx had an important and costly blind spot. What he failed to see was the plight of the millions of European peasants whose existence was at least as precarious as that of the urban industrial workers.

Because he did not understand rural people, he failed to sense their passionate desire to own the land they tilled and their bitter hatred of the landlords who controlled their lives just as completely as the lives of the industrial workers were controlled by the owners of mines and factories.

Consider Lenin, who, building on Marx, saw the world doomed to an eternal struggle between the colonialist exploiters and the exploited. In his Resolution of November 7, 1917, he urged the peasants of Russia to

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rise against the landlords and to take possession of the land they had tilled for centuries.

It was only after this decision had been translated into action that Lenin was satisfied that "the Revolution is now irrevocable".

But after Lenin came Stalin, and with him an era of forced collectivization and unprecedented mass suffering for the tens of millions of peasant families who lived on the land.

Consider Mao Tse-tung, who now threatens to destroy China in a wild effort to fit the slogans which he created forty years ago to a frustrated nation striving desperately to feed and clothe itself.

Mao based his revolution on the peasants, and the political result was explosive. In response to the Leninist slogan "land to the tillers," millions of young Chinese peasants and agricultural labourers flocked to join Mao's Communist armies.

It was the solid support of these peasants with visions of owning their own land that made possible his military victory over the Nationalist forces.

Yet, soon after the victory had been won, Mao Tse-tung abruptly revised his policies. Fearing, as Stalin had, the political implications of a nation of small land-owners, he moved ruthlessly to herd the tens of millions of newly freed peasants into highly organized communes which could readily be controlled by the central government.

In this way, the same revolution which first offered land to the landless people of China, was used to force the recently emancipated peasantry into a new form of bondage, more oppressive and more efficient by far than the one they had known before.

In the Soviet Union, the recent trend has been in the opposite direction. Even though Soviet farmers still work huge collective farms, each is now allowed a small plot of his own, the produce of which he may use or sell as he sees fit. These small plots are highly productive.

History has proven that Marxism is unbalanced in its assumption that the farmer could be ignored in the process of revolutionary development. History has also demnnstrated that Marxism is mistaken in its belief in the inevitability of "class struggle".

Marx maintained that in each nation a ruthless confrontation between the "exploited workers" and the "ruthless capitalists" were inevitable. Indeed, he firmly believed that it was only through the triumph of the urban "proletariat" that a society could be established in which the worker would be assured economic justice.

How astounded Marx would be if he could now visit modern industrial countries such as Sweden, Japan and the United States! Instead of an "exploited proletariat" he would find workers with the power to bargain with their employers for higher wages and improved working conditions through their own organizations and on a basis of full political equality. He would see that even the lowliest can now rise to the top through ability and hard work.

Consequently, Marxist ideology, like all static and rigid dogma, is declining in its relevance to the task of the modern world, and the communists

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nselves are finding it of less and
value as a workable economic
ory to fit the rapidly changing con-
ons of the twentieth century.

Nor has it been only the communist
ders who have gone astray. Take
m Smith who built a whole theory
economics on the assumption that
problems could be solved by turn-
them over exclusively to the
arket". Government, he thought,
a legitimate role to play except
conduct foreign policy and national
ence.

Even our great radical democratic
der, Thomas Jefferson, saw no
ce in the future scheme of things
cities or for urban life. Jefferson's
ws on agriculture turned out to be
most as wrong as Marx's views on
ustrial capitalism.

Today, planners in both the deve-
ed and developing countries are
ving rapidly towards a new prag-
atism. Their economic judgements
e no longer based on ideological
nsistency but rather on the simple
estion: "What approach will pro-
ce the most benefits for the most
ople?"

In today's world, any government,
gardless of its ideology, must accept
sponsibility for a wide variety of so-
l and economic activities which, in
e public interest, cannot be left to
dividual judgement.

At a minimum, these activities in-
de a national educational system,
tional public health programmes,
mmunications and transport, a na-
nal land policy, the allocation and
llection of taxes, and the mainten-
nce of law and order.

The second factor involves the de-

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velopmental process. In any modern society, totalitarian or democratic, capitalistic or socialist, progress must necessarily be made by trial and error.

In a totalitarian society, the inevitable mistakes which flow from this process are made and corrected in private behind a blackout provided by a government-controlled press.

In a democratic society, with its free press and wide open debate, mistakes in organising and administering economic and social development cannot be covered up.

In a democratic nation, which chooses to follow old-fashioned, inflexible concepts of socialism that call for a maximum of direct government control, the government is exposed to a constant drumfire of political harassment and criticism.

As each of its mistakes is eagerly denounced by a politically hungry opposition, civil servants and administrators become timid and freeze into rigid attitudes.

Thus, the already cumbersome process of bureaucratic decision-making is further slowed and a damper placed on the vigorous spirit of innovation and experiment, which in our modern era of advanced technology, is a prerequisite of industrial expansion and individual progress.

This leads me to the following conclusions:

1. The record demonstrates that totalitarian socialism can produce steel mills, power plants and nuclear bombs. However, these gains are made at heavy cost in human dignity and social justice and with considerable inefficiency, notably in agriculture and in the consumer goods industries.
2. Democratic societies, in which the government attempts in the name of doctrinaire socialism to direct almost all phases of economic life, are doomed to stagnate under the inevitable outpouring of frequently irresponsible criticism.
3. The modern, realistic road to social and economic progress calls for the government to:

   Establish after democratic debate, a series of socially desirable national goals with standards by which to judge performance.

   Encourage, by means of incentives, maximum production with penalties for economic behavicur which is

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contrary to the national interest. These incentives would include land ownership for the maximum number of rural families, with government-guaranteed, low-interest loans for cultivators and small businessmen. Within this socially-oriented framework, leave maximum scope for private initiative with competitive prices. When the government finds that it is necessary to go into the business of production, delegate this production to autonomous, government-owned corporations (such as our American TVA) each with its own board of trustees and management staff who are responsible to the government only for an efficient performance in the public interest.

Whether a country is large or small, whether it is developed or in the process of developing, the outworn economic concepts of Marx, Lenin, Mao Tse-tung, Jefferson and Adam Smith are no longer relevant.

The meaningful questions for our modern age are the pragmatic ones: Does this specific technique benefit the community? Does it increase production? Does it open up new opportunities for more people?

The record shows that, by and large, people who live in democratic, pragmatic, socially conscious societies enjoy the highest living standards, and the greatest measure of individual freedom and social justice. □□□

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A Reminder

MAY I remind you of my appeal to organise squads for the collection of *pasti* and tins, from the sales of which we wish to undertake some social work for the betterment of the less fortunate ones in our Bhavan's family?

When Abbe Pierre in France was driven to the direst extremes and found he could not maintain his little colony of Emmaus where he sheltered the poor, the desperate and the needy, a fellow worker of his came up with the suggestion that he could collect some money by rag-picking in Paris, as he had done that earlier as a 'biffin' or rag-picker. The suggestion was accepted and the wonder of it was that organised squads did such work and continue to do it that the Father is able to help lots of people.

It was with this and many other examples in my mind and the great assistance that people like Abbe Pierre and others have done to society that I issued an appeal.

The response has not been bad. I shall give a brief account of what has been so far done:

About Rs. 22.11 were collected from the Somani College, Rs. 12.50 from the College of Journalism—a small amount—an amount of Rs. 17.26 from some of the ladies, other friends and from a few outside Bombay who sent cheques and Rs. 80.78 through Shri Dinesh, a teacher of G.T. High School, Bombay. He has also collected some amount from his friends and made a personal contribution of Rs. 51/-.

A separate bank account has been opened and the total is Rs. 349.75 on 14.4.1970 which includes one cheque for Rs. 32/- received from Shri S. J. Mehta, Rs. 6.50 from Shri P. R. Mody and Rs. 5/- from Shri Dinesh Desai. During the last few days Shri Dinesh Desai has taken up the work very enthusiastically.

We have to make an all-out effort to get as much as we can from this little piece of work.

If you are outside Bombay, you may sell and send the amount to us. In Bombay also if the collection of *pasti* is big, we shall send some one to collect it if you inform us.

Some of the institutions of Christians and Parsis are wholly or partially maintaining themselves from such *pastis* (e.g. used newspapers) and discarded things and there is no reason why we should not do it and help our needy students or give medical aid to the Bhavan's staff.

One prayer goes as follows:

Na tvaham kaamaye rajyam na swargam na punarbhavam
Kaamaye dukhataptaanaam praninaam aartinaashanam.

Neither kingdom nor heaven nor yet freedom from rebirth do I desire;
I desire only the cessation of the miseries of all that are tormented by grief.

May I therefore renew my appeal to all to help actively in this worthwhile effort?

SMT. LILAVATI MUNSHI

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5TH YEAR BEGINS

THREE CHEERS FOR NEW HEIGHTS

The interval between an achievement and its acknowledgement is always uncomfortable and it was with some tre-ation that Litquiz was waiting for the pronouncement on its bumper summitry. The pronouncement has come in the e of competitor reaction and what a pronouncement it is. It turns our fears to cheers and our doubts to triumph.

A multitude of competitors have acknowledged that the New Year bumper is the highest and most exciting in Lit-yet, that its first prize (Rs. 45,000) the biggest for any English crossword, that its runner-up prizes (Rs. 35,000) ggest for well meaning mistakes and that its Choicequiz (Rs. 30,000) an ideal marriage between freedom and labour! choicequiz comes in for very special mention as the best in crosswords innovation—a veritable boon for those who it. In fact the proprietor of Kiran Printery and our agent in Bhavnagar writes to say that competitors there would y give a 'Padma Shree' to Litquiz if that was within their powers ! Litquiz cannot ask for more.

Similar sentiments flow from other competitors though not with the same flamboyancy of Bhavnagar. R. C. hi, a bumper prize-winner, for example, thoughtfully observes that for every written appreciation of Choicequiz there t be ten unwritten ones because competitors must already be busy laying the siege for it, while C. H. Vaishnav of Rajkot d like the superb Choicequiz to be made more superb by raising its clue numbers to six.

Litquiz is inclined to agree with Joshi that many competitors must already be laying siege to Choicequiz. It is difficult but it is not so simple either !.

As we have pointed out before in these columns, a bumper offer is something special and its speciality lies not so h in the offer itself as in the circumstances of it. To tackle it and win it when more competitors than at any time trying for it and when the bumper excitement is running high must be a reward in itself. It is this spirit of compe-n in similar circumstances during the Jubilee Bumper that enabled an Assam competitor to emerge the lone victor. hope the same spirit will inform more competitors now to give the New Year Bumper a new meaning and significance Litquiz achievement.

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3	ANYTHING	NOTHING	ANYTHING	NOTHING	ANYTHING	NOTHING	ANYTHING	NOTHING	
4	CREATION	PERFECTION	CREATION	PERFECTION	CREATION	PERFECTION	CREATION	PERFECTION	
5	CREATIVE	MOTIVE	CREATIVE	MOTIVE	CREATIVE	MOTIVE	CREATIVE	MOTIVE	
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7	ERRORS	FEARS	ERRORS	FEARS	ERRORS	FEARS	ERRORS	FEARS	
8	FANCIES	WORRIES	FANCIES	WORRIES	FANCIES	WORRIES	FANCIES	WORRIES	
9	FAULTY	FIERY	FAULTY	FIERY	FAULTY	FIERY	FAULTY	FIERY	
10	HEAR	HELP	HEAR	HELP	HEAR	HELP	HEAR	HELP	
11	IGNORANCE	VIOLENCE	IGNORANCE	VIOLENCE	IGNORANCE	VIOLENCE	IGNORANCE	VIOLENCE	
12	IMPORTANT	RELEVANT	IMPORTANT	RELEVANT	IMPORTANT	RELEVANT	IMPORTANT	RELEVANT	
13	LIVING	THINKING	LIVING	THINKING	LIVING	THINKING	LIVING	THINKING	
14	MANNERS	MORALS	MANNERS	MORALS	MANNERS	MORALS	MANNERS	MORALS	
15	PERSON	REASON	PERSON	REASON	PERSON	REASON	PERSON	REASON	
16	SATISFAC-	SENSA-	SATISFAC-	SENSA-	SATISFAC-	SENSA-	SATISFAC-	SENSA-	
17	SCIENCE	SERVICE	SCIENCE	SERVICE	SCIENCE	SERVICE	SCIENCE	SERVICE	
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16	SATISFAC-	SENSA-	SATISFAC-	SENSA-	SATISFAC-	SENSA-	SATISFAC-	SENSA-	SATISFAC-	SENSA-	SATISFAC-	SENSA-	SATISFAC-	SENSA-	SATISFAC-	SENSA-	SATISFAC-	SENSA-	SATISFAC-	SENSA-
17	SCIENCE	SERVICE	SCIENCE	SERVICE	SCIENCE	SERVICE	SCIENCE	SERVICE	SCIENCE	SERVICE	SCIENCE	SERVICE	SCIENCE	SERVICE	SCIENCE	SERVICE	SCIENCE	SERVICE	SCIENCE	SERVICE
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18 CLUES

(1) Fortunately, a man is happiest where most **ACTIVE-EFFECTIVE.**

(2) As Man's inventions and discoveries began to reveal the unvarying, unplayful principles behind them. Man probably grew increasingly **AMBITIOUS-SERIOUS** and self-important.

(3) We cannot will about **ANYTHING-NOTHING.**

(4) No creature has the power of **CREATION-PERFECTION.**

(5) In religious history, especially, first the man of genius, and, after him, personalities of every grade, ever have supplied the **CREATIVE-MOTIVE** force.

(6) The universe always becomes an oppressor for him who **DISTRUSTS-DISTURBS** its order.

(7) Science moves more rapidly than man can follow, because man carries his childhood and his early **ERRORS-FEARS** with him.

(8) We are bad company when we see things out of focus and give our **FANCIES-WORRIES** rope.

(9) You'll recognize that labour is not a commodity, like steel; that men are not machines, but emotional, **FAULTY-FIERY,** yet, in the main, well-meaning human creatures.

(10) If we speak sincerely, we cannot fail in the end to speak plainly; and when we speak plainly, the world will be eager to **HEAR-HELP** us.

(11) The seeds of enmity and hatred between man and man are sown by the very people who themselves are victims of stark **IGNORANCE-VIOLENCE.**

(12) That the world's work should be carried on in a spirit of selflessness is a teaching no less **IMPORTANT-RELEVANT** to modern conditions.

(13) Traditional knowledge and customary **LIVING-THINKING** die hard; they are the bulwarks of many vested interests.

(14) We must learn not to take traditional **MANNERS-MORALS** too seriously.

(15) Be honest with your God and with your **PERSON-REASON.** Then and only then, take the leap which we call Faith.

(16) Worldly people are engrossed in the **SATISFACTION-SENSATION** of their insatiable passions and lust.

(17) **SCIENCE-SERVICE** recognizes no barriers of religion, caste or race.

(18) Science, we say, is bankrupt unless directed by the **VIRTUE-VISION** of men.

NOTES : These are quotations. Authors' words are correct solutions. Official Solution in the city edition (last page) of Sunday Standard & Bharat Jyoti dated 12-7-70. Prizelist in Litquiz Weekly. Advance--19-7-70; Complete-26-7-70. Abridged in Sunday Standard & Bharat Jyoti of 26-7-70. Send 30 Paise stamps and receive translation of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 paise post card with your entries to receive official solution immediately. Ask for a FREE specimen copy of Litquiz Weekly.

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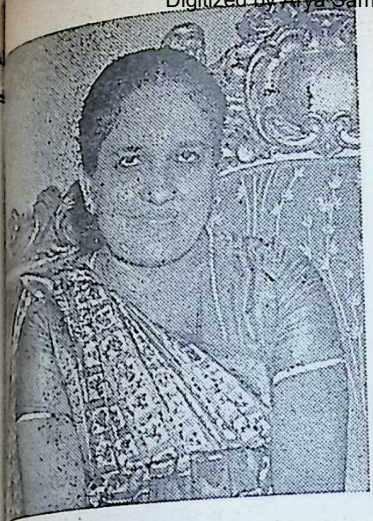

SIRIMAVO BANDARANAIKE

Lanka's "Laughing Widow"

N years ago, she campaigned on rs—grief over the assassination her husband, Solomon Bandara-e. In a voice charged with emo-, she told the electors: "It is a I owe to my late husband", to his place in the government of island country. Those tearful ral-earned for her the unflattering so-et of a "weeping widow" from a al American weekly. Today she aughing broadly. She has won a nding victory in Ceylon's gene-elections, avenging her defeat in at the hands of Dudley Senana-e.

hen the first woman Prime Mini-in the world, long before Indira dhi, today she has become one of trio—Ceylon's Sirimavo, India's ra and Israel's Golda Meir.

rimavo's emotional exterior is but in political veneer. When her hus-d was Prime Minister, she was e dutiful wife of a strong-willed n". After his death, she has hard-d into a strong-willed woman her-developing a vigorous personality, a mind of her own and firm convictions on internal and foreign policies. But for the economic straits of her country on the morrow of the elections, she can be trusted to go full steam ahead with her socialist ideas at home and non-alignment policy abroad.

Mother of two daughters and a son, she has a homely and matronly figure, her hair black at 54. But her womanly calm conceals intense political fire. In September, 1961, she attracted world-wide attention by her appeal "as a mother and a woman" to the non-aligned summit at Belgrade against nuclear warfare.

In the past two decades, Ceylon has evolved a truly two-party system of democracy, based on economic outlook.

In 1951, Solomon Bandaranaike, with the support of the Communists, formed the left-of-centre Sri Lanka Freedom Party (S.L.F.P.). Five years later, the right wing United National Party (U.N.P.), under Sri John Kotelewala, came into power.

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Four years after, the S.L.F.P. was voted back to power. When in 1959-60, its leader and Prime Minister, Solomon Bandaranaike was assassinated, his widow, Sirimavo, stepped into his shoes and held the reins of power till 1965. In that year, the U.N.P., under the leadership of Dudley Senanayake, staged a come-back.

An unprecedented feature of the May 1970 elections was Sirimavo's massive landslide victory—96 seats in Ceylon's 157-member Parliament. Together with the 27 seats won by her allies, the Lanka Sama Samaj Party (the only effective Trotskyite party in the world) and the Moscow-oriented Communist Party, Sirimavo commands, for the first time in Ceylon's history, more than two-thirds of the House which will enable her to steam-roller her socialist programme; indeed, even to amend the country's Constitution—she has already hinted at converting the House into a Constituent Assembly.

It is significant that the U.N.P. dwindled in strength from 71 to 17, with its leader, Dudley Senanayake, just scraping through with a margin of about 1000 votes, that too on a recount, while Sirimavo romped home with a majority of 22,000 votes.

In addition to economics and ideology, rice played an important part in May as it did at previous elections. The Conservative U.N.P. suffered a reverse, as far back as 1952, over an increase in the price of rice. When it came to power in 1965, it cut the weekly free-rice ration from four to two pounds per head. One of Sirimavo's election planks was the restoration of this cut. Unfortunately for

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the financial condition of her ...y will not allow her to redeem ...pledge immediately; she has ask-...r three months' time. In this ...ction, it is interesting to note ... D.M.K. in the adjacent Tamil ... of India rode to power on the ...se of supplying rice to the peo-... one rupee a measure.

...n in 1916, in one of the coun-...aristocratic families which served ...d kings of Ceylon, she was edu-... in a Convent School. In her ..., she played piano and an oc-...al game of tennis. From a young ... she was attracted to social ser-... and was in later years a leader of ...ation-wide Mahila Samiti move-... for the welfare of rural women. ...he age of 24, she married the ...ar-old Oxford-educated Solomon ...aranaike, then a Cabinet Mini-... Under his influence, there grew ...r a strange mixture of Buddhist ...nalism and radical economic out-... coupled with non-alignment in ...n affairs, with a marked leaning ...e left, like her Indian counter-... Indira Gandhi.

...imavo's term of office as Prime ...ter between 1960 and 1965 was ...d by changes in many fields of ... activity. All the schools in the ...y were brought within the na-... system under the direction of ...Department of Education. Insu-... and the distribution of petro-... products were nationalised. ... progress was made in econo-...development and diversification, ...major expansions in the agricul-... and industrial spheres. She took ...initiative in calling the Colombo ...s' Conference of six non-align-ed nations in an effort to resolve the Sino-Indian conflict of 1962.

Dudley Senanayake, who succeeded her in 1965 and whose party has just fallen to pieces, achieved quite a few improvements, but he also made some unpopular decisions. He doubled the country's rice production and cut rice imports by half, thereby saving foreign exchange. During his regime, 18% of the national budget was devoted to free education at all levels. But he cut the per capita rice ration by half, which forced up food prices and the cost of living generally; and unemployment also rose.

The campaign of the recent election was, naturally, controversial and bitter. Sirimavo accused Dudley of reducing the country to bankruptcy, adding that "the country has suffered for five years, and badly needs a change." She called for a mandate "to realise the objectives of a socialistic democracy and to secure fundamental rights and freedoms to all citizens".

For his part, the U.N.P. leader severely attacked Sirimavo's enfranchisement of youths over 18, as in Britain, which, while it brought for her the support of the youth, invited Dudley's criticism that it was "like giving a monkey a knife to cut its own throat". He also attacked her craze for nationalisation and for her alliance with Trotskyites and Communists, adding that she was thereby "endangering democracy". In particular, Dudley cautioned her against the establishment of "People's Committees" to supervise the police and all Government Departments, which smack of the "Communist-cell" policy

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of Jyoti Basu of West Bengal.

In her electioneering crusade, Sirimavo made no secret of her leftist leanings. She has now decided to make Ceylon a Republic. She said she would nationalise foreign banks, the British agency houses which control tea, rubber and cocoanut plantations, and the export trade. She does not, however, seem to have revived her plan to nationalise the press, which brought a hornets' nest about her ears when she mooted it five years ago.

On the vexed question of people of Indian origin settled in Ceylon, Sirimavo's attitude is not clear. The Indians constitute 18.5% of the island's population. One of their spokesmen, who supported her in the recent elections, has been rewarded with a Ministership. Generally, her wish has been to send the Indians back to the mainland. But it is noteworthy th in October, 1964, she concluded a agreement with the late Lal Bahadu Sastri on the future of Indians i Ceylon. In spite of her known vie on the subject, some people entert the hope that her friendship for Indi Gandhi will make her stay her hand on the explosive issue of Indians i Ceylon.

Sirimavo's new Cabinet has 2 members, rather large for a sma country; but she had to accomm date the leftist parties who work for a 'United Front' against th U.N.P. and enabled her to win with an overwhelming majority. Th finance portfolio has been given t her 65-year-old Trotskyite friend, bu the Home portfolio is in the hands o her young nephew, Felix Regina Dias Bandaranaike, who is known t

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e rightist leanings.

s is their wont, her Communist s have wrested four important folios—very much disproportate to their strength of 27, as ast her own 96.

he induction by that great liberal democrat, Eduard Benes, of one mmunist Minister under pressure m Moscow, led to the overthrow imprisonment of himself and later subversion of democracy itself in choslovakia. This happened three ades ago in Europe. Nearer home, of recent history, is the calculat- and successful "operation scuttle m within" of Jyoti Basu in West gal, reducing to utter impotency Chief Minister, the veteran and erable, Ajoy Kumar Mukerjee.

Unlike others, the Communists m a United Front only to promote ir avowed objective of seizure of wer, extinguishing the right of dis- t and wrecking democracy from hin. Soon after the Ceylon elec- s, and the manner in which pub- affairs were being craftily manou- ed by the Communists, a wag pped: "Victory to Sri Mao! Siri- vo!".

Office has already induced a mea- e of responsibility in Sirimavo and colleagues. Austerity measures e been undertaken. All non-essen- imports have been banned and ks have been asked to deny funds the import of goods even on the n general licence. The new nance Minister has threatened to pose fresh taxation without waiting the annual budget. He is worried ply over the foreign exchange pay- nts and he has begun to say, "Bank nationalisation will not solve our immediate problem". There is already a scare of demonetisation.

All told, there are indications, now that the heat and dust of the elections have subsided, that Sirimavo may become a trifle sober in regard to the immediate fulfilment of her election promises. She has started a "Save the Country Fund" to meet the financial crisis. Workers are said to be enthusiastic, and Sirimavo has given the lead by foregoing three months' salary.

Commendable caution on the economic front has not, however, damped the enthusiasm with which the election victory is being celebrated. The inaugural session of the new Parliament was held in open air for the first time. A large-scale amnesty has been ordered to celebrate "Victory Day". Farmers' ration books, forfeited by the previous regime for non-payment of agricultural loans, have been re-issued. All persons suspected of complicity in an alleged army coup attempt have been reinstated, the leader of the alleged coup, a Major-General, having been returned to Parliament on Sirimavo's ticket. A lot of party muck-raking seems to be round the corner; there is an exodus of people who are believed to have supported the old regime and who fear reprisals.

Sirimavo has secured massive political power, but it remains to be seen how wisely and constructively she will use it. If the events and tendencies of the last few days are any guide, it looks as though she will go slow—at least for some time to come.

□ □ □

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Sidelights on INDIAN PRINCES—2

JAISUKHLAL HATHI, M. P.

This is the second in the series of reminiscences about the former rulers of Princely States of India by one who came into close contact with them. While not forgetful of their many shortcomings as administrators, he recalls with pleasure the intensely human qualities of some of them and their unflinching adherence to traditional values.—Ed.

ONCE a Maharaja of a small State, accompanied by his Dewan, went out riding and came upon a field of corn with a lush crop, sturdy and tall. The Maharaja was delighted to see such a fertile piece of land, for his domains could boast of only a few like this. He got down from his horse, the Dewan following suit, and, leading it by the rein, walked round the field and into it, examining the well-filled cobs. When he stepped back, there was a glint in his eye, a glint the Dewan was quick to interpret—the Prince wanted the field for his personal farm.

"Whose field is this?" asked the Maharaja. "It belongs to our Charan, Your Highness," the Dewan replied. (Charans are the hereditary Brahmin court poets). But the Dewan was worried. A way had to be found to dissuade the Maharaja from pursuing his half-expressed acquisitive intentions. Or else, a grave injustice would be done and a blow given to a valuable tradition which involved the honour of the royal house, for a gift was a gift and it was particularly sacred when made to a Brahmin or a Charan. The field in question was a gift from the Maha-

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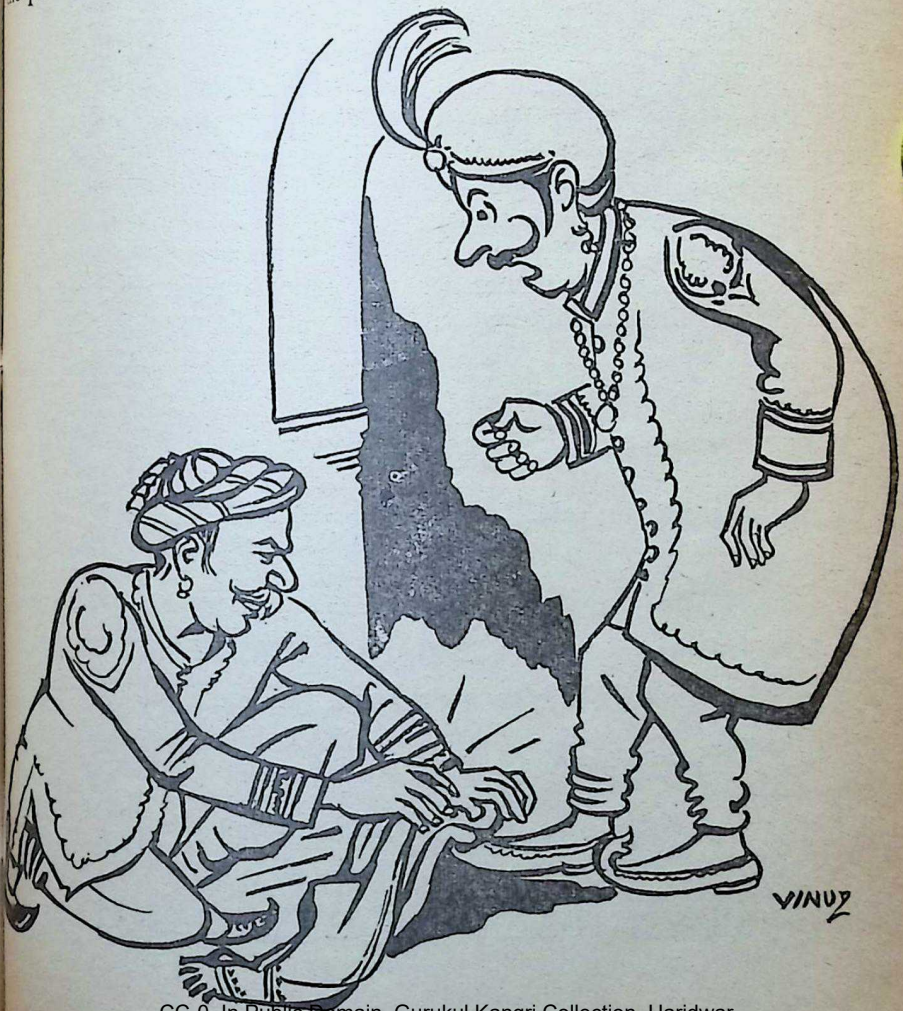
's forefathers to those of the Cha- poet. It was a firm rule in Prin- India that such gifts once made e not to be withdrawn, changed tampered with, whatever the cir- stances and however strong the ptation.

In the way back, the Dewan was king hard and, by the time the of them had reached the gates he palace, he hit upon a plan. The moment the Maharaja got down from his horse, the Dewan was by his side and, taking off his *upavastra,* he started wiping the Maharaja's shoes vigorously. The Maharaja was taken aback. "What's this, Dewan Sahib?" he inquired, "What are you trying to do?" Please, Your Highness," the Dewan pleaded, "let me wipe the dust off your shoes, otherwise a great sin will have been committed". "Sin!"



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the puzzled Maharaja exclaimed. "What Sin? I have done no wrong. In any case, the servants are there to clean my shoes."

"No, no, Your Highness, this is urgent," said the Dewan, folding his hands in supplication. "If even a speck of this dust gets into the palace, great damage will have been done to the honour of your house."

"But I don't understand. Will you please explain yourself? Is it a joke?"

"Far be it from me to indulge in a joke on such a serious matter. I shall explain, Your Highness." The Dewan assumed a grave face. "This field you visited was given as a gift by Your Highness's revered grandfather to the grandfather of our Charan and in the days of your grandfather it used to be an unalterable tradition that no part of what had been gifted away, not even an iota, should return to the palace. If, therefore, this dust from a field which is the Charan's by virtue of an old, old gift gets into the palace, it will be an unwashable sin."

Once again, there was a glint in the Maharaja's eye, but this time it had a different meaning. He was pleased with the Dewan's stratagem by which he had tactfully brought home to him his obligation in the matter of the field, for he was as keen on keeping unsullied the name of his family as many of his forbears. "But how did you know what I was planning to do," he asked the Dewan.

"I am a servant of Your Highness," the latter replied, and there was a twinkle in his eye this time. □□□

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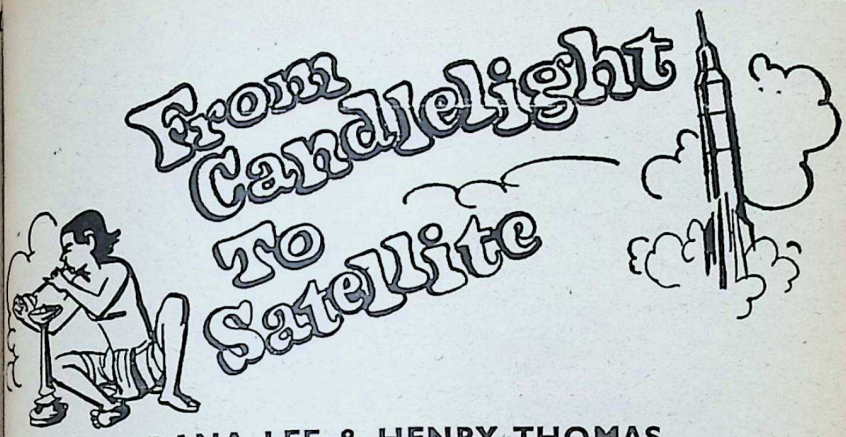

DANA LEE & HENRY THOMAS

2. ROGER BACON—*Contd.*

(1214 — 1294)

III

or the remainder of his life, Ba- took no heed "of discourses and battle of words". He followed the ency of his thoughts and in these found his rest." Through obser- on, he acquired a firsthand know- e of the "entire natural kingdom." mediaeval philosophers had hotly ued the phantom of theoretical raction. "What others had striven ee dimly and blindly, like bats in twilight, I investigated in the full of the day." He called himself master of experiment." And his riments covered a territory al- t as wide as the world. There was hing known to "laymen, old wo- , soldiers and ploughmen" of ch he was ignorant. He worked h metals and minerals and made pons of war. He studied agricul- e and mensuration. He took note the remedies and charms employed by old gossips, and he examined the books of magicians in order that he might be able "to expose the false- hoods of charlatans." Nothing that deserved inquiry escaped him. How else could a man ascertain the glory of God than by specializing in an intimate study of all His works, both great and small? "Let no man boast of his wisdom, or look down upon the lowly, for they have knowledge of many secret things which God has not shown to those renowned for wis- dom."

Bacon's insatiable curiosity led him to the discovery of many practical facts. He computed the inaccuracy of the calendar employed in his day. He demonstrated the characteristics of the magnetic field. He studied the laws of optics and suggested the prac- ticability of constructing eyeglasses that would prove "helpful to the aged

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and to those with weak eyes." (What a fanciful idea! thought his contemporaries.) He hovered "tantalizingly close" to the principle of the telescope. "I believe I have come upon certain laws whereby a child might appear to be a giant and a man a mountain....Thus a small army might appear very large....So also we might cause the sun, moon and stars in appearance to descend here below, and similarly to appear above the heads of our enemies...."

He was interested in chemical analysis and left a strange note about his discoveries in this field. "I have produced an explosion caused by the bursting of a small piece of parchment that outroared thunder and a flash that exceeded the brilliance of lightning." But he concealed this formula for his invention of gunpowder—for such it was—in cipher language in his manuscripts. He was afraid that the secret might fall into the hands of those who would do harm with so powerful an invention. It requires, he said, not only ingenuity but intelligence to employ the principles of science to human advantage. Man is not made for nature, but nature is made for man. "Look at things, try them, see how they can act on you, and how you can act on them."

But this, asserted the savants of his day, was sheer blasphemy—this searching into the secrets of God for the benefit of man. The Franciscans among whom Bacon had come in his quest for peace—even they at last had lost patience with him. Scientists who experimented with the works of God instead of accepting them with an implicit faith were nothing less than magicians of evil. The superiors of the order charged him with conspiring to produce "heresies and novelties" against the accepted traditions of mankind. They seized him and placed him in solitary confinement for fourteen years. When he was finally set free, just before his death, he was a man with a broken body, but with a spirit that nothing could break. "As for wealth," wrote this imprisoned sage on his diet of bread and water, "the true man of science neither receives it nor seeks it....If he frequented kings and princes, he would easily find those who would bestow on him honours and wealth. But that would hinder him from pursuing the great experiments in which he delights....In his pursuit of knowledge, the philosopher can remove even the walls of his cell to the outermost limits of the world."

IV

The widespread knowledge of Roger Bacon had come to the attention of at least one man who appreciated it. This man was the pope. Some years before Bacon's imprisonment, it had reached the pope's ears that the modest friar had discovered many answers to the "secrets of nature and many remedies for the physical ills of men." There followed a correspondence between the two men. The pope requested Bacon to "declare through your writing what remedies seem to you fitting for dealing with those matters which you recently intimated to be of such moment; and do

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secretly as far as you are able." reupon, Bacon sent him his ma- ript, the *Opus Majus*, through hands of one of his favourite ls. But the roads were few and el was slow. The pope died with- twelve-month, before the manu- t reached him. The Holy See plunged into a great political gle with the German emperors; in the midst of the altercation one found the time to examine the test scientific treatise of the age. manuscript fell into complete ob- n for four hundred and fifty years re it was finally published (in 3). No wonder, Bacon had ex- sed his utter contempt on the gment of his fellow men!

During the years of his imprison- nt, however, his cynical contempt ame transformed into philoso- cal aloofness. Little by little, the viction grew upon him that his finement away from the bulk of ckind was more than merely phy- l. It was the outward symbol a spiritual cleavage between the n of original thought and the world superstitious dogma. The real pri- ers of life were not the thinkers se bodies were locked behind the s of iron, but the dogmatists se minds were chained behind the s of prejudice. He pitied his jail- for the confinement of their souls. May God release them from the ckles of their ignorance."

It was this purpose that had ani- ted his scientific investigations and religious convictions. He had d to liberate the human spirit. through a more intelligent under- standing of the eternal laws of the Creator. He had been accused as a heretic, yet he regarded himself as the most honest of believers. For he had tried to prove the validity of his belief—to fortify his *love* of God with a *knowledge* of God. He had pur- sued his scientific studies with but a single aim—"to re-establish upon a firmer basis the divine teachings of the Church."

And it was for this service that he had been condemned to a "martyr- dom of silence." Yet, he was not completely silent. Toward the end of his imprisonment, he was allow- ed to converse with his pupils. The results of many of his researches— such as his discovery of gunpowder and of poison gases—he had buried in the mystery of cipher language so that unscrupulous laymen might never utilize them for destructive ends. But the elements of his constructive phi- losophy—those "principles of peace" that were designed to lead to a better understanding between man and man —these he passed by word of mouth to the pupils who gathered eagerly around him. On one occasion, he declared that in the course of a sin- gle year he could familiarize an in- telligent student with the "whole pith of human knowledge." And to prove his contention, he devoted himself with particular care to a lowly disci- ple, "Poor John", who spent a year with him in assiduous study and who in this short time "so widened his field as to amaze all who knew him." And so he worked with his pupils

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FOREST OF SAMSARA

In the forest of Samsara, the body is a tree and the thoughts, feelings and imaginations of man are the branches, twigs and leaves. Worry, anxiety and fear are the monkeys that frisk among the branches. Grief in its various forms represents the insect pests that destroy the blooms. The blossoms are smiles; the owls and crows that infest it are anger, hatred, sloth and spite.

—Sri Satya Sai Baba

and clarified his thoughts, and prayed for the day of his release from prison. But gradually he became aware that it was already too late for his release. The end of the quest, and he was not yet eighty—a mere tyro in the classroom of ultimate reality. A single year to survey the entire domain of human thought, a whole lifetime to catch but a fleeting glimpse of divine truth. He had only glanced at the title page of God's manuscript, and now he must close the book. "A little groping towards the light—and then, the night."

Often through the gratings of his prison he watched the stars—cold and distant pinpoints of light mocking eternally at the helplessness of man. And yet at times he read in those stars a great and comforting thought. Some day perhaps the world might discover the researches of a friar in God called Roger Bacon. And the scientists would fashion lenses to bring the distant near and to focus the rays of truth to a clearer human vision. And then—who knows?—man might look upon his fellow man through the lenses of this magnified understanding and recognize him for his brother...

And Bacon's eyes grew luminous as he gathered his pupils around him and gave voice to his prophetic dream:

"I believe that humanity shall accept as an axiom for its conduct the principle for which I have laid down my life—the right to investigate. It is the credo of free men—this opportunity to try, this privilege to err, this courage to experiment anew. We scientists of the human spirit shall experiment, experiment, ever experiment. Through centuries of trial and error, through agonies of research...let us experiment with laws and customs, with morals, systems and governments, until we chart the one true course—until we find the majesty of our proper orbit as the planets above have found theirs ....And then at last we shall move all together in the harmony of our spheres under the great impulse of a single creation—one unity, one system, one design." □ □ □

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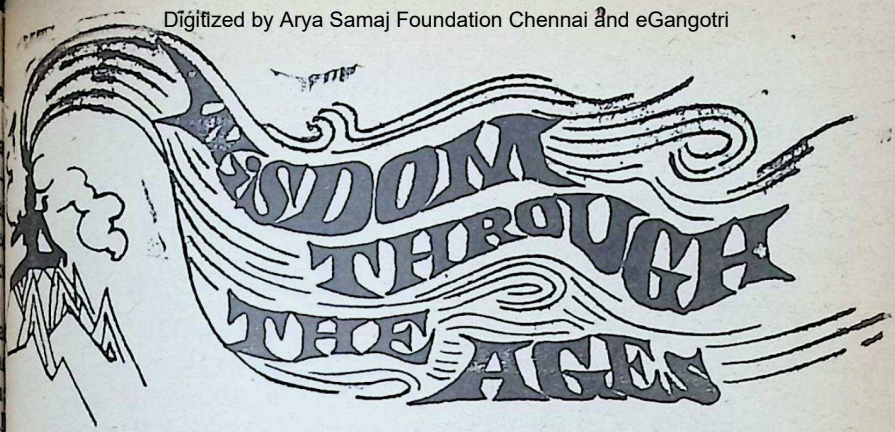

The Superior Vocation of the Indian Artist

common complaint against Indian Art is that it is unrealistic; human rms depicted without even the semblance of a likeness to anatomical forms. r. Surendranath Das Gupta, one of the greatest philosophers of our times his book, Fundamentals of Indian Art, *gives us an insight into this aspect d makes us understand why Indian Art is what it is. Here is an extract m* Fundamentals of Indian Art, *a Bhavan's Book University Publication.*

—Ed.

e delineation of the suggested ea of the artist and a symbolical entation of the inexpressible al qualities in the symbolic lan- e of art became very patent in ictorial or plastic representation ds or superhuman personalities. representation of a superhuman n like the Buddha should be that it should express the super- n sublimity, grace and excellence e person. The different parts of epresentation should be subordi- d to the effect that is to be pro- d by the work as a whole. In an art, the main expression is of whole. In other cases, we find other types of symbolic expressions. Thus the dignity of motherhood in the woman was expressed in the fullness of her breasts and the hips. Thus even Sarasvati, the mother muse, was delineated as almost stooping with the fullness of her breasts. This delineation is not a mere whim of the artist, but is the idealised realisation of the deity in the 'dhyana' or the meditation of the devotee. By associating a figure with many hands, heads or eyes, the artists symbolise through them superhuman or supernatural energy, power or vision. Thus the goddess Durga is supposed to have ten hands and a third eye.

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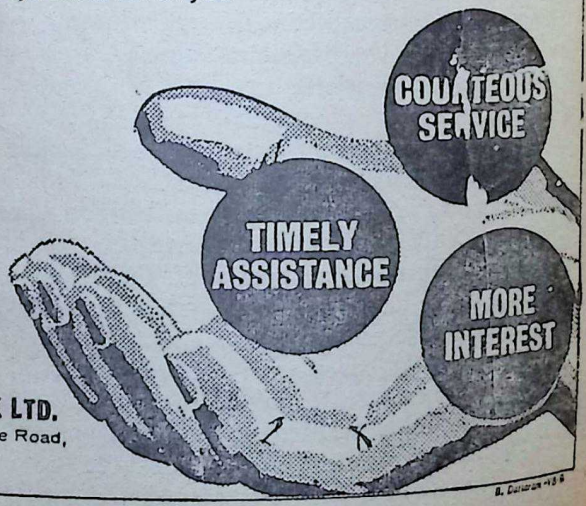

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the ten hands with weapons in and with one of them suggest- peace and benediction, implied great destructive power for the lishment of peace and happiness, extra third eye indicated her rs of intuitive vision that extend- r into the infinitude of the cosmic ess and its internal harmony the spiritual reality of man and destiny. Sometimes, a human e was drawn in a manner which unlike that of an ordinary human n, yet in spite of its difference the ordinary human form, it was egnated with the idea of the ar- that overflowed and endowed it the reality of life.

r. Kramrisch in referring to this ct says, "It is not scientific in the e of observation and description s structure, but it is suggestive of vital currents that percolate the e living frame, which in relation them is secondary and conditioned. rvation, the nervous tension of body, expressive of animal vita- and of emotions is relaxed. In soother condition it lies dormant. capacity being highly strung is in ever-present readiness to en- the continuous circulation of life sap, i.e. of the vegetative prin- of the vital currents and of the r life movement. The muscular tance seems to melt away while it ing sustained and transmuted. It lies cover and conducts and yields rberations. It is wrapt all round bones that are not visible, so that joints appear as passages of a less and consistent movement. transubstantiation of the body is made visible by the transformation of the plastic means."

While the artist in Greece generally thought that the expression of a figure depends upon the faithful representation of the anatomical details of muscles and bones, the artist in India had an entirely different outlook. He thought that mere anatomical perfection is unable to give expression to the vibrant inner life of the soul in its varied manifestations, which represent in the calm, peaceful posture the possibility of infinite energy, infinite patience through infinite suffering and infinite determination to conquer all obstacles. The body of Buddha before enlightenment and after enlightenment was anatomically alike, yet his appearance after the enlightenment was superbly different from the earlier stage. The mere anatomical perfection of a person in a particular posture is unable to express his inner life. In the manifestations of this inner life the anatomical details are subordinated. When we look at the figure of Christ or of Buddha our attention is not drawn to their muscles or bones, but to the radiant and beaming beauty that flowed from the gushing fountain-head of their inner life. The Indian artist felt that he had a right to subordinate the anatomical part in the interest of the expression of the inner life. To him the superior vocation of the artist was to give expression to the inward spiritual life with only such faithfulness to the anatomical details as may lead to its proper delineation or expression.

□ □ □

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THE ART OF DEBATE

My dear Chiranjeevis,

THE Art of Debate has been a very sacred one in India. It was one of the means of arriving at Truth and Truth matterd more than everything else.

This art began first, as in the case of most other things, with man's enquiry into the nature of the self, *Atmavidya*. Slowly it developed into various branches of philosophy, at first being called *Anvikshiki* and later on *Nyaya, Hetuvidya, Tarka,* etc. Then developed various philosophies or *Darshanas*—six orthodox systems —the *Nyaya, Vaisesika, Sankhya, Yoga, Mimamasa* and *Vedanta* and three important heterodox systems, the Charvaka or Lokayata, the Jaina and the Buddha schools. These are the main ones but there are many many more subsidiary ones also.

With so many schools, each stating its own views about the cause of the universe, about human life and destiny, naturally you must expect a lot of discussion. Of course, India had lots of discussion all over.

But, in India, such discussions and disputes rarely resulted in violence. There was no forcible conversion, no burning of those who did not believe in a certain doctrine, no special favours to believers and no discomforting limitations to non-believers. Life went on smoothly and discussions and debates were a sport and very enjoyable.

How was this achieved? The answer is that our leaders of men developed the art of debate on very sound and scientific principles. Our educational system insisted on everyone acquiring at least some basic knowledge of the science of reasoning. In the courts of kings, such discussions took place and people witnessed these and learnt the great value of proper debating.

Some two thousand years ago when there was a great deal of contact between India and Greece, many great Greek scholars and Kings took a great deal of interest in Indian philosophy. King Menander of Bacteria was one such. Many were the arts and sciences he (King Menander, referred to in the Buddhist books as Milinda) knew —holy tradition and secular law; the *Sankhya, Yoga, Nyaya* and *Vaiseshika*

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systems of philosophy; arithmetic; music; medicine; the four Vedas, the Puranas and the Itihasas; astronomy; magic, causation and spells; the art of war; poetry; conveyancing—in a word, the whole nineteen.

As a disputant he was hard to equal, harder still to overcome; the acknowledged superior of all the founders of the various schools of thought. And as in wisdom so in strength of body, swiftness and valour, there was found none equal to Milinda in all India. He was rich too, mighty in wealth and prosperity, and the number of his armed hosts knew no end.

Bhikshu Nagasena was a great Buddhist monk who was known equally for his great learning. On one occasion, Milinda wished to have a discussion with him.

The following dialogue between King Milinda and Nagasena tells us something of the nature of a debate.

The King said: "Reverend Sir, will you discuss with me again?"

"If Your Majesty will discuss as a scholar (Pandita), well; but if he will discuss as a king, no."

"How is it then that scholars discuss?"

"When scholars talk a matter over with one another, then there is a winding-up, an unravelling; one or other is convicted of error, and he then acknowledges his mistake, distinctions are drawn, and contradistinctions; and yet thereby they are not angered. Thus, do scholars, O King, discuss."

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"And how do Kings discuss?"

"When a King, Your Majesty, discusses a matter, and when he advances a point, if any one differ from him on that point, he is apt to fine him saying: 'Inflict such and such a punishment upon that fellow'. Thus Your Majesty, do kings discuss."

"Very well. It is as a scholar, not as a king, that I will discuss. Let Your Reverence talk unrestrainedly, as you would with a brother, or a novice, or a lay disciple, or even with a servant. Be not afraid."

Such was the nature of discussion in India; it was meant for the discovery of the truth of things. Victory or defeat did not matter as long as truth was discovered. This attitude helped people to live in harmony.

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RESULTS OF PROBLEMS NO. 4 & 5

e are happy to announce the results of answers to problems No. 4 and 5. ix have answered problem 4 and one hundred and twenty-seven Chiranjeevis ent answers for Problem No. 5.

results are as follows:—

Problem No. 4

Kum. P.R.S. Lakshmy, Panangatukara.
Kum. Kamala Mahapatra, Cuttack.
Kum. Chunika Mala Das, North Lakhimpur.
Kum. A. Usha, Madras-28.
Sri C. Sanal Kumar, Palghat, Kerala.
Kum. Seema B. Pai, Thana.

Problem No. 5

Group I. Below Ten years of age:—

Sri R. Sudarshan, Mysore-4: 80 words.
Kum. Lilibehn Kalita, Kamrup: 70 words.
Sri Nagendra Prasad Jain, Bhopal. 66 words.

Group II. Above ten but below 15 years of age:—

1. Sri Chunnooji, Darbhanga: 178 words.
2. Kum. Kusum Rani Vyas, Udaipur: 145 words.
3. Kum. C. S. Shobhana, New Delhi: 141 words.

Group III. Above 15 years (Students):—

1. Sri S. C. Sharma, Khandwa: 213 words.
2. Sri R. Balakrishna Bhat, Ernakulam: 211 words.
3. Kum. Priyambada, Sambalpur: 180 words.

Group IV. Adults.

1. Smt. Arundhati Purushottam, Guntur: 129 words.
2. Kum. Nagalakshmi Krishnamurthy, Madras: 70 words.
3. Sri Y. Bala Subrahmanyam, Tirupati: 40 words.

Names of all those who have been able to make a minimum of fifty words from *antala* and those below 10 years of age to whom a consolation prize will be —

Sri R. V. Deshpande, Purna.
Kum. N. Lakshmi Lalitha Kumary, Chirala.
Kum. Sheela Kumari, Bangalore-6.
Kum. S. Meenakshi, Madurai-6.
Sri J. M. Nagar, Allahabad-3.
Kum. A. Vijaya, Palem, Mahbubnagar.
Sri S. B. Mishra, Kanpur.
Sri P. S. Shivaram, Mahim, Bombay-16.
Sri B. Sathish Kumar, Trivandrum.
Sri N. Udaya Sankara Reddy, Nagarjuna Sagar Project.
Sri Vijay Prakash Pathak, Shahabad.
Kum. M. Geetha, New Delhi-22.
Sri Shirish Kumar Mishra, Nayagarh, Orissa.
14. Sri Sethu Raman, Madras-5.
15. Kum. V. Kalpakalakshmi, Tanjavur.
16. Kum. M. Jaya Prada, Pargi, Hyderabad.
17. Sri Ashok, Calcutta-29.
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22. Kum. A. Sharada, New Delhi-3.
23. Sri M. Damodaran, Madras-36.
24. Kum. P. Geetha, Shoranur-1 (Kerala).
25. Kum. S. Bama, Dharmapuri-3 (Tamilnadu).
26. Sri K. Chetu Prasad, Anantapur.

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27. Sri G. G. Prasanna Raghava, Bangalore-4.
28. Kum. R. Meena, Manjakkudi, Tanjore, (Tamilnadu).
29. Sri V. Satheesh Kumar, Haripuram, (Kerala).
30. Kum. N. Annapurani, Madras-33.
31. Sri R. Rajeev, Cochin-11.
32. Sri Rajgopal N. Murthy, Lucknow.
33. Sri P. Hari Kumar Sarma, Khammam.
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41. Kum. S. Meenakshi, Bombay-71.
42. Sri R. Raghunathan, Madras-33.
43. Kum. D. Saraswathi, Hyderabad-
44. Kum. A. Chandra, Madras-28.
45. Kum. V. Meera, New Delhi-11.
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47. Sri M. C. Kishore, K.G.F.
48. Sri S. Damodar Rao, Kodanga Mahboobnagar.
49. Kum. P. Kalyani, Hyderabad-36.
50. Sri G. Narahari, Hyderabad-2.
51. Sri Narayan Chetty, Digboi, Lak himpur.
52. Sri Jagdish Dewaskar, Baroda-1.
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KAPALAKUNDALA

The Fatal Weldlock

English Translation of

BANKIM CHANDRA CHATTERJEE'S BENGALI NOVEL

AMAL KANTI MAJUMDAR

3

the Wilderness.

"——Like a veil, hich if withdrawn, would but dis-
close the frown
f one who hates us, so the night was shown
nd grimly darkled O'er their faces pale
nd hopeless eyes."

—*Don Juan.*

OT very far from the place where Nabakumar was abandoned by his ow-travellers, there have now ng up two small villages. One is d Daulatpur and the other Da-ur. But at the time to which our y relates, there was no trace of an habitation here. It was full dense forests. The surface of this of the country was not so plain that of the other parts of Bengal. n the mouth of the Rasulpur r, right up to the Subarnarekha, e lies stretched all along a long of sand-heaps. Had these sand-s been a little higher, one could y well have described them as a n of small mountains made of d. People now call this part of region, "Baliari" (sand-heap or d-hill area). From a distance, one could see the white peaks of sand-heaps shining brilliantly in the rays of the meridian sun. There were no tall trees on the top of the sand-heaps. Below, on the ground, there was a slight growth of vegetation. But the middle or the upper part often lay decked with white uncoloured beauty. Among the trees growing upon the lower part of the sand-heaps, there were some wild flowers such as "jhati" and "jhow".

In such a desolate place, Nabakumar was deserted by his companions. When he came to the bank of the river with his burden of firewood, he could not find the boat. An intense fear suddenly seized him, but it did not appear to him that his fellow-travellers had left him behind once for all. He thought that the flood-tide had overflowed the sand-bank, so they had moved the boat in another adjacent place and would soon pick him up. With this hope, he sat there for a while and waited, but the boat did not come nor was any of the passengers to be seen. Nabakumar felt very hungry and being unable to wait

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any longer, trudged along the bank of the river in quest of the boat but no trace of the boat could be found anywhere. He came back to the former spot and as the boat was not in sight even there, concluded that the flood-tide had washed it away and that the return of the boat had been delayed by unfavourable current. But the flood-tide receded. Then he thought that the boat had not been able to come back in flood-tide due to the excessive force of the unfavourable current. Now it would soon come back in ebb-tide. But the ebb-tide also ended. By degrees, the long day waned; the sun went down. The boat must have returned by this time if it were to return at all. Nabakumar was now convinced that either the boat had sunk on account of the flood-tide or his companions had deserted him in this lonely place.

Nabakumar saw no village, no human habitation, not even a shelter. Neither food nor drinking water was available anywhere. The water of the river was terribly salty and yet he was almost dying of hunger and thirst. He found no clothes to cover his body nor any shelter to protect him against biting cold. He realised that he would have no alternative but to lie down on the bank of the river under the dewy sky, smitten by the icy-cold winds. There was every chance of meeting bears and tigers —death was certain.

Being mentally perturbed, Nabakumar could not sit for long at one place. He left the bank, went up and began to wander.

Darkness closed in; stars began to appear in the dewy sky as they do in his native village. All was quiet in the darkness—the sky, the sea and the vales. Only the ceaseless roar of the sea and the occasional cries of wild animals could be heard. Still he continued to wander about the sand-hills under the dark, dewy sky, sometimes over the valleys and sometimes above and below the sand-hills. Sitting at one place or wandering about had the equal chance of being attacked by wild animals.

While wandering about, Nabakumar felt very tired. As he had had no food throughout the whole day, he became all the more tired. Memories of happy life at home came back to his mind. When physical and mental exertions cause anxious thoughts, one is sometimes found to fall asleep then and there. Nabakumar fell into a slumber. Had there been no such law in nature, then, I think, all men could not have borne the brunt of worldly troubles at all times.

4

On the top of the Sand-Hills

"—Not far-off, he beheld with surprise,
A figure of terrible sight."
—*Meghanadbadha.*

It was dead of night when Nabakumar awoke from his sleep. He was surprised to find that he had not yet been devoured by tigers. He looked around to see if any tiger was nearby. All on a sudden, he saw, in front of him, at a long distance, a light. Lest it should be an illusion,

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strained his eyes and began to ch it. By degrees, the circumce of the light became larger and ter and he was convinced that it the light of fire. With this con-on, his hope of life revived. Such , he thought, was not possible ex-in human habitation, for this was the time for conflagration in the st. Nabakumar rose to his feet proceeded in the direction of the . For a moment he reflected, this a supernatural light? Might But can anybody expect to save ife if he remains inactive through ? With this thought, he walked fearlessly watching the light. es, creepers and sand-hills ob-cted his way at every step but he ed on surmounting all these ob-les. Coming nearer to the light, saw that a fire was burning on the of a high sand-hill and the light this fire revealed a human figure ed motionless on its top as though ted on the sky. Determined to to the man, he quickened his pace though a little bit frightened, he t up to the sand-heap. When he d in front of the human figure, noticed certain things which made hair stand on end and was at a to decide whether he would stay or go back.

The person seated on the top of the d-hills was absorbed in meditation h his eyes shut. So he could not Nabakumar. A man of about years of age, he had no cloth on person. From the waist to the e, he was covered with a tiger n. A rosary of *Rudraksha* hung round his neck and his big round face was wrapped with a thick beard. Firewood was burning in front of him. It was the gleam of this fire which enabled Nabakumar to come to this place. A terribly offensive smell entered into his nostrils. When he noticed the thing on which he was seated, he could account for the stinking odour. The man with the matted hair was seated on a worn-out, decomposed corpse. Nabakumar was still more frightened when he observed some skulls of dead persons containing blood-red liquid substance lying in front of him. Bones of dead bodies lay scattered here and there; even the rosary on his neck was set with some tiny pieces of bones. Nabakumar stood spellbound unable to decide whether he would advance or leave the place. He had heard about the *Kapaliks* before and was now sure that this man was a *Kapalik*.

When Nabakumar appeared before the *Kapalik*, the latter was absorbed in meditation or in the incantation of *Mantras*. Although he felt his presence, he did not care to speak to him. After a long silence he asked, "Who art thou?" Nabakumar replied, "A Brahmin." The *Kapalik* said, "Stay awhile" and then lapsed into meditation. Half an hour later, he rose and spoke to Nabakumar in Sanskrit as before, "Follow me."

It can be definitely said that placed under different circumstances, Nabakumar would not have followed the *Kapalik*. But he was terribly pinched with hunger and thirst. So he said, "As your Reverence directs; but

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I am very much oppressed with hunger and thirst; would your goodself tell me where I can get food and drink?" The *Kapalik* replied, "You have been sent by the goddess Kali; follow me and you will be satisfied."

Nabakumar followed the *Kapalik*. Both walked on but no words passed between them. At last, they came to a hut made of leaves. The *Kapalik* entered it first and then Nabakumar. Though Nabakumar could not understand how he managed to light a piece of firewood, yet the light it emitted enabled him to see that the above hut was wholly made of 'Keya' leaves and that it contained a few pieces of tiger skins a pitcher full of water and some fruits and roots. "You may partake of the fruits that are here," said the *Kapalik*, "make out a drinking vessel with the leaves and drink the water of the pitcher. You may lie down on the tiger skins if you like; you are quite safe here; don't be afraid of tigers. I will meet you somteime later but don't leave the hut till I come back." So saying, the *Kapalik* went away. Nabakumar partook of the fruits and roots, drank the water of the pitcher which tasted a little bitter and felt very much refreshed. Later on, he lay down on a tiger skin and soon fell fast asleep due to the exertion of the whole day.

(To be continued)

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(*Continued from previous issue*)
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ZEBUNNISHA

R. K. DALAL

II

E son of Aurangazeb's Vazir, kilkhan, was a young, handsome and endowed with brilliant in- t, so much so that at the age wenty-six he was made the go- or of Lahore. His was an attrac- personality. Once met could never forgotten. He had besides such al and attractive manners, that u were once engaged in conver- n with him, you talked with him hours and yet not feel bored. An couplet says this about him.

ુભાનેકા પ્યારે તેરે બયાનમેં હય,
આંખમેં જાદૂ તેરી જબાનમેં હય.

empting are your ways, your words full of love,
me captivate by eyes, you do by your tongue.'

e was also a poet. People from and near came to listen to his tions. Between the poets at i, at the Darbar and Lahore, e was a continuous friendly ry and each tried to out-trot the r in their poetic flights. Amongst couplets that came from Delhi, e by Zebunnisha were highly ap- ated for their meaning, depth, poetic excellence and beauty. khan fell in love with the writer wanted one day to go to Delhi pay court to this bewitching y. But the affairs of the State kept him stuck up at Lahore.

In 1262 Aurangazeb fell ill. Hakims advised a change of air. Lahore was selected for its salubrious climate. The Emperor's whole family moved to Lahore with a large retinue. Akilkhan was beside himself with happiness, for he felt that there would now be enough opportunity of meeting his beloved.

Mushairas were held in honour of the coming of Zebunnisha, a rare poet of Persian. There were free exchanges of poetic love messages, but Zebunnisha did not respond. He prowled about the palace where the Emperor lived, in the hope of a chance of meeting with Zebunnisha, but to no purpose. One day while he was loitering in the premises of the palace at about five in the evening, in the receding rays of the setting sun, he beheld the object of his heart's quest. He saw Zebunnisha pacing on the terrace. His heart at one bound lost all control. He was so overcome and affected that her personal attendant felt he had a seizure and therefore anxiously inquired:

હજુર! ખયર તો હય.

To which inquiry, without the least regard to eaves-droppers and strangers around, he said: "The cause of my embarrassments is there on the terrace". He said therein.

સુખ પોશે બલ બેબામ નજર મીયાદ.

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These words were heard by Zebunnisha. She bent down to look and she found a young handsome man dressed as a nobleman. She immediately reparteed also in verse.

ન બજારી, ન બજારો, ન બજાર મીયાદ. 'Not by weeping, not by force, not by wealth can she be attained', and she withdrew. Though she confronted the intruder with this sharp retort, she had herself lost heart to the lover in the attempt. She heaved a sigh of love.

હોશ જાતા રહા નિગાહ કે સાથ,
સબ્ર રૂખસત હુઅ એક આહ કે સાથ.

'One look at you took my senses away,
My patience left me sighing away.'

There was lighted the fire of love in both the hearts. True love is never one-sided. It enkindles love in both the hearts, and in it only is its fulfilment. It is said:

ઈશ્ક અવ્વલ દર દિલે
મઅશૂક પયદા મીશવદ.
તાન સોજદ, શમઅશકય
પરવાના શયદા મીશવદ.

Love is first born in the heart of a beloved for until the flame is lighted how can the moth be attracted to the flame.

So long as Zebunnisha had not seen Akilkhan, she could ignore the dark hints in the poems he wrote, but when the four eyes meet all resolutions and determinations melt away like mist. It was the case of

Her eyes on his, his eyes on hers,
What wine could thus inspire?
It was war, all attack, without defence,
A sharp exchange of fire.

Yet she suppressed inner tumu by a cold placid exterior. Besides sh was a princess of the royal hous hold; ingress and egress were a heavily guarded. No one dared t trespass except at the cost of his li upon the privacy of her Zenana. Ther were hundreds of guards, watcher attendants and maids about. Beside Aurangazeb was a terror to one an all. They knew his wild temper an his cruelties. His name itself was stark terror. The two laid low for a few days.

But their hearts were all in a stir The two could neither eat nor sleep Their eyes were always filled with tears of frustration and unfulfilment of love.

One day, an opportunity presented itself to the lovers. Zebunnisha obtained permission from her father to select a site for a memorial She selected a site near Anarkali. It was a big orchard and she began immediately digging operations for the foundation of the building at the place. The operations began in right earnest. Meanwhile, Aurangazeb returned to Delhi, but left behind his daughter saying that she could come later after finishing the building of the memorial she had taken in hand. That was exactly the opportunity the lovers were anxiously waiting for.

One day, Zebunnisha herself went out to inspect the site. Akilkhan was waiting anxiously all these days for her. So he followed her to the place. He inquired and found that she had come, but at every possible entrance there was a guard making a stranger's

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impossible. Akilkhan took aside ourer and exchanged his rough ents for his own. Dressed thus labourer, he found an entry into uilding and went up to the ma- who were working with a trough ortar. In a room opposite, he the princess Zebunnisha gaily ed with her maids in a chess He tried to attract her attention, he was absorbed in the game did not notice him. He therefore d a couplet.

તલબત ગિદેં જહાં મીગર્દમ. 'I am g you all over the world.'

soon as Zebunnisha heard the , she looked up surprised and e place after she had closed the replying in verse.

, પજ, દો યક.

looked at her maids. She could trust her attendant Roshan, for was of the same age as her, and hing of an accomplished poet f. She therefore knew the pangs der hearts. She ordered the other to depart and she confessed her to Roshan. Roshan found that est remedy for love-sickness like was that the lovers should e to meet at a tryst. So, with- uch ado, she brought Akilkhan presented him to her. Both of sat on the sofa lost in love. stood still. Hours went by, but noticed. Danger for them was g from every nook and corner. ey at last separated. Akilkhan and before crossing the threshold called back twice by Zebunnisha. e presence of Roshan, they ex-

changed their fidelity of love for each other.

From that day they lived for each other, suffering the pangs of separation.

ગજલ હય કહર હય યારો સિતમ જુદાઈકા
ખુદ કિસીકો ન દિખલાય ગમ જુદાઈકા.

'Mighty, oh friends! are the pangs of parting,
God, spare mankind from the sorrow of separation.'

Even the sky blazed overhead at their union of hearts. It proclaimed their love, but alas their love did not remain long a secret, and the reports of their love reached the ear of the Emperor at Delhi. Aurangazeb was furious. He ordered Zebunnisha's return to Delhi. Zebunnisha read in this a warrant of death. The lovers met for the last time, promises were exchanged vowing eternal love amidst any vicissitudes. She left Lahore weeping her heart out. Her eyes were a perpetual flow of tears. Two miles away from Lahore, she saw Akilkhan on a horse come to bid farewell to her. The curtain was raised a little and she looked out like a moon emerging from clouds and suddenly the curtain dropped and she disappeared behind the courtain. With tears in his eyes, Akilkhan kept gazing at the receding party until they disappeared from his sight. Then he spurred his horse towards the fort. He was so lost in thought that he did not know that the horse had brought him home, and the attendant was there to help him to dismount. His heart was torn, and scarred with pangs of separation from his beloved.

(To be continued)

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CULTURAL TRENDS and EVENTS

VOICE OF GANDHI is neither a film nor a book. It is a correspondence course conducted by The Madurai Homage to Gandhi Committee, Madurai. The Director of the *Voice of Gandhi,* sends fortnightly printed lessons to those who pay Rs. 5/- (five only) for a full course of 25 lessons (including postage). Occasional questions are sent to the regular students and these are to be answered within a week. After a satisfactory completion of the course, a certificate will be issued to the successful students. At present, courses are available in English and Tamil. So far, 16 lessons have been complete. But fresh batches could start from any day. The address is: The Director, Voice of Gandhi, 227, South Masi Street, Madurai-1 (Tamil Nadu).

* * *

AN old Indian artist, past the Palmist's three-score-ten-year span, is presently working in Delhi on painting the Sakuntala episodes in Kangra style. He is D.D. Devlalikar, originally from Dhar in M.P. Having headed the Schools of Art at Indore and Gwalior, many well known artists of today were students under his care. The citizens of Delhi felicitated the old teacher artist who is 77.

* * *

TIME was when the Indian custom of excessive spending at marriage parties was criticised and social reform advocated by liberal visitors from abroad. Most of the then books on Indian agriculture, blamed the farmer for his extravagance at wedding feasts, who even borrowed at heavy rates of interest for celebrating a wedding. But what do we find today?

Lavishness is so lavish that almost every one is getting disgusted with it. Invitation cards costing many rupees each are ordered; large sums are spent in decorating the place of the reception and that decoration lasts but for a few hours. The heavy expenditure on entertainments is an eye-sore to every participant. Yet, it is not possible to stop the ever rising spiral of excessive spending on after-wedding receptions. Wedding at Ministerial levels have, far from being models of modest spending, been lavish in the extreme. Stranger still is the fact that organised protest against such wild extravagance comes from a group of social reformers organised under the chairmanship of an ex-Chief Justice of Allahabad High Court, Sri B. Malik. They have passed a resolution that the members of the group will not be lavish; but they will be simple and unostentatious. Allahabad is giving lead to the rest of India!

* * *

MRS. ELIZABETH GAUBA in Delhi is doing excellent work in education of the tiny tots. Her school is *Shiv Nike-*

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and her novel way of teaching has found a grand response the age group of 5-11. The in the children's drama do not any script. The story is first to the participants who listen to refully. When it is firmly esta- d in their mind, the children of selves come out with their own ues in their own way. This gives a variety of expression that the riment is worth trying many and at many places.

* * *

SYSTEMATIC search for Shivaji's e will be made after the mon- season is over in October, 1970 aigad, which hillfort was the capi- f the Chhatrapati. A huge lake, asagar, is there very near where iji held court. It is surmised that effort to save valuables falling the hands of the enemy who about to capture the fort, loyal nts may have thrown many pre- things in the lake nearby. If not throne itself, many unthought of s are likely to be recovered from ake once it is dry. The Archaeo- al Department, who are the cus- ns of the Raigad fort are plan- to pump out water from the asagar in an effort to recover e finds of the Chhatrapati's days, r the supervision of the Western onal Superintendent, Dr. S. R.

* * *

EXCAVATIONS in Britain at Silbury carried on by Prof. Richard At- on have taken British history back 2200-2300 B.C. So far, the Stonehenge was the oldest known construction, dated about 1500 B.C. But the new finds have given an older date by C-14 test, going back to five to six centuries more than the date for Stonehenge.

* * *

THE Vatican is filmed! It is filmed in a 50 mt. documentary in colour. The mechanical eye of the cine-camera brings to light many artistic points of building construction and decoration. The vellum-bound volumes from the rich Library, fighting dresses and protective armour of the noble Knights, and most coveted wardrobe of the only dignitary of the spiritual world, all make the documentary quite impressive and educative. Will the treasures of our Acharya Maths be similarly portrayed for the world to view and preserved for posterity?

* * *

CHARLES DICKENS is no longer only a British author. He is a familiar figure wherever English language has penetrated. He died a hundred years ago, on 9th June 1870 to be exact. But he still continues to live in his many books that have become popular, in the original and in abridged forms. A variety of postage stamps has been issued by Her Majesty's Post Office, depicting striking scenes from Dickens' novels to commemorate his memory. An author like Dickens is known and appreciated and revered everywhere; he is a universal friend. He never dies. He lives as long as his books are read.

□ □ □

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(To be Continued)

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Without Comment

Hindus but only Fascists would just stand and watch communalists burn the children of a widow (in the recent riots in Maharashtra) when she was g them for help....Were they Hindus who stood and silently watched g girls being killed while her marriage party was arriving at the railway n? Where else could such things happen, except perhaps in Hitler's many where a good German was one who killed Jews or one who killed munists?

—*Smt. Indira Gandhi,* Prime Minister of India.

ILE Mrs. Gandhi's anger is loud and long against communalists (for a), she can coo as gently as any sucking dove when it comes to the munists (I) or, if necessity demands, to the Communists (M).

—*Frank Moraes,* Chief Editor of Indian Express.

EREAS, until now children were a source of joy, they have now come e looked upon as a nuisance, thanks to Dr. S. Chandrasekhar and his rtisements.

—*C. Rajagopalachari.*

OUGH India was being called an underdeveloped country, it was more loped than most of the developed countries as far as culture was con- sd. Ours is the most ancient culture with almost perfect philosophy.

—*Morarji Desai,* M.P.

Maharashtrian is one who resided in Maharashtra irrespective of the lan- e he spoke. Cosmopolitan cities like Bombay and Nagpur should take the in forging harmony among people speaking different languages.

—*S. K. Wankhede,* Finance Minister, Maharashtra.

T because one or two Ministers might have made money, all Ministers supposed to have amassed wealth, and as a result, the whole class of sters was branded as 'not good'. The reputation of the present day Minis- was such that their own kith and kin feel disinclined to claim their rela- hip with them.

—*Dr. V.K.R.V. Rao,* Union Minister of Education and Youth Services.

E R.S.S. (Rashtriya Swayamsevak Sangh) is a non-political cultural orga- ion devoted to character-building and nation-building...Thousands of ers inspired by the spirit of selfless service of the Motherland have dedi- their lives to it and built it up...It was not founded on the Government's y, nor is its work and growth dependent on the Government's grace.

—*M. S. Golwalkar.*

are socialist in thought but not in action. Neither slogans nor leaders bring socialism in the country without the cooperation of the millions of kers. I will not call the Government a socialist Government which follows labour policies.

—*Mohan Dharia,* M.P.

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Notes & News

SRI JAISUKHLAL HATHI, M.P.

Sri Jaisukhlal Hathi, M.P. former Union Minister for Labour, has been appointed head of a high-level 15-member Committee, set up by the Government of Gujarat, to suggest measures to achieve a balanced development of different areas of that State.

This was the first important decision announced by the Gujarat Government after shifting the seat of power to Gandhinagar, the new capital.

The Committee, which includes among others the leader of the Swatantra Opposition in the State Assembly, Sri Jayadeepsinhji of Baria, will study the achievements in various fields in different regions and assess the potentialities for further development. It will also undertake a techno-economic survey of various areas and suggest long-term development programmes to secure optimum utilisation of natural resources in these areas.

The other members of the Committee are: Sri Vinodchandra Shah, Dr. D. T. Lakdawala, Sri Utsavbhai Parikh, Sri Tulsidas Sheth, Sri Ratilal K. Patel, Sri Narsinhbhai Gondia, Sri Hargovind Patel, Sri Galabhai Patel, Sri Gonsaibhai Patel, Sri Titabhai Hathila, the Chief Secretary, the Finance Secretary, the Planning Adviser of the Government and the Parliamentary Secretary to the Chief Minister.

We wish Sri Jaisukhlal Hathi, who is the Chairman of Bhavan's Delhi Kendra, all success in this important assignment.

BHAVAN'S BANGALORE KENDRA:

Sri Satya Sai Baba was accorded a grand reception at the Bhavan's Bangalore Kendra on June 1, 1970. To the accompaniment of Nadaswaram and Bhajan, Sri Baba was received with Purnakumbham by the office-bearers and members of Bhavan's Bangalore Kendra. After Vedic recitations by Pandits and recitations from *Gita* by students, Sri P. R. Subramanyam, Member of the Executive Committee of the Kendra, recited a few verses from Annapurna Stotra.

Welcoming the sage, Dr. R. R. Diwakar, Vice-Chairman of Bhavan's Bangalore Kendra, said that Divinity has manifested itself in the form of Sri Satya Sai Baba to free humanity from its present day sorrows and miseries.

Sri S. Ramakrishnan, Executive Secretary of the Bharatiya Vidya Bhavan offered flowers to Sri Baba.

Sri Baba, in his benedictory speech characterised Bharatiya Vidya as Atma Vidya and exhorted the audience to strictly adhere to the path of *Dharma* and uphold the great spiritual and cultural heritage of Bharat. He referred to the universality of Hinduism, the bedrock of which is Truth, Love and Sacrifice. It leads all beings to the Ultimate Goal through its innumerable paths and each one can select his own path according to his status and station in life.

Sri Baba expressed satisfaction with the service being rendered by the Bharatiya Vidya Bhavan in the fields of education and culture, by reintegration of Indian thought and culture to suit modern conditions—the ideal for which the Bhavan stands. In particular, he referred to the publications of the Bhavan, which were endeavouring to project the real image of India radiant with its rich spiritual and cultural heritage, thus enabling India to assume once again the spiritual leadership of the world. Tributes were also paid by Sri Baba to Kulapati Munshiji for his sterling services to the nation in general and to the service he has been rendering to religion, philosophy and culture through the Bhavan, in particular.

Sri M. P. L. Sastry, Hon. Secretary of Bhavan's Bangalore Kendra, proposing the vote of thanks said that the day was a memorable one in the history of Bhavan's Bangalore Kendra, as Sri Baba, verily an *Avatarapurusha*, had graced the Kendra by his visit. (*See Photo Feature*)

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SKRIT FESTIVAL AND ANA YAGNA:

OUR-DAY Samskrit Festival and a Yagna was organised by the sramam, Madurai, from 11th to May, 1970, when special lectures delivered by eminent scholars on of cultural interest. Sri H.B.N. I.A.S., Collector of Madurai, ed on the first day and Smt. Shetty distributed certificates and to the Sanskrit students of the sramam.

ong the distinguished guests who ipated in the four-day celebra- were H. H. Sri Shantananda of Haridwar, Swami Thuriananda vakasi, Sri A. R. Sahasranamam, S. M. Sundaram, Smt. P. K. R. mikantam Ammal, Smt. Dhanam amachary, Sri N. S. Srinivasa Sri A. Ramakrishna Sastri, Sri R. Raghavan, Sri R. Rangarajan, K. Rama and Dr. S. P. Anna-

RICAN DON MASTERS DASWARAM:

NG the few American dignitaries have not only been fascinated by n music but have also mastered it r. William Skelton, head of the De- ent of Music at Colgate Univer- New York.

a remarkably short period he has e proficient in playing Nada- m, the difficult South Indian wind ment. His guru, Sri Natarajan, ly certifies: "In a musical dis- e which demands at least five training to attain concert levels, nt of dedication and hard train- Dr. Skelton accomplished much— udied Nadaswaram for just eight s."

his part, the devoted pupil says: all the music in South India, I Nadaswaram is nearest to the life e people, played at temples, mar- s and festivals. In fact, here is the t and soul of Indian music."

r. Skelton came to India a few s ago as a fellow of the American tute of Indian studies, Poona, and studied Veena and vocal music. He repeated his visits in 1966, 1967 and 1969.

His interest in Indian music began with a lecture on the occasion of Ravi Shankar's visit to Colgate University in 1958. Since then, Colgate University has played host to Indian artistes visiting the U.S.A., including M.S. Subbulakshmi, Balasaraswati and S. Balachander.

Dr. Skelton has recently given several public concerts, including one in which he played in accompaniment to his guru. The music critic of a Madras daily records: "His stance was right, his blowing steady and his finger-work fluent and rhythmic, resulting in perfect synchronisation."

INDIA'S FIRST MOSQUE:

THE oldest mosque in the country is situated in Kodungallur (Cranganore), a coastal settlement about 20 miles north of Cochin.

Believed to have been built in the eighth century A.D., even before the days of the Prophet, it proves that, like the Jews and the Christians, the Arabs had trade connections with India in those far off days.

During the reign of the broad-minded Chera King, Cheraman Perumal, the Arabs established a colony in Cranganore and built their mosque in the traditional Kerala architectural style—stone, wood and a tiled roof and no minarets—which is known as the Cheraman Mosque. Also typical of the Kerala culture is a big bronze lamp which is burning even today. A peculiar feature of the Cranganore Mosque is that, unlike Muslim shrines, it faces the East—not Mecca in the West.

The Mosque, renovated a few decades ago, is still in an excellent state of preservation, attracting many tourists, Muslims and non-Muslims alike.

SHANMUKHA IDOL FOR BOMBAY BUILDING:

A SIX-FOOT idol of the sixfaced deity, Shanmukha, has been installed atop the ornate facade of Bombay's Shan-

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The flood-lit idol, exquisitely fashioned according to sculptural injunctions by three master sculptors from Mahabalipuram at a cost of Rs. 5,000, was unveiled by Chief Minister Naik at a simple ceremony.

Sri Naik said: "Art is a binding force. But art will be soulless without inspiration and inspiration comes from the divine. May Shanmukha, who is but one form of the Universal God, inspire artistes in every field and bless us all to live together as brothers and as the true citizens of the country."

Sri T. V. Ramanujam, Chairman of the Board of Trustees, said the objective of installing the idol was two-fold: one was that in the South, from times immemorial, Shanmukha had inspired musicians, poets and litterateurs; the second reason was that every art-form was ultimately aimed at lifting up man to divine heights for which divine inspiration was essential. (*See Photo Feature*).

ELEPHANT AS AMBASSADOR:

INDIA has sent an eight-month old female elephant as a present to the Tennoji Zoo in Osaka, Japan. She was at first sent as an exhibit in the Indian pavilion at Expo '70, but it was later decided to donate her to Japan's children. The presentation ceremony was held on Children's Day, which is a national holiday in Japan. The gift, a gesture of friendship from the Indian Government to the people of Japan, was made by our Foreign Trade Minister, B. R. Bhagat, to Osaka's Mayor Kaoru Chuma, in the presence of a large gathering including scores of children.

Accepting the baby elephant, Mayor Chuma quipped that the pachyderm would contribute to good relations between India and Japan and probably do a better job as a goodwill ambassador than India's official representative in Japan!

Vanitha, the elephant born in a Tamil Nadu forest, will be renamed by a poll of Osaka citizens, particularly children who have been asked to send in suggestions.

SCHOOL FOR PERFECT EYE-SIGHT:

HERE is good news for people suffering from defective eye-sight. There is in Sri Aurobindo Ashram, Pondicherry, a School for Perfect Eye-sight, which works miracles through relaxation of the eye and mind—a system of "eye education".

Sri A. C. Sahu, a railway servant working at Puri, Orissa, testifies to the excellent work done by the Pondicherry institution. He and his family were severely beaten by dacoits, as the result of which his wife's eye-sight was badly affected. While she could manage to move about during daylight, she was nearly blind after the evening. As the doctors in Orissa had given up her case as incurable, she went to Pondicherry where she became all right after only one week's treatment.

The Pondicherry School has adopted a natural approach based on the findings of a famous American ophthalmologist and has produced striking evidence of the new approach to eye troubles and even blindness.

Those interested may contact Dr. R. S. Agarwal at the School for Perfect Eye-sight, Sri Aurobindo Ashram, Pondicherry-2.

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ITUAL VILLAGE" IN TAMIL NADU:

Chinmaya Mission is engaged in a r of projects to reorient the minds lts and children with the message Gita. The Mission is thinking ning a number of Bal Bhavans in s parts of the country to impart ssage of the Gita to the young, with the usual lessons, music and The Mission is now building a l with about 200 beds at a cost out Rs. 8 lakhs in Bangalore ment. It is also developing a *l Village* near Madras on an 80-ite, in which people who wished d a spiritual life could take plots sonable prices from the Mission onstruct houses of their own. A ayer Hall has been constructed at ce for spiritual gatherings.

mi Dayananda Saraswati of the aya Mission of Tamil Nadu has giving a series of lectures on the in Coimbatore which are largely ed. In a press conference, Swami nda Saraswati laid stress on the to propagate the teachings of the first among the young intellectuals h whom its message could be further among the masses.

ACTOR PUSH" FOR TEMPLE CAR:

ERN appliances have been pressed service for a temple festival in arur, Tamil Nadu, where the of the celebrated saint-composer, raja, is situated.

re used to be a car festival as of the annual birthday celebration s great saint of Carnatic music, had not been observed for over years. It has now been revived. revival coincided with new equip- for the car and a new method of sion. Equipped with a new axle draulic brakes, the car is propelled ractor push" instead of by tradi- long wooden logs.

idst chanting of "Tyagesa" by of thousands of devotees, the car out of its shed. It is recalled in olden days more than 20,000 used to drag the car, with logs pushing it from behind.

The High Pressure Boiler Plant at Tiruverumbur had made four new wheels, a steel axle and hydraulic brakes.

After a formal function, Sri K. V. Subbiah, State Endowments Minister, broke a coconut to mark the rolling out of the car. Sri Subbiah said that the D.M.K. government was anxious to meet all the needs of the devotees, and that the D.M.K. was proud that during its regime the revival of the car festival had been accomplished.

ELEPHANT FOR FAMILY PLANNING PROPAGANDA:

FEW people know that "Lal Tikon" or the Red Triangle was conceived as the symbol of family planning in India by Sri D. K. Tyagi, an official in the department of family planning. The symbol has since been adopted by quite a few countries of the world.

Sri Tyagi unfortunately did not live long to witness the growing success of his brain-child; he passed away at the young age of 41 late last year.

In addition to creating the symbol, Sri Tyagi went about gathering funds to purchase a cow elephant to spread the message of family planning in the rural parts of the country.

The elephant walk was organised in Ratnagarh, Uttar Pradesh—Sri Tyagi's home village—where the Governor, Sri Gopala Reddy, personally blessed the effort. The elephant, named Lal Tikon, has continued to walk through the villages ever since with family planning posters and packets of 'nirodh' for free distribution.

A body called 'Lal Tikon Society' has since been organised with the object of supporting the elephant and her propaganda effort. The Society will raise funds from its members as well as the general public for feeding the elephant and also the family planning workers who accompany it.

LIGHT ON 4000 B.C. CIVILISATION:

INTERESTING details about a civilisation dating back to 4000 B.C. have been unearthed by archaeological excava-

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tions carried out by Rajasthan's Department of Archaeology and Museums and Poona University at Bagore, 32 km. from Bhilwara in Rajasthan.

The study of rituals pertaining to this period is expected to throw light on the development of ancient rituals, which formed part of the traditions of the Vedic civilisation lasting from 2000 to 500 B.C.

Bagore is located on the banks of the Khetari, which for a long time was known as the Koteshwari river.

The excavations, which started three years ago, have been completed and most of the excavated material has been sent to the Poona laboratory for dating by the carbon process.

Among the material excavated are pieces of blunted blades and triangles belonging to the Middle Stone Age. This material is made of local stone. An interesting feature of the material belonging to this age is its geometrical shape. This is indicative of knowledge of line-drawing and geometry. This sense of geometry was so deeprooted that even houses used to be constructed on a geometric basis.

On the basis of the excavations, the archaeologists have divided the forgotten civilisation into three stages—Stone Age, Stone-Copper Age and Iron Age.

Human skeletons dug up during the excavations throw light on the system of disposal of the dead. The body used to be buried with the head to the east and feet to the west. No rituals evidently accompanied the burial process. The Stone Age dates back to 4,000 B.C.

In the second period, called the Stone-Copper Age, stone gave way to copper. There was also a marked change in the socio-economic character of society.

Also excavated were arrows and spears belonging to this period. Such arrows and spears had been found during excavations in Africa, Europe, Siberia, China, Indonesia and the Philipines. But, in India, sulh arrows and spears have been unearthed for the first time.

The third period of the Bagore civilisation saw the introduction of iron as a commodity of daily use. This period lasted from 500 to 100 B.C.

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IMAGE OF SKANDA-KARTIKEYA

AN image of Skanda-Kartikeya belonging to the Kushan period, the earliest image of this god found in Rajasthan and perhaps in India, has been discovered by Sri Ratan Chand Agarwal, Director of Archaeology and Museums, at Aghapura, near Bharatpur.

The image, carved out in red stone, is said to belong to the first century B.C.

STONE-AGE PAINTINGS NEAR UJJAIN:

FIFTY painted rock shelters of prehistoric times, dating back to a period between 6,000 and 4,000 B.C., are claimed to have been discovered at Kotra Vihara, nine miles south-east of Narsinghgarh, off Ujjain, by Sri V. S. Wanakankar, head of the department of excavations and museums, Vikram University.

The shelters contained paintings of the stone age, depicting hunting scenes. The

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of these caves were strewn with ...nds of microlithic stone tools. ...nakankar said, "The valley bet... the two hills where the caves are ...d is full of paleolithic tools."

...econd group of shelters contained ... Buddhist drawings and engrav... with inscriptions in Sankhi and ...i scrips on the walls.

round Kotra Vihara were scat... remnants of the Gupta and ...r temples, believed to have been ...yed during the Muslim invasion.

...AYANA IN SCULPTURE:

...es of panels depicting the full story ...*mayana* in sculpture has been ...vered in a ruined temple of the ...ntury A.D. about four miles from ...rand Anicut in Thanjavur District, ...l Nadu. Sri R. Nagaswamy, Direc... of the Tamil Nadu Architectural ...rtment, which made the discovery, ...peful that the panels might throw ... on Kamban, the famed author of ...amil version of *Ramayana.*

...KING COMMISSION AT ...NGALORE:

...e Chairman and members of the ...ing Commission recently paid an ...l visit to Mangalore where they ... accorded a Reception by Sri M. ...r Ram Shetty, Chairman of the ...a Bank.

...lcoming the guests, Sri Shetty said:

... R. G. Saraiya, Chairman of the ...mission, is a distinguished son of ..., who has been serving the country ...rious public and private capacities ...e last several years. He has been a ...er in the co-operative field and has ...ibuted immensely to the develop... of the former Bombay State. He ... been associated with the Reserve ... of India as one of its Directors ...several years and is presently the ...irman of the Bombay State Trans... Corporation. It is but appropriate ... the Government of India has chosen ... an experienced person as the Chair... of the Banking Commission.

UNIVERSAL RELIGION

If there is ever to be a universal religion, it must be one which will have no location in place or time; which will be infinite, like the God it will preach, and whose sun will shine upon the followers of Krsna and of Christ, on saints and sinners alike; which will not be Brahmanic or Buddhistic, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for, every human being, from the lowest grovelling savage not far removed from the brute, to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force, will be centred in aiding humanity to realize its own true, divine nature....

May He who is the Brahman of the Hindus, the Ahura-Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians, give strength to you to carry out your noble idea!

—Swami Vivekananda

(At the World Parliament of Religions, Chicago, 1893)

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A laugh is just like sunshine,
It freshens all the day,
It tips the peak of life with light
And drives the clouds away;
The soul grows glad that hears it
And feels its courage strong;

A laugh is just like sunshine,
For cheering folks along.
A laugh is just like music,
It lingers in the heart,
And where its melody is heard,
The ills of life depart,
And happy thoughts come crowding
Its joyful notes to greet;

A laugh is just like music
For making living sweet.

—Anonymous

Sri N. Ramananda Rao, a professional banker, has been the Managing Director of the State Bank of India, the premier banking institution of the country. He has therefore a practical knowledge of the banking industry.

Sri V. G. Pendharkar was the Economic Adviser to the Reserve Bank of India, of which he is now the Executive Director. He is the Member-Secretary of the Commission and has intimate knowledge of the working of the Central Bank and the commercial banks in the country.

Dr. Dutta is an outstanding economist of all-India stature.

We are thus fortunate that the Banking Commission is comprised of eminent persons who have distinguished themselves in different fields. I have no doubt that the fruits of their labour will be a standing contribution to the Banking industry and its future set-up (*See photo-feature*).

DOCTORATE AWARD TO SRI DAMODARAN NAMBIAR

THE University of Poona has been pleased to accept the thesis on "Narada Purana—A Critical Study" by Sri K. Damodaran Nambiar who worked under the guidance of Professor A. D. Pusalkar. He has been awarded the Degree of Ph.D.

It is interesting to note that the Narada Purana is the only Purana that deals with the Jyotisha Sastra with a comprehensiveness not found in other Puranas. The scholar, after a thorough study of the various manuscripts, for the collection of which he undertook tours to various parts of India, has raised some important issues. He has come to the interesting conclusion that Aryabhatta I, was a native of Cranganore in Kerala, though to this day his place of birth is assigned to Bengal.

The scholar hails from a respectable family of Kochampilly Madham of Peruvanam, Cherpu, Kerala. After this thesis which he has successfully completed under the able guidance of Professor Pusalkar, he is now engaged in further research relating to Astrology.

LAKSHMI HAYAVADANA PERUMAL TEMPLE:

VEDARTHA Sthapana Sabha, Madras, have undertaken the task of constructing a temple of Sri Lakshmi Hayavadana Perumal at Nanganallur near Madras. The Temple Construction Committee, set up for this purpose has issued an appeal to *bhaktas* to donate generously for this noble cause. Asthikas helping in this laudable cause may feel satisfied that they are actually laying the foundation of a Temple, from where they can draw upon the Lord's inexhaustible store of grace and mercy for acquisition of knowledge and wealth. Donations may be remitted to the Committee's Secretary at No. 7, 38th Street, Nanganallur Colony, Madras-61.

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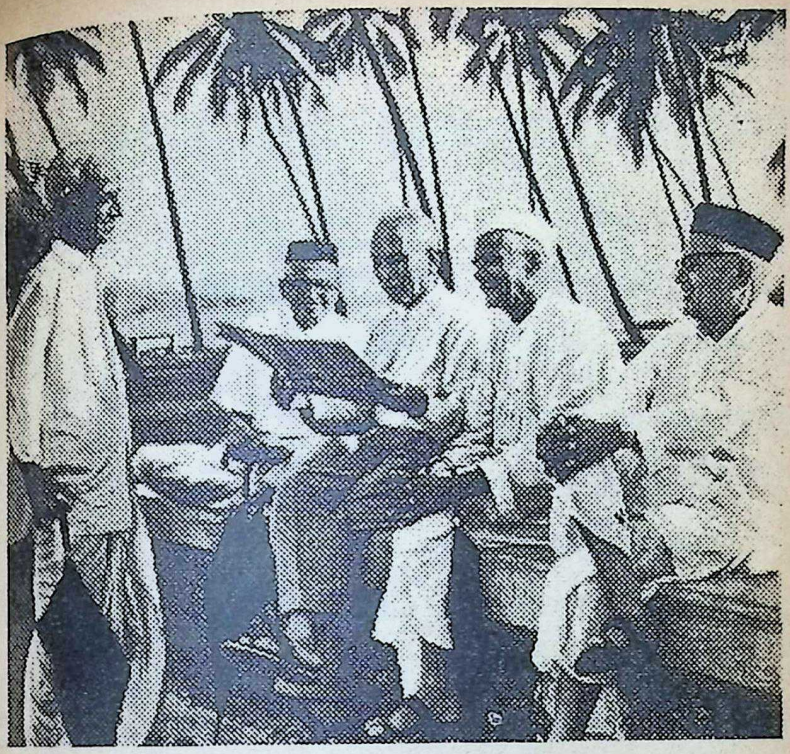

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BOOKS— On Wealth & Welfare

A DECADE OF PLANNING IN INDIA: A Commentary edited by Shri M. R. Pai, Secretary, Forum of Free Enterprise. Published by M/s. Popular Prakashan, Bombay, 34-WB. Pages 244. Price: not mentioned.

INDIA has been passing through turbulent times. Politically, socially and in the economic sphere, there have been radical developments and the indications are that the country would be having more of them in times to come. A couple of years ago, the country witnessed the rumblings of dynamic and political changes which have had far-reaching effects on the social and economic life in India. The General Elections and the events that followed are of extra-ordinary significance to students of economics for the simple reason that that period happens to coincide with the planless period in the economic sphere and the former have more or less brought about those economic events. It is when placed in such a time dimension that people usually step back and take a perspective view of the events. Even in the economic sphere, we would do well to sit back and take a synoptic view of the developments that have taken place over a certain period. For a clear analysis of such an economic situation, it is essential to have at the back of one's mind a true picture of the economy in all its more important aspects. This purpose is admirably served by a collection of Forum of Free Enterprise publications: *A Decade of Planning in India*.

The title, is a bit misleading in so far as only a quarter of the number of essays by eminent people deals with some of the problems of planning. A major part of the book deals with other areas of interest to students of economics, such as the food problem, joint co-operative farming, community development, Indian administration and certain other economic controversies of an ideological type. Under the blanket title 'Some Economic Problems', the editor has included three essays dealing with the Gold Problem in India by Prof. B. R. Shenoy, Recession in Indian Economy by Dr. R. C. Cooper and Devaluation of the Rupee by N. A. Palkhivala.

The section on Planning has four essays on different aspects of the planning. The first essay on 'Efficient Planning in a Democratic Society' by a professional economist, Dr. Freddie A. Mehta, discusses lucidly and convincingly 'whether or not rapid economic development can be secured, stimulated and sustained within a framework of political democracy.' One may disagree with the author on some of the norms described by him for a model framework for such rapid growth of an economy. Nevertheless, they do sound very sensible to any free enterpriser. Sri S. K. Datta's piece on 'Controls' successfully builds up a case for doing away with most of our ritualistic controls. Sri G. L. Mehta's essay on 'A Plea for Realism in Planning' draws attention to the dangers of ambitious plans. The contributors in the other sections—M. R. Masani, M.A. Master, M. J. Vaidya, Prof. G. Gadgil—all contribute to make this collection of essays a very valuable guide to current Indian Economists.

What is most significant is that most of the essays are very much relevant to the present economic scene. For instance, Sri N. A. Palkhivala's quotation of Prof. Colin Clark "the economist or politician who offers to trade away price stability for an expected higher rate of economic growth may end up by finding that he has lost both," is a gem of economic wisdom that is often referred to at present.

Though the book is only of historical interest, the essays having been written mostly in the early and middle sixties, they no doubt should serve as a valuable compendium to students of Indian Economics.

—*S. P. Iyengar*

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FUNDAMENTAL RIGHTS IN INDIA by B. Shiva Rao and M.V. Pylee. Published by Forum of Free Enterprise, pp. 23, Price not mentioned.

THIS is a small booklet consisting of only two articles, but of considerable importance to the general public of India.

The Supreme Court, in its judgement on the Golaknath case, held by majority of one that the Parliament has no right to amend the chapter on Fundamental Rights so as to abridge the scope of Fundamental Rights. This judgement has given rise to waves of fresh controversies as to the question how fundamental are the Fundamental Rights and as to the sovereignty of the Parliament.

For an objective interpreter, the controversies seem to be unwarranted. The very purpose of including a set of Rights in the Constitution is to take them away from the arbitrary attack on the individual's rights both by the executive and the legislature. This is very clear in the Constitution itself in Article 13 (2), which says: "the State shall not make any law which takes away or abridges the rights conferred by this part (Part-III) and any law made in contravention of this clause shall, to the extent of the contravention, be void". Obviously, the operational clause of this article is to be enforced by the High Courts and the Supreme Court. Dr. Ambedkar named Article 32, which provides for the constitutional remedies to enforce the Fundamental Rights as itself one of the fundamental rights, the most important Article in the Constitution. "Hereafter it is not possible for any legislature to take away the writs which are mentioned in this article". Now what is applicable to a part is equally applicable to the whole. If the enjoyment of the Fundamental Rights is to be dependent on the temporary majority in the legislature, the term 'Fundamental' ceases to have its meaning.

Sri Nath Pai's Bill seeks to restore 'the Supremacy of the Parliament'. Thanks to the split in the Congress and the confusing alignments in the Parliament, the Bill that once threatened to become law has now receded into the background.

As Dr. Pylee has rightly pointed out, "Under the type of Federal System that is established by our Constitution, Parliament can never be supreme" (Page 12). In a federal system, any attempt by the jurists to locate sovereignty would lead into a vicious circle. The Preamble speaks of sovereignty of the people, but the Parliament is only a representative body of the people. Therefore, the agent is not the master, and cannot be the master.

Much is made of the fact that the Supreme Court in arriving at the decision was divided six against five. But can the legality of a law be questioned merely on the ground that the Parliament passed it on a division of twenty six against twenty five?—*P. M. Kamath.*

LET'S VISIT NIPPON, written and published by Dr. S. M. Pradhan, Moreshwar Nivas, Dadabhai Road, Andheri, Bombay-58, price Rs. 7.50.

DR. PRADHAN, President, Society for the Study of Industrial Medicine, gives in this book the impressions of his visit to Japan. This book helps a foreign tourist to gain not only necessary information but also an insight into the life and cultural background of the Japanese people. The author describes in detail those places of the land of the 'Rising Sun' which are easily accessible and especially attractive to the tourist. The knowledge and experience which he got during his travels about the places and people has aptly served him to evolve a way of simple narration which inspire the reader to visit and see for himself this fascinating land.

Various customs, ceremonies and ways of pleasant behaviour are given in this handy book. Description of a Japanese home is very amusing. Say *Gomen Kudasi* (excuse me) and enter a Japanese home to find sliding screens, rush mats, cushions, low lacquered tables, a subtle flower decoration and of course a harmless and blissful cup of tea! A wonderful way of driving out unwelcome guests is also stated.

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The book incorporates illustrations of nique constructions, industrial progress d a refined way of living. A photo epicts the extraordinary strong civic nse of the Japanese; if they have ough or cold they wear a mask in order prevent the spread of infection. eir hospitality is also well stated. The eatest impression the author seems to ve gained is the great care of the te and the people for the children d the younger generation. You can cate groups of children in smart hool uniforms almost everywhere.

The tea ceremony is a very peculiar e. Young spinsters, before marriage, e lessons in the tea-ceremony toge- er with flower arrangements as pre- quisites for acquiring gracefulness and lf-possession through the observance a strict etiquette. Refinement in rden construction is clearly seen in e numerous gardens of Tokyo.

The author has given useful Japa- se words and phrases with their trans- tions making it easy for the tourist express what he wants. The superb ge cover of the book is designed by i Kanu Desai, artist of international me. The present work under review recommended to all those tourists and aders who want to cultivate a better derstanding of Japan.

—*Shivkumar Ayer.*

KANNADA

ANNA CHARITRE: Original in Tamil by Dr. U. V. Swaminatha Iyer; Abridged by K. V. Jagannathan; Translated into Kannada by L. Gundappa. Published by Sahitya Academy, New Delhi, Pages: iv+396, Price Rs. 12.

HIS is an autobiography of Dr. U. V. waminatha Iyer, a great Tamil Scholar, ho devoted his entire life for study d research in Tamil literature. Rarely ound in the world, he is rightly called e "Vyasa of Tamil" by Rajaji, as entioned in the foreword. In the 58 hapters of the work, we get an entire icture of his life—his birth, boyhood, ducation, study and publication of ome immortal works in Tamil. The rea- der's interest increases with descriptions of the untiring efforts and penance of the scholar, his zeal, sacrifice and humility. During the publications of great works like *Jeevaka-Chintamani*, *Silappadigram* and *Manimekhalai*, the reader is thrilled to see how the depth of his scholarship made him wander from place to place without rest till he could get a satisfactory manuscript of the texts and/or their commentaries.

The work shines with many exciting experiences of the scholar during his studies and after, and also some encyclopaedic pieces of information about Jainism, Buddhism, etc. given in the form of lively dialogues. No doubt, it is a guide-light to those who aspire to go deep in their respective fields of study.

While condensing the original, Sri Jagannathan has taken care to see that no salient point or description is omitted. In addition, the translator, Sri L. Gundappa, deserves compliments of the Kannada readers for the pains he has taken in giving us this translation as well as an exhaustive glossary and index. The translation would have been more natural if he had given more attention to the Kannada idiom, its spirit and usage: For example, *Tambirannannu* for *Tambirangalannu* (Page 113); *bandubidabeku* for *bandubidabekagide* (P-116). Further a photo of the author could have been given.

Anyway, the Sahitya Academy is to be complimented for the publication of the great work in different languages.

—*S. Krishna Bhatta.*

GUJARATI

WORKERS' INDISCIPLINED BEHAVIOUR AND DISCIPLINARY ACTIONS: (In Gujarati), Price Rs. 5.50.

GRATUITY, PAY, DEARNESS AND OTHER ALLOWANCES: (In Gujarati), Price Rs. 10/-.

By Shri Arun B. Desai, Labour Consultant. Published by Shri Arun B. Desai, Mota Falia, Jalalpore, Navsari (Gujarat State).

IT is fairly known that literature on labour problems in vernacular is scanty and efforts in this direction by experts

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in labour laws should be well-received. From this point of view, an attempt made by Shri Desai should be welcome. Factory owners and workers, particularly in the rural areas normally find it difficult to grasp and understand the correct meaning of the existing English literature on many complicated labour laws and their task would be simplified if relevant explanation is available in Gujarati for their day-to-day relations with labour. The problem has assumed greater importance due to rapid industrialisation in some of the States in India and particularly in the States of Maharashtra and Gujarat.

In his first book, Shri Desai has dealt with important topics like misbehaviour of labour, domestic inquiry, disciplinary action, punishment etc. He has also given information about the Industrial Employment Act 1946, model standing orders for operatives, verdicts of the Supreme Courts, examples of the breach of discipline, etc. The writer has explained what acts of a labourer amount to misbehaviour and what punishment could be inflicted on him.

The second book of Shri Desai should, really speaking, help in solving some of the problems among the employers and the employees. It will also help them in understanding in a better manner these complicated problems. They will also be enlightened to get from this book information regarding the awards of the tribunals, gratuity, pay, dearness and other allowances. Minimum wages for different types of workers have already been prescribed in the States of Gujarat and Maharashtra and the same have been illustrated in this book. Besides giving information about matters pertaining to gratuity, wages, dearness and other allowances, the writer has included a number of examples giving details regarding the schemes of allowances current in a number of factories and industrial houses.

It is expected that both the books will be found useful and interesting to those confronted with labour problems in particular and to those interested in these problems in general. —*S. P. Iyengar*

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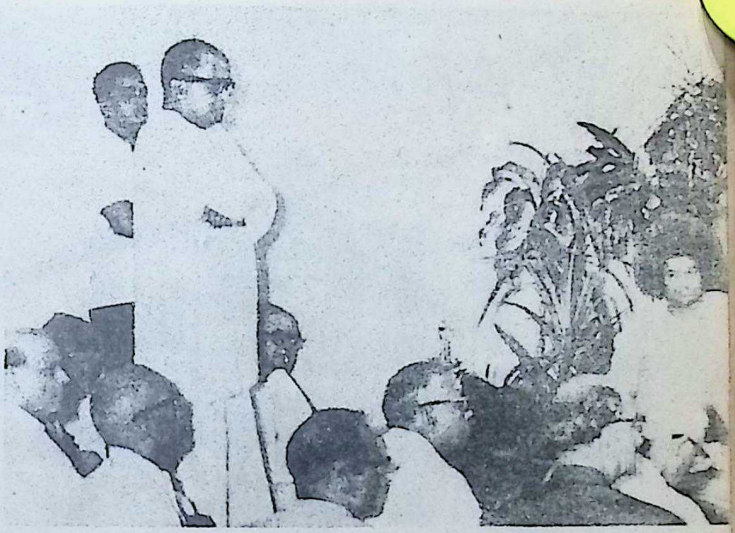
PHOTO FEATURE

Sri Satya Sai Baba being received with Purnakumbham, on his visit to the Bharatiya Vidya Bhavan's Bangalore Centre, on June 1, 1970, by Sri M. P. L. Sastry, Hon. Secretary.



Sai Baba addressing ing at the Bhavan's Centre. ding are makrishnan, Secretary and nkatachalam, nager of the Bhavan.

Sri V. P. Naik, Chief Minister of Maharashtra speaking at the unveiling ceremony of the six-foot idol of Lord Shanmukha installed atop the facade Shanmukhananda Hall, Bombay. Seated L. to R. Prof. T. V. Ramanujam, Chairman, Trust Board; Smt. Vatsalabai Naik: Sri S. M. Y. Sastry, President of the Shanmukhananda Sabha, Bombay.

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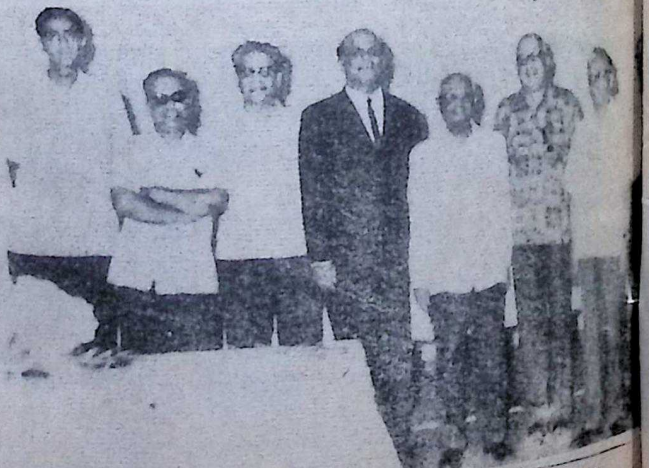
olk dance by students f Bhavan's College of rts & Commerce, hmedabad who won e first prize in the ter-Zonal Competition Gujarat University.

Santhal Folk Dance of Bihar presented by students of Ga Girls High School, Jammu, at the Folk Dance Competition organised by Bhava Jammu & Kashmir Kendra.



Reception by Sri Sunder Ram Shetty, Chairman, Vijaya Bank, to Sri R. G. Saraiya, Chairman and the members of the Banking Commission on their visit to Mangalore.

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Edited by S. Ramakrishnan and printed & published by him for the Bharatiya Vidya Bhavan at Associated Advs. & Ptrs., Bombay-34. Mg. Ed.: J. H. Dave; Associate Ed.: B. S. Rao.

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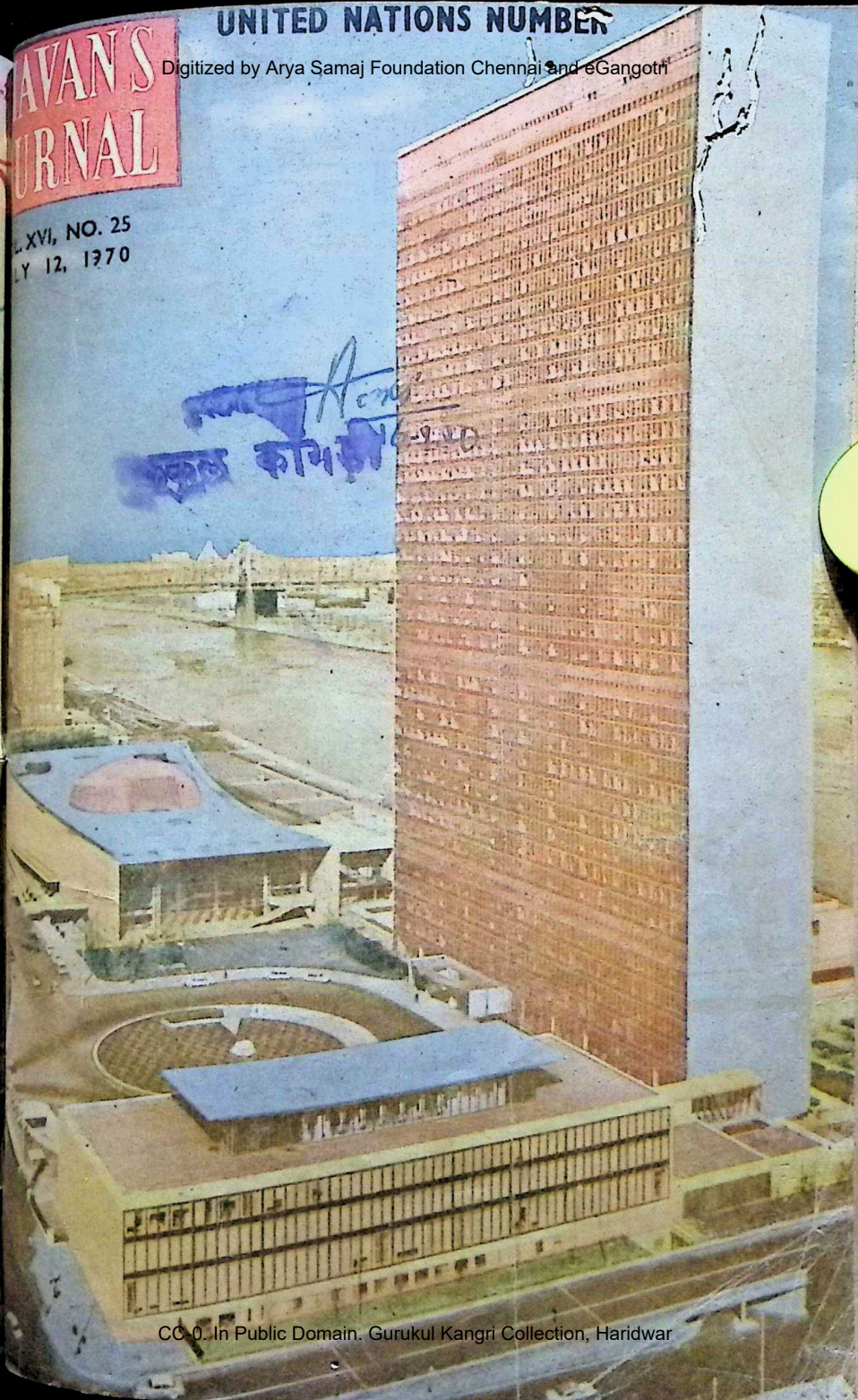

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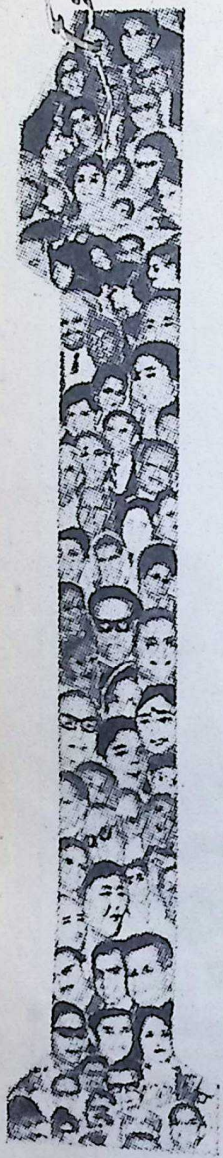

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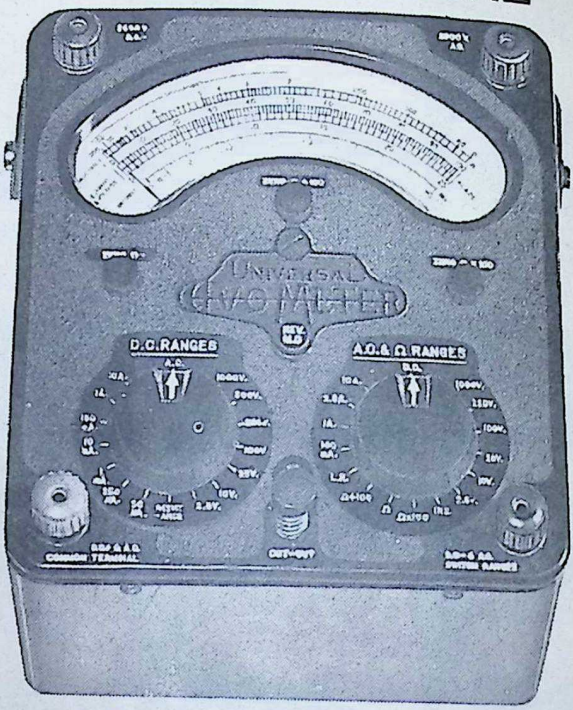

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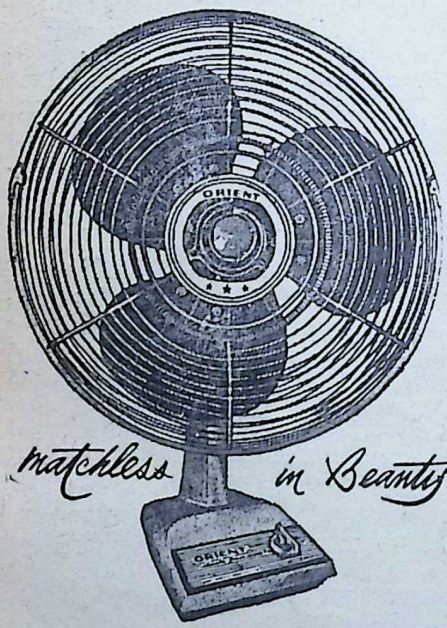

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let Noble thoughts come to us from every side
—Rigveda I-89-I.

BHAVAN'S JOURNAL

PRAYER TO LORD KRISHNA

नूतनजलधररुचये
गोपवधूटीदुकूलचौराय ।।
तस्मै कृष्णाय नमः
संसारमहीरुहस्य बीजाय ।।

Obeisance to that Krishna, the Primal Seed of this great tree of the world (Samsara) who shines like a new-formed cloud and who in sport stole the dresses of cowherd maidens.

—Viswanatha Panchanana—
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सहनाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॐ शान्तिः शान्तिः शान्तिः ।

ADHYAYANA SLOKA—8

TEXT

उदये सविता रक्तः रक्तःश्चास्तमने तथा ।
संपत्तौ च विपत्तौ च महतामेकरूपता ॥

TRANSLITERATION

udaye savitaa raktah raktaschaastamane tatha
sampattau cha vipattau cha mahataamekaroopataa.

WORD-FOR-WORD MEANING

udaye=at the time of rising, *savitaa*=the sun, *raktah*=(is) red; *raktah*=red, *cha*=again, *astamane*=at the time of setting, *tatha*=also or likewise, *sampattau*=in times of prosperity, *cha*=and, *vipattau*=in times of adversity, *cha*=and, *mahataam*=of the great men, *ekaroopataa*=possession of the same form.

TRANSLATION

At the time of rising, and likewise also at the time of setting, the sun is red in colour; so, too, in times of prosperity and adversity, great men remain unchanged.

ANALYSIS

savitaa udaye raktah (*bhavati*)—The sun is red at the time of rising.
tathaa (*savitaa*) *astamane raktah* (*bhavati*)—Likewise (the sun) is red at the time of setting.

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pattau cha vipattau cha mahataam ekaroopataa (*bhavati*)—The great men in their unchangeable character in times of prosperity and adversity.

Notice the verbless sentences, frequent of occurrence in Sanskrit.

COMMENTARY

The main intention of the poet is to indicate the unchangeable nature of great . As is usual with all poets, this poet also sees certain similitudes in nature applies these to reinforce his conclusions. The sun is red at the time of rising red also at the time of setting. No change occurs in his colour and appearance. s leads the poet to a finely balanced statement, which is accomplished as follows :

hat	= the great man ;	*savitaa*	= the sun ;
patti	= prosperity ;	*udaya*	= rising ;
rti	= adversity ;	*astamana*	= setting.

The conclusion drawn is '*ekaroopataa*' and this is based on the unchanging a or red colour of the sun.

Words in Sanskrit have different types of meanings. Each word stands for e object or quality or action or property. But language, as it gets used by ple, acquires more and more meaning. So, secondary meanings, associational inings and suggestive meanings also these words acquire. Applying this to the d '*rakta*' we may notice one thing : colour of the face of a person often is icative of the inner state of the mind. A man who is elated or excited or excesely happy is flushed and his face appears red. A man in good circumstances a healthy ruddy appearance. It is natural for people to be so in times of prosity. But this colour is lost when adversity befalls them. When a man is sad d woe-begone, his face looks pale and wan. The colour is gone. This is what plies to the common people. But what of the great man ? He retains the same our : neither does he show excessive elation nor depression ; he remains hanged.

We may also look at it in a slightly different way. The word '*rakta*' also can understood as 'attached'. If we take this sense, we may say that the great n remain attached whether one is in prosperity or adversity. In the case of linary persons, we notice that they are affectionate and attached to others as g as they are in prosperous conditions ; and once adverse conditions trouble em they desert and go away.

We speak of men of character and integrity. *Ekaroopataa* is that integrity. e chameleon changes its colour. There is no *ekaroopataa* in it. Changeable, kle, capricious, these are the opposites of integrity. The lesson from this is at you can always rely upon great men because they are men of integrity who will ver let you down under any circumstances and they are always affectionate.

Whenever we read a poem, we must look out for such suggestions and consider w apt they are. This is the peculiar quality of poetry which gives to us a richness meaning and we get more than what meets our ears.

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LANGUAGE WORK

A peculiar idiom of Sanskrit is with referene to the use of '*cha*'=and, th conjunction. In English, the conjunction is put between two words joine In Sanskrit, the practice is to put it at the end of the words to be joined as follows *sampattau vipattau cha*. Alternately, the conjunction is repeated at the end o each of the words to be joined, as in the poem : *sampattau cha vipattau cha* Of course, in a poem, this rule may not always be observed because metre may ge spoilt. This applies to all other conjunctions like *vaa*, etc.

ASSIGNMENTS

1. Choose any twenty verses from the *Bhagavadgita* and write down the groups of words that have been joined by a conjunction and notice how they have been used. It is better to use a Gita text that has a word-for-word meaning.

2. In *Adhyayana sloka-7*, we analysed the changes that occur to the visarga Make a list of all other changes that you have noticed in the eight slokas by carefully comparing the original text with the word-for-word translation. To give one such example for your recognition : In *Adhyayana sloka-2* you have the word-group *athaabhyudaye* and this is split as *atha—abhyudaye* and you will notice that the *a* at the end of the first word and the *a* at the beginning of the second word are fused into a long *aa* in the word-group, *athaabhyudaye*. List such and other changes that you notice.

3. In the *Bhagavadgita*, you will come across quite often a similar idea. Ca you find out the verses ?

Note :— Many of our readers are writing to us about these *Adhyayana slokas*. We shall be happy if our readers would send us answers to assignments. It will assist us in finding out their responses, their difficulties, so that in future we may give them material that will be more useful. We trust the readers will cooperate with us.

CORRIGENDA

In *Adhyayana Sloka-7*, published in our last issue of June 28, 1970, we regret that some errors have crept in and request our readers to note the corrections as follows:

Page 14: *Read* देयमिति for देयमिती in line 2 of the Text.
Read कापुरूषा for कापुरूषा in line 2 of the Text.
Read पौरूष for पौरूष in line 3 of the Text.

Page 16: The second line should read as follows:
sindhoh+salilam=sindhossalilam ; yah+shoka=yashashoka; pranjalih+

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U. N. O. and One World

BHARATIYA VIDYA BHAVAN,
BOMBAY.
JULY 12, 1970.

YOUNG FRIEND,

E 26th last marked the comple- n of twenty-five years' existence e United Nations Organisation. e Silver Jubilee year calls for not an assessment of its achievements failures but also a rededication uman endeavour to the fulfilment he ideals enshrined in its Char-

Many have been its deficiencies and nces of ineffectiveness. Kashmir, t, Suez, Hungary, Czechoslovakia, latterly, the Indo-China war and Arab-Israel conflict, may be cited ragic examples of its inadequacy. less culpable is its indifference to racist extremism of South Africa Rhodesia. Perhaps the only case re the U.N.O. scored a measure success was in Korea; but even e a chronic armed truce has re- ed.

On the credit side must be record- the undoubtedly useful work done its ancillary bodies in the econo- , social, cultural and humanitarian spheres. Also to its credit must be put down the keeping alive of world conscience, though it has been, and is today, a still small voice.

Like its predecessor, the League of Nations, about which it has been said that it touched nothing which it did not adjourn, the U.N.O. has tucked away in a shelf everything it tackled.

Why, then, it may be asked, has it held together for a quarter of a century and continues to enjoy at least the lip support of the world?

The answer to this question provides the justification for the U.N.O.

At best, it is hope and at worst it is the lack of an alternative. Even a weak, vacillating and inefficient instrument is better than none at all.

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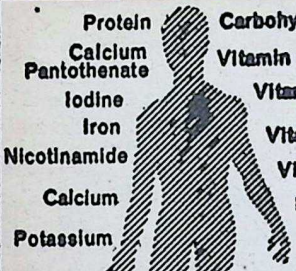

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For the noble-minded the wh
world is the home.

This idea and ideal has been t
core of the teachings of saints a
sages for several millennia. Where
men have been generally influenc
by it, they have frequently lapsed
to jealousy and discord, greed a
war.

It took several centuries and tw
devastating world wars to stir man
conscience to action.

The First World War gave birth
the League of Nations, which prove
to be ineffectual; the second impell
the Allied Powers to do some
thinking on the world's future. T
Atlantic Charter of 1941, the Teher
Declaration of 1943 (in which t
U.K., U.S.A. and the Soviet Unio
promised to seek the co-operation a
active participation of the peoples
the world in "the elimination
tyranny and slavery, oppression a
intolerance") and the Dumbarto
Oaks Plan were the basis of the Sa
Francisco deliberations, which resulte
in the drawing up of the U.N.C
Charter.

As a U.N. Commission observe
in 1953 about the origin of th
U.N.O.: "The peoples of the worl
were inspired by a profound convic
tion that, whatever machinery wa
devised to ensure collective security
or international co-operation, its fun
damental and ultimate goal had to b
the dignity of man, if it was to main

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peace, function effectively, and wer the hopes of mankind."

espite the lofty and irreproach- ideals embodied in the U.N.O. rter, the machinery devised for r implementation has proved woe- y inadequate. The Security Coun- the operative part of the U.N. cture, has been plagued by vetoes the five super-Powers, most fre- ntly by Russia. The superior sta- assigned to them has denuded the nisation of its effectiveness.

waharlal Nehru, who, in 1946, ared India's attitude to the Unit- Nations as "one of wholehearted operation and unreserved adher- e in both spirit and letter, to the rter governing it," had, six years r, bitterly to complain: "Instead looking upon it as a great organi- on for peace, some of its members e gradually begun to think of it an organisation through which war be waged. The original idea be- d the formation of the United Na- s was vastly different, and, though Charter remains, somehow facts an to belie it more and more." past eight years have only con- ed Nehru's analysis.

s Bertrand Russell put it: "For ther half century the world should be driven to the annihilating ex- ment of a third global war; if an uneasy peace is maintained that length of time, the nations soon learn to adjust themselves the needs of a world society and elop patterns of life and conduct

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consistent with such a society."

I can only hope that the nations, particularly the Big Powers will evolve a cooperative pattern of life and behaviour based on co-existence, tolerance and above all, a spirit of live and let live, nay, grow and help all to grow in contentment and spiritual strength. They should deliberately evolve an outlook of a united family of mankind with a concept of unity of human purpose amidst diversity of political, economic and social structures.

Your's sincerely

K. M. Munshi

BHAVAN'S JOURNAL

ANNUAL NUMBER

Issue dated August 9, 1970

The BHAVAN'S JOURNAL ANNUAL NUMBER will, as usual, be a bumper issue, containing instructive and informative selections and articles from eminent writers and thinkers.

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S. RAMAKRISHNAN

N. Silver Jubilee

ededication to the Temper of Peace, armony and Love

E war, which Nazi Germany forced on an unwilling and unpre-pared Great Britain, which officially commenced on September 3, 9, had gradually but inexorably encompassed the whole world, ng in its train indescribable destruction, distress and desolation to ions of hearths and homes, alike of the rich and the poor, in many ls.

Victory, no doubt, after six years of terrible trials and tribulations, at last in sight for the Allies.

Only Victory!—an empty word without its attendant rejoicing tent! For, the futility of war and violence, the indubitable truth t in a war there are no real victors, had dawned on them, though ingly, but nevertheless with an element of compulsion that could be thrust aside. Of course, it had not come to them in a sudden ment of blessedness as it came, centuries ago, to our Samrat Ashoka the end of his Kalinga conquest; nor, one must painfully confess, h that absolute finality.

Yet, it was God's infinite mercy that such a realisation, though , had come.

The anguished cry of stricken multitudes, the heartrending wails he lacerated Human Soul, were, in a small measure, answered.

The World Conscience—frozen, benumbed and stilled by Hate—an to defreeze, re-awaken and renew its rhythmic beats.

Thus was born on the Twenty-sixth day of the Sixth month of Year of Grace 1945, the *United Nations Organization.*

The member-nations then comprised 50 countries.

The member-nations now comprise 126 countries.

The U.N. has certainly not lived up to the Charter which gave h to it; the great expectations it had raised in the minds of the ce-hungry and freedom-loving humanity have been belied.

Excepting perhaps to an extent in Korea, the U.N. has not been ctive in preventing many acts of overt and covert aggression or

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removing the threats to peace, security and independence of member-nations.

Kashmir, Tibet, Suez, Hungary and Czechoslovakia are instances where the principles of equal rights, sovereignty and self-determination of peoples were trampled upon and the U.N. remained a passive onlooker or a powerless protestant.

Article 2(4) of the Charter which lays down that "all members shall refrain within international relations from the threat or use of force against the territorial integrity or political independence of any State or in any manner inconsistent with the purposes of the United Nations", has largely remained on paper. Aggressor nations, big and small, have been able to flout the Charter with impunity.

The U.N. has many shortcomings and failures. We in India know them only too well to our cost.

As early as 1948, exasperated by the endemic prevarications, pulls and counter-pulls, Sardar Patel christened it as "Disunited Nations Organization". This is as true today as it was then.

Yet, it is an indisputable fact that, in the task of promoting international co-operation, in solving problems of an economic, social, cultural and humanitarian character, and in encouraging respect for human rights and for the fundamental freedoms, the U.N. and its numerous agencies like UNESCO, UNICEF, FAO, WHO, IBRD, IMF, IDA, UNCTAD, etc. have done praise-worthy work.

As was pointed out by Ambassador Goldberg, "While public attention at the United Nations is focussed on the noisy political debates, by far the biggest part of the U.N.'s work is non-political and goes almost unnoticed. U.N. Programmes continue year in and year out to stimulate economic development, trade, investment, human rights, care of refugees and mothers and children, education, agriculture, health, housing, family planning and countless other matters in which all members, regardless of politics, have a common interest. Historians may some day conclude that this non-political work was the U.N.'s most enduring—and least noticed—contribution to world peace."

Two other accomplishments of the U.N. equally stand out to its credit:

(a) during the last quarter of a century, despite many critical crises, which took the world to the brink of war, mankind has been, somehow, spared the barbaric ravages of a third conflagration;

(b) seventy nations were helped to emerge to freedom, by and large peacefully, and become equal members of the comity of nations.

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The Ideal of One World, One Human Family and Universal Wel-
re was, thousands of years ago, proclaimed by our Vedic Rishis.
hat the whole world should be a haven of peace, prosperity and
ppiness has been the basic theme of our divine invocations through
e ages.

Our forbears inextricably wove this concept into the texture of
r daily life.

From times immemorial, at the time of worship in the morning
d evening in the tens of thousands of temples and *dhams* dotted
over *Bharatavarsha;* in the numerous religious functions that take
ce almost every day in millions of our homes, we have been in-
king God's grace for everyone, everywhere:

सर्वे जनाः सुखिनो भवन्तु
सर्वे सन्तु निरामयाः।
सर्वे भद्राणि पश्यन्तु
मा कश्चित् दुःखमाप्नुयात्॥

Let all people be happy
Let all be free from fear
Let all see only good and noble
Let none be afflicted by sorrow.

When cannibalistic carnage followed the vivisection of India, Ma-
atma Gandhi, twentieth century's true symbol of India's ageless cul-
re, restored sanity with the prayer: *sabko sanmati de Bhagawan.*

We relived our ancient ideal of *Sarva Dharma Samanatva.*

We renewed our strivings towards building up a united, strong,
rosperous, egalitarian India, eschewing hatred and violence, firmly
nchored to ethical and spiritual values, in internal and external affairs.

It was the noble tradition of tolerance, harmony and self-sacrifice
-not a marginal quality but the fundamental tenet of our *Sanatana*
Dharma—that gave India the unrivalled moral influence she wielded
world affairs, on the advent of freedom in 1947.

Unfortunately, when in the Sixties, large sections of our ruling
lite gave the go-by to these ideals and recklessly indulged in selfish
quabbles and fierce in-fighting, our moral influence registered a cor-
esponding steep decline. Alas! today it has touched the nadir.

Precept without practice is hypocrisy and carries no weight.

No nation has the moral right to continue in the United Nations,
nd celebrate its Silver Jubilee unless it is animated by the ideals for
hich it was founded and follows them in its internal affairs.

Sermonising other nations not to talk or negotiate with one another
om positions of strength; or exhorting them to work for peaceful
nds through peaceful means; or appealing to them to practise positive

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co-existence will carry no conviction if the preachers themselves observe them in their breach. Lofty words can never be a substitute for genuine deeds nor noble rhetoric a guarantee of good results.

For our own, and no less for the welfare of the world, we, who constitute one-fifth of the human race, heirs to an immortal cultural heritage, must, under no circumstances, become prisoners of pettiness and peevishness and let our vision become blurred and bloodshot.

We should rededicate ourselves to the age-old ideals handed down by our forefathers and work for the Temper of Peace, Harmony and Love in the spirit of the Greek poet:

What else is Wisdom? What
of man's endeavour,
Or God's high grace, so
lovely and so great?

To stand from fear set
free, to breathe and wait;
To hold a hand uplifted
over Hate;
And shall not Loveliness
be loved for ever?

□ □ □

BHAVAN'S SAMSKRITIK VIKAS YATRA No. XV

HOLY PILGRIMAGE TO
BADRINATH & KEDARNATH

Date of Commencement from Bombay:	Date of Return to Bombay:
14th September, 1970.	**9th October, 1970.**

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UPANISHAD DARSHANA SANGRAHA

E sense of wonder with which an has been endowed has made progress in the direction of sci- and philosophy. He has, from earliest times, asked himself the tions that still baffle the minds he greatest of thinkers. These ul- te questions have driven men to ous paths and various religious philosophical sytems have cm- d from them.

he Upanishads in India have been source books of such philosophi- knowledge and they contain the rds of experiences and utterances ndian sages and philosophers who grappled with these ultimates. *Swetaswataropanishad* states ultimates with a clarity, probab- ot found in any other place. Its ingly rational approach compares t favourably with the finest of osophical writings either in the or the West.

few significant stanzas from the e Upanishad with a translation given below for the benefit of our ers. Those who wish to read the e Upanishad may consult Dr. hakrishnan's "Upanishads" with ish translation or the numerous r editions of the same.

he first sloka of *Swetaswataropa- ad* at once poses these ultimate tions.

के कारणं ब्रम्ह कुतः स्म जाता
जीवाम केन क्वच संप्रतिष्ठाः ।।
धिष्ठिताः केन सुखेतरेषु
वर्तामहे ब्रम्हविदो व्यवस्थाम् ।।१-१

Those who discourse on Brahman say: What is the cause? Is it Brahman? Whence are we born? By what do we live? And on what are we established? O ye who know Brahman, (tell us) presided over by whom do we live our different conditions in pleasures and other than pleasures (pains).

The Ultimate cause of the universe, whence life has come, how it is sustained and what is man's ultimate end and aim and what is the relevance, if any, of this mundane life of pleasure and pain—these have been the ultimate questions baffling mankind.

The answer to the first question is offered in the second sloka.

कालः स्वभावो नियतिर्यदृच्छा
भूतानि योनिः पुरुष इति चिन्त्या ।।
संयोग एषां न त्वात्मभावात्
आत्माप्यनीशः सुखदुःखहेतोः ।। १-२

Time, inherent nature, necessity, chance, the elements, the womb, or the person (should they) be considered as the cause? It cannot be a combination of these because of the existence of the soul. Even the soul is powerless in respect of the cause of pleasure and pain.

If we analyse Eastern and Western philosophy, the answers proffered have been one or the other of these stated by the Upanishads. The details of statement might be at variance but these are the essential ones. One short but profound answer to all the causes is given and that is *Atmabhavat*—a phrase with profound meaning. Dr.

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Radhakrishnan puts it in his *Indian Philosophy* as follows: The self is the prime postulate of all knowledge. Or according to Kant, Time, Space and Causation are the very framework of thought.

If our reasoning cannot then establish the final cause, what refuge is there? The answer is given in the third sloka which points out that Brahman, the Ultimate reality, is to be realised in Meditative Contemplation.

ते ध्यानयोगानुगता अपश्यन्
देवात्मशक्तिं स्वगुणैर्निगूढाम् ।।
यः कारणानि निखिलानि तानि
कालात्म युक्तान्यधि तिष्ठत्येकः ।। १-३

The aspirants resorting to Meditative contemplation realised the Paramatman *hidden behind one's own* gunas *or qualities. This Brahman is the substratum of all the causes enumerated, from* Kala *or Time upto* Atman.

Towards the end of the Upanishad, we have the description of the nature of this Brahman.

The sixth adhyaya of the Swetaswataropanishad in its eleventh sloka gives us an account of the nature of Brahman thus:

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ।। ६-११

The one God hidden in all being, all-pervading, the inner self of all beings, the ordainer of all deeds, who dwells in all beings, the witness, the knower, the only one, devoid of qualities.

The knowledge of such a Parama man will lead to eternal bliss.

एको वशी निष्क्रियाणां बहूनाम्
एकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः
तेषां सुखं शाश्वतं नेतरेषां ।। ६-१

The one controller of the many, i active, who makes the one seed man fold. The wise who perceive Him abiding in their self, to them belong eternal happiness, not to others.

नित्योनित्यानां चेतनश्चेतनानां
एको बहूनां यो विदधाति कामान् ।
तत्कारणं सांख्ययोगाधिगम्यं
ज्ञात्वां देवं मुच्यते सर्वपाशैः ।। ६-१

He is the eternal among the eter nals, the intelligent among the inte ligences, the one among the man who grants desires. That cause whic is to be apprehended by discrimin tion (of Samkhya) and discipli (Yoga)—by knowing God one is free from all fetters.

Brahman is the most effulgent on and its brightness outdoes the bright ness of every other object. No inferio planet, no sun or moon shines there What shines there is the one that lend its lustre to everyone of these.

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ।। ६-१

The sun does not shine there no the moon and the stars, nor thes lightnings, much less this fire. Afte Him, when He shines, everything shines, by His light all this is illumin ed.

□ □ □

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ADI SANKARACHARYA'S BHAJA GOVINDAM

C. RAJAGOPALACHARI

VERSE 26

Free yourself from lust, anger, greed, and delusion. Meditate on who you are. Ask of yourself: Who am I? The fools who fail to understand the self are caught even here in hell-fire and suffer torture.

कामं क्रोधं लोभं मोहं
त्यक्त्वाऽऽत्मानं भावय कोऽहम् ।
आत्मज्ञानविहीना मूढाः
ते पच्यन्ते नरकनिगूढाः ॥

desire wells up in a man's heart. thinks that he can be happy if desire is satisfied. He exerts himto the utmost for that purpose. there is no end to the steps on ladder of desire. And it does allow him to see the endlessness his desire. We try to climb up steps of a tread-mill. As we asd, the steps on the wheel go down. ooks as if we are getting up; but, we get up one step, the step we ascended goes down; and a new appears before us. There is no to the steps and our labour too qually unending. Till we die, we keep on getting up. It would appear that we can be at rest if we go up one step but it is not possible to be satisfied with it. A fresh desire comes up. This is the way of all desires.

A hindrance appears just when a desire is sought to be satisfied. That causes anger. Anger is the great enemy of man. From it arises hatred. It harms another as well as oneself. The more one feels hurt, the greater is the anger. A disease of the body disappears after it has caused some damage. This is the nature of physical diseases. But anger is of a different nature. It causes affliction continuously without end and, itself grows in the process. It does not abate.

Desires are of various kinds. We would feel ashamed openly to express some of them. We proclaim some of our other desires with pride. Both types of desires grow by what they feed on. They are insatiable, always wanting more. Feed the desire; it becomes more hungry. The hunger is unappeasable.

There is a limit to the power of

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senses which crave for pleasure. senses may become powerless; the desire continues. This is the ortunate and surprising truth. ire persists wanting satisfaction when it is impossible. That is desire is spoken of as a monster, *akshasa.*

Sanskrit the desire for wealth alled *lobha.* The mental agitation ch desires sexual indulgence is *ma.* Anger springs from both e sources. And anger is the par- of all kinds of sins. It makes a commit inconceivable atrocities. estroys his reason and reduces him n animal.

he moment an unrighteous desire ngs in the mind, at once it must eschewed. By merely ordering it o, it will not go. The mind must diverted to something else. Other d thoughts will bar the entry of thoughts into the mind. This is secret of the nature of the mind. n's mind travels all over the world. there is no room in it for two ghts at one moment. If a good ght lodges in the mind and en- s it completely, the other will get omatically pushed out. Profiting this secret of the nature of the d, one should try to get rid of thoughts and desires. If we d to desire even in the slightest sure, we are lost. If we think: desire lies concealed in my t; no one need know about it', thus if we fail to realise the dan- we shall be ruined. We become slave. It will stick to us like a h. Once a thought obtains a place

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in the mind, it easily takes the shape of action very soon. Even if it remains dormant as a thought, that impure thought itself is a sinful thing. It will foul the pure heart and spoil it. It will foul the temple of God and pollute it.

The verse speaks of four things, *Kaama, Krodha, Lobha* and *Moha*. Of these, *Moha* is the wrong value that we give to things, not knowing what is good and what is evil, what is desirable and what is repulsive, like a child or an inexperienced man or woman buying things in a bazaar taken in by the outward appearance of the objects which are displayed. Even so, we stray into evil ways abandoning the proper path which would yield real happiness. We hanker for the praises of our fellow-man. We know that these are empty words; yet, we believe there is something good in them and strive hard to obtain them. Other things too are of the same kind. *Moha* signifies the profitless pursuit of things unaware of their real nature and lack of value.

Kaama, Krodha, Lobha and *Moha* are the various forms of the evil spirit known as Desire. Desire refers to the pleasures of sense-satisfaction. What are condemned are desires which are contrary to *dharma*. One need not get rid of desires that are not opposed to *dharma*. The desire and the zest that we feel to do our duties in our life in the world are not *kaama*. That kind of desire (which is in tune with *dharma*) is not condemned. Such desire is a part of God Himself. It is the soul force in our inner being. It is a part of the Supreme Sakti that is co-extensive with the cosmos. Speaking to Arjuna in the Gita, Sri Krishna said:

'If you see in men energy devoid of wrong desires and evil impulses, know that that energy is I Myself. If you see in men's minds desire not opposed to *dharma*, know I am that desire.'

All good desires not opposed to *dharma* should be looked on as a part of God Himself. There is one thing more to be noted. This too has been emphasised in the Bhagavad Gita. Because one finds he cannot get rid of all vice, one should not desist from making endeavour. If the mind is turned to right ways, even if sometimes it is not effective in the intended manner, that effort itself will do good on the whole. Sri Sankara wants us to get rid of all faults. If we do not succeed, it is enough that we have made the effort; to that extent we shall benefit. We may be deceived by an evil thought; but the effort to counter one such thought will rescue us from ten evils. Like exercise of the body, this mental exercise strengthens the mind. This is a great secret of nature.

Sri Sankara also shows the way to make this effort. "Ask yourself" he says, "the question: 'Who am I?' and think about it." If this inquiry often engages the mind, then there will be less room in it for desire and anger. If we keep constantly reminding ourselves of the true nature of the *atman*, we will acquire the strength to bear the troubles of life with fortitude,

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anger will vanish. Sorrows will rease.

On the contrary, if desires, greed anger are allowed to grow, life lf will become unbearable; grief sorrow will increase; the strength the soul to withstand them will ne and present life itself will be-ne a hell. *Jnaana* is indispensable those who have renounced the rld; it is essential also for house-ders who lead a family life. In t, they need it a little more.

VERSE 27

The previous verse brought out t without true knowledge, life in world so much mixed with sorrow will become a hell. Knowledge of the self will give strength to bear the cares and sorrows of this life. Sri Sankara proceeds to tell us how to obtain this true knowledge of the self.

Sing the Gita, and the thousand names of God;
Continuously meditate on Lakshmi's Lord;
Turn the mind to the company of the good;
Give away your wealth to the needy.

गेयं गीतानामसहस्रं
ध्येयं श्रीपतिरूपमजस्रं ।
नेयं सज्जनसङ्गे चित्तं
देयं दीनजनाय च वित्तं ।।

□□□

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A SONNET

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HARRY DE METROPOLIS

Readers of the Bhavan's Journal are already aware of Mr. Harry de Metropolis, a great poet of America, whose poems express the eternal values of human life and speaks a language that draw him closer and closer to India.

Given below is a sonnet of his written as he claims by Messrs William Shakespeare and Harry de Metropolis to Miss Dansie Darvell. Shakespeare wrote a sonnet sequence and students of these Sonnets will not fail to recognise the echoes in this sonnet of the great sonneteer's ideas and expressions.

The structure is Shakespearean with its **abab cdcd ef ef and gg** rhymes. The concluding couplet is truly Shakespearean in its execution.

The writer has appended two addresses and in his characteristically humourous way says that response is guaranteed for his while for Shakespeare's he is not quite sure. For a response one needs the discipline of one's imagination so that the dead words of Shakespeare may arise from the plucked strings of the heart.—Ed.

My mirror'll ne'er persuade me I am old,
So long as youth and thou art of one age;
If e'er in thee Times' furrows I behold,
I'll wait Death's call my days to expiate.
For all the beauty that doth cover thee
Is now the gorgeous raiment of my heart,
Which beats and dwells in thee, as thine in me——
How can I then be older than thou art?

Oh therefore, Love, take of thyself great care,
As I not for myself but for thee will;
Bearing thy heart, protect'ng it from harm's snare,
As tender nurse her babe from faring ill.
Presume not 'pen thy heart when mine has ceased;
Thine'll beat for two, with ardor much increased.

(To Miss Denise Darvell, from Messrs. William Shakespeare and Harry de Metropolis, courtesy of Dr. Christian Bernard).

William Shakespeare,
Stratford-on-Avon, England.
(Response not guaranteed).

Harry de Metropolis,
Boston, Mass
(Response guaranteed).

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Charter of the United Nations

* * *

E THE PEOPLES OF THE UNITED NATIONS
ETERMINED

to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and
to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and
to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and
to promote social progress and better standards of life in larger freedom.

ND FOR THESE ENDS

to practise tolerance and live together in peace with one another as good neighbours, and
to unite our strength to maintain international peace and security, and
to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and
to employ international machinery for the promotion of the economic and social advancement of all peoples,

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HAVE RESOLVED TO COMBINE OUR EFFORTS TO ACCOMPLISH THESE AIMS.

Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.

PURPOSE AND PRINCIPLES

Article 1

The purposes of the United Nations are:

1. To maintain international peace and security, and to that end, to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace;

2. To develop friendly relations among nations based on restpect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace;

3. To achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion; and

4. To be a centre for harmonizing the actions of nations in the attainment of these common ends.

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Article 2

The Organization and its Members, in pursuit of the Purposes stated in Article 1, shall act in accordance with the following Principles:

1. The Organization is based on the principle of the sovereign equality of all its Members.

2. All Members, in order to ensure to all of them the rights and benefits resulting from membership, shall fulfil in good faith the obligations assumed by them in accordance with the present Charter.

3. All Members shall settle their international disputes by peaceful means in such a manner that international peace and security, and justice, are not endangered.

4. All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the Purposes of the United Nations.

5. All Members shall give the United Nations every assistance in any action it takes in accordance with the present Charter, and shall refrain from giving assistance to any state against which United Nations is taking preventive or enforcement action.

6. The Organization shall ensure that states which are not Members of the United Nations act in accordance with these Principles so far as may be necessary for the maintenance of international peace and security.

7. Nothing contained in the present Charter shall authorize the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state or shall require the Members to submit such matters to settlement under the present Charter; but this principle shall not prejudice the application of enforcement measures under Chapter VII.

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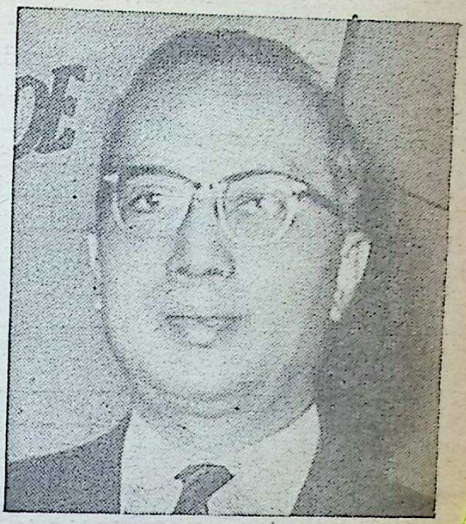
UNITED NATIONS ORGANISATION

In Retrospect & Prospect



U. Thant, Secretary-General

R. A. KASHYAP

JNTIL the advent of the twentieth century man was more or less engaged in a severe life and death const with nature. In the course of this onflict he also quite often engaged conflicts resulting in ioss of human e among the contestants; but such ttles and wars were confined to the mbatants and perhaps a few neighouring states who willingly sided one ay or the other. Hence war did not ve occasion to much serious thought r did it lead to the creation of any ternational Body that would work r the cessation of war. Here and ere, a Holy Alliance or Convention some other body tried to bring out amity between neighbouring tes but this possessed no global aracter.

Another reason why the world was t thrown into a war of great dimens was that the causes of war were inly limited to aspects of political and economic life that concerned the combatants. The war based on ideology was not yet known, though, of course, the crusades and other religious wars were an exception. Even these of necessity did not involve a large number of nations and did not assume the dimensions of a global holocaust.

But the nineteenth century threw up for various reasons, which need no discussion here, ideologies fraught with dangerous consequences. The liberal humanitarian tradition based on Christianity was being slowly undermined under the impact of Darwinism and the resultant philosophies. Instead of the ideal of Universal brotherhood, the motto of these became the survival of the fittest and the strongest and the destruction or annihilation of the weaker members of the world community was considered an inevitable and though painful. If

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the extermination was not done by the agencies set up by human leadership, willy-nilly these weaker members and hence written-off from nature's books would still be exterminated by a slow and painful process in which natural selection played its role.

This anti-humanitarian ideal projected by the developing sciences gave birth to a number of ruthless political ideologies of the Bolsheviks, the Nazis and Fascists. Added to this came the vexed question of race, a theory based on an imperfect knowledge of the ethnological and other features of the human species. The result was a war based on ideologies and systematic pogroms and mass murders of the Auschwitz variety. The First World War made leaders think of the problems of War that would involve a large number of nations and throw out of gear the peaceful functioning of nations in the world. The League of Nations came in to help solve this problem. Though its work was good in its own way and though it did pave its way for a better world organisation, yet it did not offer a solution of considerable value to the vexed questions.

The Second World War became inevitable because of the clash of ideologies. If Democracy triumphed it was at great odds. The right thinking men met together and decided to usher in a World Organisation which would go a long way to put an end to all wars. This was imperative with the discovery of the atom bomb and the possibilities of destructive techniques a thousand times more deadly. The disastrous effects of atomic weapons were such that the victor and vanquished were levelled down to the same condition of bankruptcy, one by having staked all his wealth in its production, the other being subjected to the annihilation of all that he had in his country. Innocents were not spared or rather it was the lot of the innocents to perish in greater numbers as the bombings on cities simply exterminated without discrimination all. These conflicting ideologies managed to assemble sympathetic nations on their sides thus dividing the states of the World into two blocks of nations poised for war. Despite the United Nations Organisation, this legacy of alignment, has not even to this day disappeared.

It is against such a background we have to consider the emergence of the United Nations. That the Organisation was accepted by as many as fifty nations of the world at the time of its inception is a clear proof that the nations desired peace better than anything else and that they were willing to submerge their differences.

The First Step

It is significant that the need for the establishment of a World Body was felt even as the War and its fortunes were uncertain. It was in August 1941, on the 14th day, that President Roosevelt and Prime Minister Churchill issued a joint statement of principles and policies known as the *Atlantic Charter*.

The *Atlantic Charter* envisaged a peace affording to all peoples security from aggression, freedom to choose their own government, access on equal terms to the trade and raw material of the world, freedom of the seas, im-

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ved labour standards, economic ustment and social security, and dom from fear and want.

Second Step: The Declaration by ited Nations

On 1st January 1942, twenty-six ed nations signed the *Declaration United Nations,* formally subscri- to the programme of purposes principles and pledging them- es to cooperate in winning the against the Axis Powers.

his was a considerably important as twenty-six nations were ght into the picture.

Third Step: The Moscow Declaration

n 30 October 1942, China, the SR, the United Kingdom, and the ted States, in a statement known he *Moscow Declaration*, asserted their united action would be con- ed for the organisation of peace security after the war and recog- d the need for establishing a gene- international organisation for ntaining peace and security, based the principle of the sovereign lity of all peace-loving nations open to them all.

Fourth Step: The Dumbarton Oaks osals

e four nations, China, the USSR, United Kingdom and the United s carried out exploratory discus- meeting during the summer and of 1944 and worked out detailed osals for a world organisation. were published on October 9,

Fifth Step: The Crimea Conference

Yalta in Crimea, President Roosevelt, Prime Minister Churchill and Marshall Stalin discussed from the 4th to the 11th February 1945 and they agreed to call a 'Conference of United Nations' at San Francisco on 25th April 1945 to draft a charter or a general international organisation for peace and security along the lines proposed at Dumbarton Oaks. China and France were invited but France did not wish to sponsor this conference and so the four nations became the sponsors of the world body.

The Sixth Step: The Committee of Jurists

At the invitation of the Governments sponsoring the international organisation, a committee of Jurists from forty-four countries met in Washington from 9th to 20th April 1945 and drafted a statute for the proposed International Court of Justice. The draft Statute was based on the Permanent Court of International Justice. From 25th April 1945 to 26th June 1945 the San Francisco conference lasted and after a great deal of discussion of various things and particularly the Voting procedure in the Security Council, the fifty participating governments ratified the Charter by affixing their signatures. The Charter came into force on 24, October 1945. Then a Preparatory Commission

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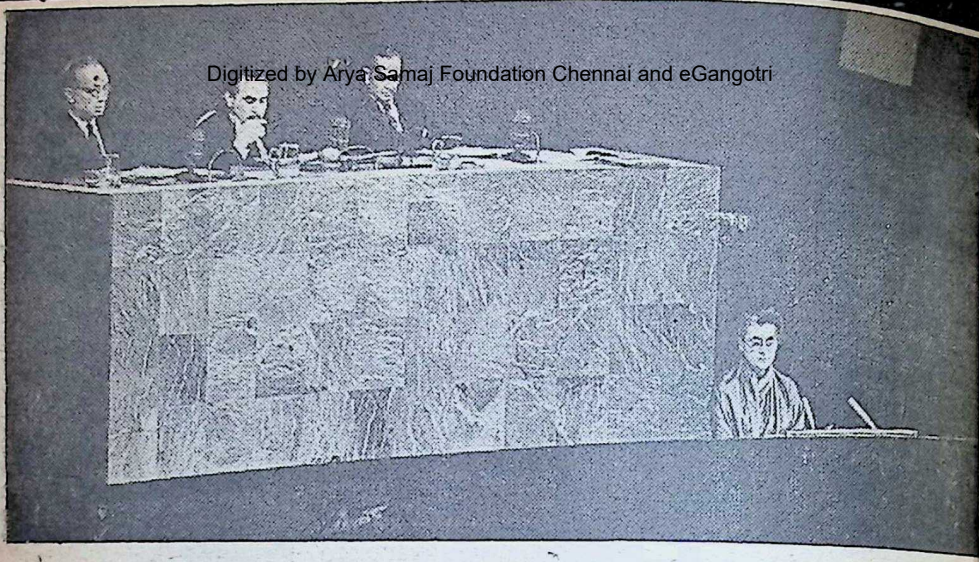

Smt. Indira Gandhi, Prime Minister of India, addressing the U. N. General Assembly on October 14, 1968. Seated on the Rostrum (L. to R.): Secreary-General U. Thant; Assembly President Emilio Arenales (Guatemala); and C. V. Narasimhan, Under-secretary-General and Chef de Cabinet.

consisting of one representative from each of the participating states which had signed the Charter was established and it drew up detailed plans for the functioning of the principal organs of the General Assembly and the Councils, for the establishment of the Secretariat and for the convening of the International Court of Justice.

On 10th January 1946, the General Assembly met for the first time in London.

Since its establishment, the United Nations Organisation with its various limbs has been functioning and grappling with many problems that came up during the mid-century and later decades. For sometime the situation in many places was explosive, in Korea, in Kashmir, in Hungary, in the Suez area and in Palestine. The East and West German crisis was also there. Good offices of various nations, the peace missions of the Secretary Generals, particularly the tragic role of Dag Hammarskjoeld in the Congolese issue are too well known for repetition here. By and large, the United Nations has warded off a global war and to that extent its work is indeed a step in the right direction.

Pessimists might find fault with the work and others might feel that much more could have been done but they forget that these are matters that need time and patience. Probably the sanest view was that expressed by late Bertrand Russell. In his book, *New Hopes for a Changing World*, he has analysed the process of civilising influences and points out that after all the people of the world who have been accustomed to lead a way of life that presupposed obsolete ideas such as survival and fear arising from lack of trust in the goodness of men cannot at once be expected to give up their old alignments regarding patterns of behaviour, private and public. It is only when an international agency brings about a state of peaceful existence for at least a fifty or hundred years that the old patterns will become obsolete and men realise

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that newer patterns of life are really more conducive to human good.

That such a statement seems to be borne out is clear from the fact that there has been a large area of agreement in many matters between the two opposed blocks. That the unbridgeable gulf has been partially bridged is a clear indication of the above. Possibly if the world goes on without being plunged into a ruinous war until the end of the century, nations will wake up and realise that the advanced state of technique that man has evolved makes it meaningless to be shackled to the old time bogeys of unemployment, fear and want and persecutions. Man can roam about freely and in joy on the surface of the earth acting as an affectionate partner of every other one, be he black or white, of this region or that, of one linguistic community or the other.

India's role has been consistently towards such an end and the late Prime Minister Nehru time and again asserted and let the country live upto such assertions also. Sometimes the honesty with which the Indian nation acted led to detrimental things but the passage of time has set right some of these things. Its role in the bridging of the gulf between the two blocks, in its stout refusal to align itself with any one of the blocks are clearly proofs of its intention to lead a life in accord with the Charter. It is only to be hoped that there will be a reciprocity on the part of other states and this will result in an earlier establishment of a stable world that will usher in an era of happiness.

□ □ □

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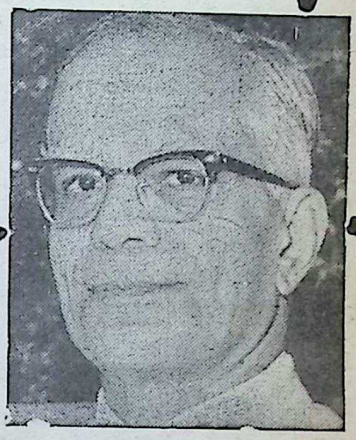
Many Worlds—An Autobiography by Sri K. P. S. Menon (Oxford University Press), is a more intimate story of the cosmopolitan life of his colourful personality. His earlier books, Delhi-Chungking, Russian Panorama and The Flying Trioka *have acquainted the readers with the wit, the restraint and, above all, the tolerance of Menon. Sometimes apt to be confused with another colourful personality, K. P. S. has had an interesting and memorable encounter with the other "more famous" Menon (Sri V. K. K.). This extract deals with some aspects of the work of the Indian Delegation to the United Nations in 1946.*—Ed.

Set a Menon to Catch a Menon!



K. P. S. MENON

Former Ambassador of India in China & U. S. S. R.

It was at the General Assembly in 1946 that I first became acquainted with a colourful personality who ought to bestride the Indian political stage, and even the international forum, and did so for fifteen years. I must confess that my first reaction to V. K. Krishna Menon was one of vague irritation. Even when he said nothing—and he did not say much during the first few days—he looked so superior; it was as if he, and he alone, knew all about international affairs and the other members of our delegation were but play boys, with the play-girl. He seemed to have a special animus against the ICS—a cadre from which men of greater stature, like Sardar Patel, Jawaharlal Nehru and Rajagopalachari, were free. And when Krishna Menon opened his mouth, the words which came out of it were barbed with satire.

Once I had a head-on collision with him. In one of the rooms at Lake Success, we were discussing a resolution on the admission of new members, such as Ireland, Portugal and Mongolia, to the United Nations. Mrs Pandit was to speak on this subject. I had prepared a speech for her, and Krishna Menon started picking holes in it. I argued my point of view and showed that his criticisms had no substance in them. This only made him more cantankerous. My voice, too, began to rise in spite of myself, and finally I told Mrs. Pandit that if she were to alter a single comma in my draft I would have nothing more to do with her

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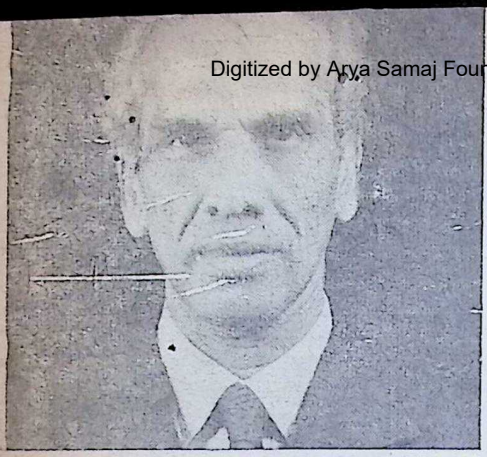

V. K. Krishna Menon

work in the General Assembly. Mrs Pandit would not or could not choose between Krishna and myself. Perhaps she even found a little feminine pleasure in the spectacle of two men—and two Menons—squabbling, as did Weightman, then Foreign Secretary, who said that it was a good idea to set a Menon to catch a Menon! Anyhow, Mrs Pandit delivered the speech exactly as I had written it.

I wrote describing this incident to Anujee, (my wife) and in her reply she said, "If you could have had a row with him he must be a peculiar man". That letter, instead of being delivered to me at Room No. 801 in the Gotham Hotel, was delivered to Krishna Menon at Room No. 901 in the same hotel. He opened the letter, scribbled on the envelope: 'Regret, opened in error', and sent it on to me.

Evidently Mrs. Pandit also reported the incident to Jawaharlal Nehru, for on my return to Delhi Nehru greeted me with the words, 'So the two Menons couldn't get on with each other!' I explained that I was the sort of person who got on with anybody but that I found Krishna Menon insufferable. Nehru listened patiently, and after a few moments' silence said, in a philosophical vein, that the world consisted of all manner of people, that there were some men of great ability who suffered from a sense of frustration, that this frustration showed itself in various ways, and that if such men were entrusted with responsibility they could be of great use to the country.

Before long Krishna Menon was entrusted with the responsibility of our High Commission in London, and after an interval, when the criticism about some of his actions in London seemed to be dying down, he was appointed Defence Minister in Delhi. Throughout this period he led the Indian delegation to the annual sessions of the United Nations, where he became a most arresting figure. He roused a feeling akin to adoration in some people and loathing in others. My own attitude towards him was a mixture of admiration and irritation. I admired him for his burning patriotism, his intense convictions, his easy and sometimes fiery eloquence, his histrionic talent and his capacity for hard and unremitting work. But I was also repelled by his superior and supercilious manner. This, together with his total inability to suffer fools gladly (except when they suited his purposes), and his inveterate tendency to see more fools in the world than there are, has prevented him from rising to, or at any rate remaining in, the front rank of Indian politicians. Looking at him, I have often thought of Talleyrand's words about Napoleon, 'How unfortunate that so great a man should have been so badly brought up'! □

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"It's crazy—but perhaps this recovery system did work." (Courtesy: The Hindu)

Lessons of Apollo-13 Mission

Man's Odyssey Towards God

A. JAGTIANI

HE American Government may have spent half a billion dollars on e abortive Apollo-13 Mission, but it s gained something precious beyond ice. Mankind in the recent past s learnt two divine lessons: that hen humans are in peril, they turn a matter of course to God, as would child to his mother; and that mand is one, the barriers of race, creed d culture are broken; there is neier Hindu, Muslim, Christian, Budist, Jain, Jew, Zoroastrian or Sikh; ere is only man—somebody's son, sband, father or brother.

Before the Apollo-12 Astronauts rted their Moon Odyssey, they ered prayers. At Cape Kennedy d throughout the world, men and men prayed for the Spacemen's safe return during the actual rocket firing in the early hours of Christmas 24th and at Christmas eve services. At the Roman Catholic Church of Our Saviour, where Air Force Maj. William Anders attended in nearby Cocoa beach, a special prayer for midnght mass was said:

"O God, You once guided the three wise men in a miraculous manner to the stable in Bethlehem. As we recall this great event, we ask you to look upon and protect our three astronauts, Frank Borman, James Lovell and William Anders, who are journeying through the unknowns, and bring them back safely to us."

At another nearby Episcopal Church, St. Mary's in Cocoa, the pealing of the bells at a midnight mass coincided with the time Apollo was

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to fire its main space craft engine to kick it out of lunar orbit and back toward earth.

As the spacecraft neared the end of its third orbit around the Moon, Commander Frank Borman offered a Christmas-eve prayer for "the coming of the day of universal peace" to "people everywhere":

"Give us, O God, the vision which can see the love in the world in spite of human failure."

"Give us the faith to trust Thy goodness in spite of our ignorance and weakness and show us what each of us can do to set forward the coming of the day of universal peace."

But because of the easy and flawless success of 11 and 12 Space Missions, James A. Lovell, Jr., Fred W. Haise, Jr. and John L. Swigert, Jr., thought that they would perhaps be bringing clues to the origin of the moon and the solar system and return to earth with moon rocks; and in the pride of their achievements they forgot that they were facing Forces beyond their ken and thus failed to "render to God the things that are God's."

Dr. Alexis Carrel, Nobel Prize winner, has shown the efficacy of prayer in the scheme of one's life:

"Prayer is the most powerful form of energy one could generate. Prayer, like radium, is a source of luminous, self-generating energy. When we pray, we link ourselves with the inexhaustible motive power that spins the universe, our human deficiencies are filled and we arise strengthened and repaired."

That great friend of India, the silver-haired lady, Dr. Annie Besant, whenever embarking on an important work on behalf of her adopted motherland, India, used to choose an auspicious day and time, to offer prayers to the Divine Guardians of the Earth, for their approbation and benediction.

Sri H.V. Kamath, P.S.P. leader, was picturing the feeling and attitudes of whole mankind when in his letter to "*Hindustan Times*" of April 18, full of faith pointed out:

"When Apollo-13 was in the throes of a grim crisis, men and women all over the world, even those perhaps who are agnostics and normally do not give a thought to God, spontaneously offered prayers for the safety of the three lunanauts."

Royalty, Presidents, Prime Minsters and the common men re-acted sympathetically and swiftly when they realised that the three spacemen could be lost in space. All spoke in the fulness of their hearts, for they realised the gravity of the occasion by the failure of the service module which put the lives of the three spaceship moonlanders in jeopardy.

America prayed on the night of April 15 for the safe return to the earth of the three men in the stricken Apollo 13 spaceship. The Senate adopted a resolution the same day calling on all Americans to pray for the success of the manoeuvre to bring the spaceship back safely on Friday at 22.48 IST, about 1,280 km. east of New Zealand in the Pacific.

Pope Paul offered prayers for the safe return of the astronauts. Thousands of tourists and Italians joined the Pope in prayer.

Waited, for many days to give aid, if needed, ships from many countries around the world.

India Prays

In Indian mythologies many fables and stories have been woven about

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16	RELIGIOUS	ROYAL	RELIGIOUS	ROYAL	RELIGIOUS	ROYAL	RELIGIOUS	ROYAL
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17	SICK	STATIC	STATIC	SICK	STATIC	SICK	STATIC
18	WARMTH	WORK	WORK	WARMTH	WORK	WARMTH	WORK

CRAZE	FORCE	INDUSTRY	INJUSTICE
DEDUCES	DEVELOPS	LOVE	LOYALTY

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18 CLUES

(1) Life, to be life, must be more **ABUNDANT/AGREEABLE.**

(2) Millenniums and Utopias and the instant solution of political and economic problems are no longer **BELIEVABLE/CONCEIVABLE.**

(3) **COMPETITION/SPECULATION,** so long as it remains moderate, is conducive to a healthy market.

(4) No great injustice, no abuse deeply entrenched in human selfishness has ever been overthrown without passionate and deep **CONVICTION/DEDICATION.**

(5 In India religion has always been the predominant **CRAZE/FORCE** of the people.

(6 A science, it is true, **DEDUCES/DEVELOPS,** step by step.

(7) In all new **EXPERIMENTS/MOVEMENTS** there cannot but be mistakes; these indeed are but stepping-stones to better things.

(8) Whether we are teachers or learners, we must not be **FEARFUL/SCORNFUL** of the new.

(9) **FIGURES/MIRRORS** cannot talk but they speak volumes.

(10) We always avoid **FORCE/FRICTION** when we can.

(11) **INDUSTRY/INJUSTICE** is not confined to the limits of any one country; it is international.

(12) **LOVE/LOYALTY** is by no means banished from the world yet, though one day it will be.

(13) In India **MARRIAGE/MORALITY** is universal and sacramental.

(14) The **POLITICAL/RACIAL** spirit is the great force in throwing love of truth and accurate reasoning into secondary place.

(15) Man, as a rational being, ought not to be tyrannized over by authority, dogma, and **RELIGION/TRADITION.**

(16) All institutions expand and decline for a wide variety of reasons, and **RELIGIOUS/ROYAL** institutions are no exception.

(17) Our civilization is **SICK/STATIC,** and we know it.

(18) Man needs the soil and he needs congenial **WARMTH/WORK.**

NOTES : These are quotations. Authors' words are correct solutions. Official Solution in the city edition (last page) of Sunday Standard & Bharat Jyoti dated 2-8-70. Prizelist in Litquiz Weekly. Advance—9-8-70; Complete-16-8-70. Abridged in Sunday Standard & Bharat Jyoti of 16-8-70. Send 30 Paise stamps and receive translation of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 paise post card with your entries to receive official solution immediately. Ask for a FREE specimen copy of Litquiz Weekly.

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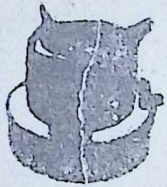 KHAS JANATA

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Moon, whom we considered as God, but now Sent Greetings
for Indians at least, Apollo 12
ion of Commander Frank Bor-
the leader, and his colleagues
es A. Lowell and William A. An-
was not merely a wondrous
ge of discovery in cause of know-
e which this scientific expedition
trying to enlarge, but it was also
acramental oblation to pray for
ne forbearance at mankind's
rity to set foot on his domain.
e doubt was expressed that Ap-
-12 astronauts may not return.
fears what one does not under-
d. So Hindus in their temples,
lims in their mosques, Christians
heir churches, Sikhs in their gurd-
as, Buddhists in their viharas, Jews
heir synagogues and Zoroastrians
heir agiaris, prayed for their safe
rn. Because they were clothed in
armour of faith in God and Pra-
they had nothing to fear. The
d wishes of their families, neigh-
rs, friends and whole mankind, be-
e their shields. When on Christ-
day, 1968, Bombayites learnt that
llo-12 had blasted away from the
itational pull of the Moon, they
e overjoyed. People called it "a
astic feat—it is wonderful." These
ds were on the lips of hundreds
thousands of jubilant Bombayites.
eral devout Christians who had
verged on the Cooperage for the
-night mass told one local repor-
"We prayed for the health of
three astronauts and their success
he mission." The volatile Calcutta
of all places, danced with joy on
safe return of the three astronauts,
distributed sweets in their neigh-

leaders of India's Rajya Sabha sending greetings to the three brave men, who had made a major break-through in space achievement, was a miracle in itself.

This time also India did not lag behind. A wicker basket containing three cocoanuts, a bowl of milk, a bunch of fresh roses and a small bottle of honey was lowered into the sea on April 15 morning to invoke the blessings of "Chandra Bhagwan" (Moon God) for the peril-stricken moon voyagers. The offerings came from a visitor of Bombay from Midnapore in West Bengal, Mr. Sailajanand Bhattacharjee and the visitors sang a Sanskrit hymn praising the Moon God for his "beauty and gentle compassion."

Back to God

When the world realised that the three astronauts faced the prospect of a death no man had ever died before —death in space, cold and alone, outward bound into the blackness of the void, back they went to pray for succour.

In America, thousands of churches, in cities, towns and villages, held special services for their safe return.

In India, the Jana Sangh member, Mr. Baburao Patel, offered a prayer in the Lok Sabha on April 16, for the safe return of the Apollo-13 crew.

James Lovell, Jr., in the interview given at Pago Pago on April 19, has confessed that at times they wondered whether they would at all reach the haven of the earth and that it seemed "years ago" that Apollo-13

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rocketed off on its abortive mission. Taught as they were to take difficult and unexpected situations in their strides, these three brave men behaved typically like cool and calm Americans.

"Hey! We've got a problem here?" said Jack Swigert to the Houston Ground Control and for a three and half days, pregnant with possibilities, both of tragedy and triumph, they worked like a team, pooling their knowledge and resources, issuing instructions to the three occupiers of the stricken spacecraft, which were meticulously carried out, like soldiers on the battlefield. Fortunate it was that Aquarius played its life saving part, as if it too possessed breath of life. So no wonder when the three astronauts were nearing earth and they had to separate it from their machine, they must have wistfully gazed at it with gratefulness in their hearts.

For these perilous days, these three men were alone with their thoughts. Inevitably they must have remembered the prayers which they must have heard and learnt on the knees of their parents, in their schools or in their churches:

"Abide with me", "Lead, kindly light" and "Our help in ages past".

Thus they had returned to the first essentials of life—faith in the Divine Power, for on Friday morning, A 17, a special communion service performed at Mrs. Lovell's requ And in Denver, Colorado, the pare of bachelor astronaut John Swig started splashdown, by attending Roman Catholic mass near their hon When the three Apollo-13 astrona arrived aboard the aircraft carr "Iwo Jima", first they bowed th heads with the sailors for a prayer thanksgiving on their safe return.

At a nationally televised a broadcast news conference held April 21, asked whether they felt awareness of "the infinite pow watching over you" Swigert replie "If you're asking whether I prayed, certainly did. And I have no dou that perhaps, my prayers and the pr yers of the rest of the people did a awful lot for us getting back." A the same conference the Apollo tri said they were not afraid of anoth trip if they are again chosen. Th days of Columbus, Drake and Sha kleton are not yet over. While th husbands and sons go adventuring t conquer other realms, wives and par ents must wait in anguish. It ha ever been so.

But whoever is sent on the voyag of discovery to the Moon, let hin pray so that he may have Christ a his invisible Guardian by his side.

□ □ □

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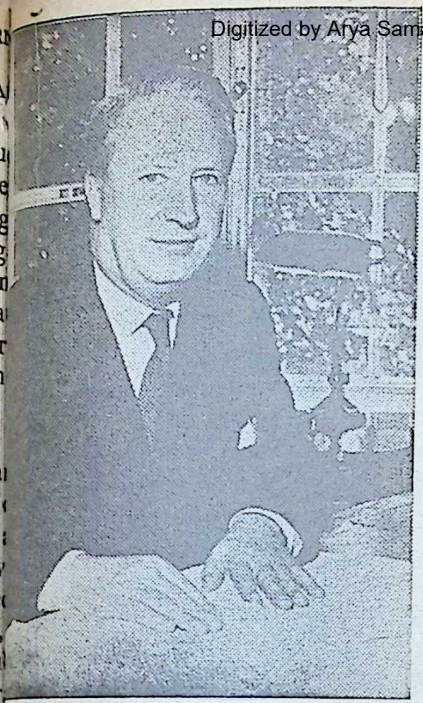

EDWARD HEATH

Commoner Tory Prime Minister

EDWARD RICHARD GEORGE HEATH, Britain's new Prime Minister, has a double "first" to his credit: he is the first commoner, middle-class, non-public-school Tory Prime Minister; he is also the first bachelor to become the head of the Government since Balfour in 1902.

In voting "Ted" Heath and his Tory Party to power, the unpredictable British voters have belied pollsters and politickers, astrologers and experts, journalists and diplomats. His party has secured 330 seats against the bookmakers' favourite Labour's 288, a clear majority of 42 in a House of 630; Liberals getting a bare six and others six.

Significantly, no Communist has got through. Racist Enoch Powell has won; but by keeping him out of his Cabinet, Heath has denied support to Powell's extremism and at the same time punished the back-bencher who intrigued against his leader in the election campaign. Another noteworthy outcome of the poll was the election on the Conservative ticket, of 29-year-old Winston Churchill, the grandson of the war-time hero and fourth generation Churchill to adorn Westminster.

Though at the time he appeared to be whistling for courage, three weeks before the elections Heath confidently declared: "We are going to win". Stoically dismissing the pollsters' near-unanimous prediction and Wilson's gleeful crystal-gazing, Heath affirmed: "The only poll that counts is the one on June 18". Most observers think that Labour's defeat was due to its over-confidence and complacency, so much so that many of its supporters

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stayed at home; the percentage of voters who exercised their franchise—that included a substantial number of the recently enfranchised 18-to-21-year group—was the smallest in the last 25 years.

Yet, the ballot-box, which confounded the eve-of-poll bookies who offered 10-to-1 odds in favour of Labour, was not altogether a freak. Heath had anticipated a mid-June poll long before it was announced by Wilson and had the Conservative Party machine well-oiled. He carried the war, so to say, into the enemy's camp by attacking Labour's economic policies, the results of which were believed to be Wilson's strongest point. Heath embarked on "a shopping-basket campaign", attacking Wilson on what the latter imagined was his forte. Said Heath: "We would have a three-shilling loaf, a shilling bus fare and a shilling telephone call, and we would have to pay for them out of a ten-shilling pound". With the housewives as his target, he ridiculed Wilson's "sunshine economy" by describing it as "four years' squeeze and four months' sunshine".

Till a few months ago, Labour's popularity was at a low ebb, but the tide turned in the Spring, which obviously encouraged Wilson to capitalise on the change in the people's mood. It is now clear that he relied too much on the traditionally short memory of the masses. In spite of the radical changes brought about by the two World Wars, the British voter is still "conservative" and tradition-bound. Although a great majority of the British voters belong to the working class, there is a growing tendency among pro-labour voters to move to the suburbs and become members of the "middle class". A Labour M.P. has written in his book *Party Games*: "The older and the younger generation of natural leftists have, in fact, lost hope in the Labour Party. The older generation feels that we are at best irrelevant and at worst indistinguishable from the despised Establishment." A Tory leader put it in another way: "I accept that we draw most of our party from the 'haves'. But if we get rid of them, what would we replace them with? A lot of people in Britain prefer to be represented by a country squire".

The verdict of the ballot box was more political than personal: the personable Harold Wilson lost to the colourless "Ted" Heath. The vote was also more economic than political: politically, the two parties in today's context are not much distinguishable. The deciding factor appears to have been concern over the rising prices and soaring unemployment, which overshadowed the recent showy balance of payments position.

If Heath anticipated the June poll and prepared for the fray, it may be said that his party anticipated it five years ago when it elected him as its leader in preference to Sir Alec Douglas Home, intending not only to infuse new blood but also to give the party a "popular base", for Heath did not belong to the upper class and had no public school tie to flaunt. This gesture made no impression on the voters in the election of 1965, but Heath has now made good.

Born on July 9, 1916, of middle class parentage, the son of a carpen-

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Edward Heath rose in public through dint of merit. A few ks ago, an American journalist te about him that "he is often put n as an *arriviste* (parvenu) by the y squierarchy and resented as ly stuffy by workingmen". As a ng boy, at a grammar school at nsgate, he was inmersed in books emerged with flying colours. early as at 15, he was attract- to the school debating society, re he made a hit. The flair debate persisted when he ed to Balliol College, Oxford. In thirties, he denounced the Euro- n dictators. He was elected Pre- nt of the Oxford Union and of the versity Debating Society and visit- he U.S.A. on a debating tour of American universities. He gra- ted in philosophy, politics and eco- nics. While at Oxford, he tasted three parties and, despite the lack class" in his background, opted to ome a Conservative, accepting "the s of life".

During World War II, he rose from rivate to become Lt. Colonel. Like son, Heath was in the Civil Ser- before he became a M.P. for ley, Kent, which he has represent- for the last 20 years. His pro- s in politics was rapid. From an istant Whip in 1951 he rose to inet rank in eight years. He be- e a Privy Councillor in 1955, nister of Labour in 1959, Lord y Seal in 1960-63 and in 1963-64 the double portfolios of President he Board of Trade and Secretary State for Industry, Trade and elopment. Since 1965, Heath has n leader of the Opposition, in which capacity he travelled widely, visiting European countries, India and other Eastern Countries, Australia, Canada and the U.S.A.

As an individual, he is diffident, hesitant of manner, often "awkward" and lacking in easy approach. Described as "a strikingly handsome man, despite a prominent nose", the cartoonists' favourite, he tries to keep his weight down by grapefruit-based diet and Royal Canadian Air Force exercises; yet there is more than a trace of a double-chin. Unlike the chain-smoking Wilson, Heath does not smoke. Staunchly religious, he conducts a village choir every Christmas eve. Music and yachting are his only known hobbies. With his sleek yacht *Morning Cloud*, he won an Australian race a few years ago. But yachting is not the common man's sport.

At 54, Heath is still a bachelor. "A man who married in order to be a better Prime Minister wouldn't be either a good Prime Minister or a good husband", he said, when he was urged to wed in order the better to qualify him to be a successful Prime Minister. Tongues began to wag when "Ted" was seen aboard his yacht with a lady. "Absolute nonsense", he said, brushing aside hints of a romance, adding that the lady was merely his sea cook and sailing companion.

Heath has always avoided the limelight and shunned personal contacts. Lacking personal magnetism and the knack, so essential to a politician, to dramatise himself and his work, he specialised, in the words of his biographer, in "marshalling and enumerat-

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ing his facts and policies like a laundry list". A leading Tory complained that Heath "doesn't get across and won't get anywhere until he learns to join the human race".

A few days ago, however, he shed his shyness at the hustings. Emerging from his shell, almost for the first time in his life, Heath, out-campaigning American candidates, shook hands, slapped backs, kissed babies and gave the impression that he enjoyed the "crowds". And for his pains, he had a lighted cigarette stubbed out on his neck, just as Wilson had his fair share of rotten eggs.

An interesting interlude of his personal campaign was a piece of nuisance in the shape of another Heath who added "Edward" to his name and filed his nomination. Eventually, namesake "rival" was persuaded withdraw.

For all his shyness, Heath is mean leader. His political conv tions have a sound base, and his ide of leadership are clear-cut. "I sh certainly not be an autocratic leader he told an interviewer after his su cess at the polls, "because it is not my nature to be so; and I shall ce tainly not be merely a Chairman of Committee because that would be a dicating from one of the responsib lities of leadership in the House Commons and in the Cabinet, whic is not just to keep order and hold the agenda, and so on, but to kee saying, 'This is where, as a whol as a Government, we have promise

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country we shall go'." He would to give the kind of leadership that uld make people say in retrospect: e always told us the truth; he al- ys did what he thought was right; put principle above power; and he rked as hard as anybody else alive'. For Heath, political life is not the -all and end-all of existence; in- ad it is "the honourable and re- rding field in which, it seemed to , I could offer the effort I wanted make to discharge my sense of blic duty". He did not wake up e morning with a sudden determi- tion to become a politician. "It ew on me. I grew into it. My other had a strong sense of social sponsibility—helping people, gene- lly serving the local community— d even as a boy I was affected by at. .... I had felt that politics was y natural element—not that I felt I d a gift for it, but that I felt it suit- l me and I it."

The new Prime Minister is a firm liever in free enterprise. "I saw y father working hard", he said re- ntly, "showing enterprise, taking sks and gradually developing to his pacity in spite of very difficult cir- mstances. I had the feeling then— have it much more clearly now— at my father could not have achiev- d what he did if he had not been ft free to do so". It was this "free- om" to do what one liked to do that ecame the anchor of his conservative inking.

His party has pledged itself to arrest rther nationalisation of industry nd to "hand back responsibilities, herever we can, to the individual", inting at possible denationisation. The Tories are also pledged to make Britain an effective secondary world power and to give the British people a "better tomorrow".

It is one thing to make promises at election time, but another to implement them. Democracies the world over have proved this. And the new Tory Government is not likely to be an exception. It is doubtful whether they will drastically reverse the policies of Labour. In the past two decades, the two parties have so much imitated each other that the dividing line has become very thin. Therefore, it will not be surprising if the Conservatives forget some of their election promises and even adopt more Labour--like measures.

In any case, the new Government will have to do much tight-rope walking on many issues. The position of East African Indians holding British passports and the attitude to racist countries like South Africa and Rhodesia are two such. Both these countries have hailed the Tory victory, because they expect Heath to be soft to them; but Heath is believed to be in favour of a Round Table Conference with Indian and East African representatives to evolve a satisfactory formula concerning East African Indian immigrants. If this is not done, India may well take retaliatory measures against Britons in India. Reginald Maudling, the new Minister in charge of Law and Order and Immigration, is known to be a liberal. Likewise, the new Minister of Labour, Robert Carr, is well known in trade union circles and may be relied upon to avoid a head-on collision with labour, though a big strike has

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been threatened in the near future. On the whole, the new Cabinet is expected to be more right-wing than feared.

The Tory victory has been generally well-received. Sterling registered a sharp rise in foreign exchange markets, while Government stocks and shares soared in the London Stock Exchange.

The Arab countries are, however, worried over the likely pro-Israel policy of the Tories and the clear threat to revive the British presence in the Gulf area. Heath has been forthright in his opposition to Labour's "east of Suez" policy. The Tory attitude to this question is likely to please America and displease Russia, as also on the likely support which Heath will give to U.S. activities in Vietnam. President Nixon has prudently congratulated Heath and se his condolences to Wilson.

The new Prime Minister is a con firmed "European". When he wa Lord Privy Seal in a former Tor Government, he led the British team which unsuccessfully sought admissio into the European Common Market He was applauded at home and ab road, and was awarded the Charle magne Prize of the City of Aacher "for the most notable achievement in the service of encouraging international understanding and cooperation in Europe." He is sure to make a fresh bid in this direction and perhaps also tackle France and the U.S on nuclear weapons.

And, so, the commonplace leader of the Conservatives has occupied No. 10, Downing Street, the British Prime Minister's official residence. He seemed to be sure he was going to do so, as is evident from the following curious interview. When he went to Edinburgh during the election campaign, he was asked by a young girl statistician: "What is the reason for your visit?" Came the reply: "Business, politics, winning an election".

"How long has your firm been in business?" was the next question, to which the answer was,—"since the time of Benjamin Disraeli".

To the last question, "What is your final destination?", pat came the reply, "No. 10, Downing Street". And he made it.

□ □ □

Government even in its best state, is but a neccessary evil; in its worst state, an intolerable one.

—Thomas Paine.

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LEUKEMIA

DR. S. C. SENGUPTA

EUKEMIA is a disease of the blood-making organs, doubtless due rgely to Toxemia and pronounced ervation. The disease is characteris- by progressive anaemia, a large d persistent increase of white cor- uscles, a slight diminution of red lls. accompanied by enlargement of leen, liver, lymphatic glands, and stress in breathing and walking. metimes, there is bleeding from se and mouth, nausea and vomit- ng in most instances; sometimes ith moderate fever.

reatment

Measures that will tend to purify e blood and build vitality should be dopted.

Due to imperfectly nourished con- ition of the patient, a short fast, vice in a week, or partial fasting, is dvised with milk diet only. The later iet should be mainly of un- ooked food, with plenty of green ve- etables, fruits and milk, such as pinch (Palak), Radish (Muli), White nion, Lettuce (Salad), Lemons, Grapes, Carrot (Gajar), Cabbage, Beet (Chukander), Barley (Jau), Banana (Kela), Almond (Badam), Milk, Honey, Bran (Chowkar) and uice of sugar cane.

While fasting, a hot abdominal pack may be used in the evening, but while on the milk diet or other diets, a neutral bath should supplant this. Hot and cold baths may be taken alternating three or four times in a day, or three or four minutes for the hot and one or two minutes for cold. This process will help to eliminate the foreign matters, accumulated waste of poisons, which are the causes of the disease.

Drinking of Water for eliminating of Toxic Matters from Blood

Study of physiology tells us that every part of the body, except bones, is virtually a fluid composed of millions of tiny cells which do their work and die. These dead cells are removed and eliminated and new cells are brought to replace them by means of a still thinner liquid that we call blood. Blood is thin or thick and flows through the body phegamatically according to its fluidity and vigour possessed by the particles of which it is composed. The life or vigour is supplied by the blood, the oxygen of air, and sunlight, but the supply of water depends upon the food we eat and water we drink. Hence, it is important that we give to the body a sufficient quantity of pure water in order to keep the blood in its normal condition and eliminate

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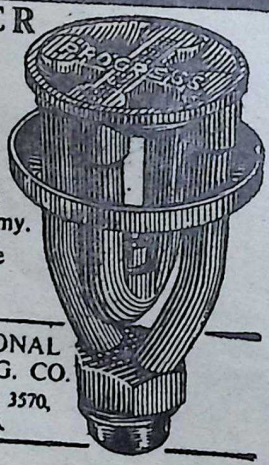

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tient is too weak to endure exte
sive movement.

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diation lamp should be directed f
twenty minutes daily to the left si
of the upper abdomen and twen
minutes to the left side of the ba
just below the lower ribs. This trea
ment should be followed immediate
by a cool bath, then by thorough dr
ing by good towel friction. Moderat
doses of ultra-violet rays or sun bat
are also excellent. Out door life, a
baths, sun baths and dry friction bath
are of great value in connection wit
general vitality building process. Wit
a gain in strength, long walks are spe
cially advantageous, with such addi
tional general exercise as may be suit
ed to the patient's condition. When
the patient is muscularly strong and
vigorous, when the circulation has im-
proved and the blood-making organs
are functioning perfectly, one may de-
pend upon this normal condition of
health to aid in the eradication of
this complaint. □ □ □

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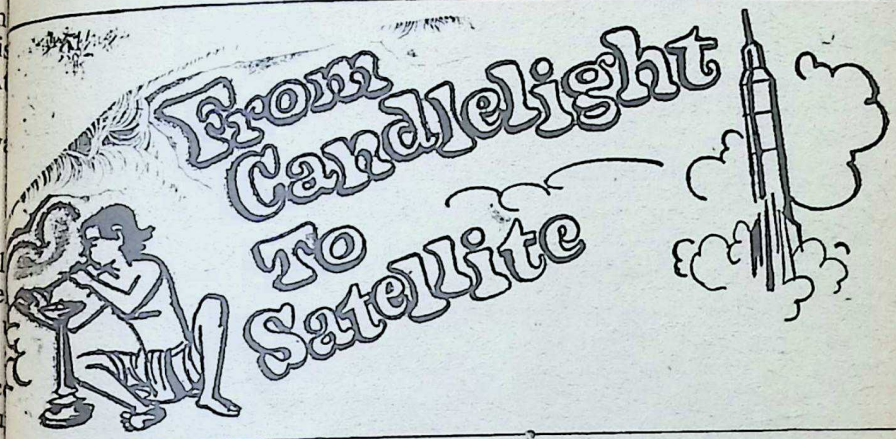

3. NIKOLAUS COPERNICUS
(1473—1543)

DANA LEE & HENRY THOMAS

om 1473 to 1543 a number of tious brigands were devastating arth. The Sultan Muhammad II, rro, Caesar Borgia, Charles the Suleiman the Magnificent, r, Francis I—these are but a few e many conquerors who tried to a monument to their glory out e murdered bodies of their fellow Today the names of these con- ors are all but forgotten. But names stand out unforgettably that period of military turmoil— mbus, Luther and Copernicus. these three names, it is interest- to note, are the names not of er but of seekers. Columbus dis- red a new continent, Luther ed a new pathway to God, and ernicus found a new answer to the le of the universe.

II

The original name of Copernicus was *Kopirnig,* which means *humble.* And this word summarizes both the parentage and the personality of the "anatomist of the heavens." He was the son of an obscure baker in the Polish village of Thorn, situated on the banks of the Vistula. As a child he watched the sun as it "rolled along the heavens" from the glory of the morning to the glory of the evening. And at night he gazed at the innumerable little star-candles that lit up the circular ceiling of the heavens. He asked his parents to tell him about the sun and the stars, and they referred him to his uncle, the learned bishop, Luke Wassilrode. The uncle sent him books on astronomy, and Nikolaus devoured them and then

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turned to the more interesting story of the stars as unfolded in the open book of the sky.

When he was ten years old, his father died and Nikolaus was put under the guardianship of his uncle. His sorrow at his father's loss was tempered by the privilege that was now accorded him to dip into the many volumes in his uncle's library—books not only on astronomy but on literature and painting and sculpture and mathematics and music. He thus acquired from the first a catholic interest in all the arts and sciences.

At eighteen, he entered the University of Cracow and came under the instruction of Professor Albert Brudzewski, one of the leading astronomers of the day. His uncle, however, advised him for practical purpo to turn his gaze from heaven to ea and to take up medicine instead astronomy as his life's work.

Accordingly he received his "d tor's cap" at Cracow and then as his uncle's permission to continue studies in Italy. The bishop genero ly gave his consent.

But before he started for Italy applied himself for a time to the stu of painting, in order as he remark "that I may bring back my own co crete images of the beauties of t country."

And so, taking his brushes and books, he went to Italy where three years he devoted himself to medicine, his art—and his astronom For he had learned to paint not on

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landscapes of the earth but the stellations of the heavens. At the of his three years of study (at University of Padua) his profes- "placed upon his head"—as we told in the picturesque language he day—"the two crowns of medi- and of philosophy."

ut then he settled down neither to medicine nor to his philosophy. ead, he was appointed to the chair astronomy (in 1499) at the Univer- of Rome.

ere he spent four years—a period rked by brilliant lectures, wide- ead fame, and final discontent. discontent had grown out of his itual curiosity. He had been teach- his astronomy in accordance with Ptolemaic theory—a doctrine ch placed the earth in the centre the universe and relegated the sun the stars to the position of satel- s that moved around the earth. s Ptolemaic system had held sway fifteen hundred years and seemed tined to hold sway forever. For it s based, maintained the savants, n the "infallible" evidence of the ses. "The sky above us, as is ob- us to anyone who looks at the cir- of the horizon, is an inverted wl. And the earth, as is equally ob- us, occupies the very centre of this wl." Starting from this "self-evi- nt fact," the astronomers maintain- that the earth stands firmly in its ce—an eternal queen to which all heavenly bodies pay homage. The n travels *over* the earth by day, and *der* the earth by night, while the rs travel *under* the earth by day d *over* the earth by night. The uni- rse, in other words, "is a perfect sphere which makes a complete re- volution around the earth every twenty-four hours."

But the astronomers had observed that this explanation of the universe was not so simple as it had appeared at first. For they noticed that some of the stars kept changing places in relation to some of the other stars. These "wandering stars" or "planets" seemed to have a motion of their own. One of these planets, which the astronomers had named *Venus,* ap- peared at times to follow the setting sun and at other times to precede the rising sun. A second planet, *Jupiter,* made a leisurely journey over the sky in twelve years. A third planet, *Mars,* made this journey in two years: a fourth, *Saturn,* took thirty years to complete the journey; and a fifth, *Mercury,* seemed also to move around the sky independently of the rest of the stars.

Then there was the moon, the eye of the night just as the sun was the eye of the day. This, too, was an "in- dependent" traveller, making its re- volution of the sky in about twenty- eight days.

Here, then, was the earth in the centre, surrounded by seven heavenly bodies—the moon, the five planets, and the sun—each set like a jewel in a moving sphere of its own. And be- yond and above them all was the vast and all-embracing sphere of the fixed stars.

This, in brief, was the Ptolemaic system of astronomy—a succession of spheres fixed within spheres, and all of them rotating in different directions and at different speeds around the crowning achievement of them all—

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the earth upon which we live. "Man is therefore the centre of all things."

But little by little, as time went on and astronomers became more observant of the skies, it became necessary for them to invent additional spheres and more complicated motions in order to explain the eclipses of the sun and of the moon and the occasional "capricious" migration of a planet out of one sphere into another. By the time of Copernicus the number of heavenly spheres had been raised to seventy-nine and their motions had become confused beyond the comprehension of the human mind. And then the astronomers turned to mysticism. Whenever a star or a planet seemed to be out of its proper orbit, they ascribed it to "a conscious intent on the part of the living soul" of that star or planet.

Such was the pseudo-scientific and semi-mystical astronomy as taught by Copernicus at the University of Rom But after three years of this teach he rebelled. In the course of his o nivorous reading he had come acr various hints about a new kind of a tronomy. Some of these hints dat as far back as Pythagoras, a Gre philosopher who had lived twen centuries before Copernicus. "T centre of the universe," said Pyth goras, "is not the earth but the sun. The earth is merely one of the sta that turns around the sun." The ph losopher Aristotle, to be sure, ha ridiculed this idea. But from time time, in the two thousand years th had elapsed between Pythagoras an Copernicus, a few timid voices ha dared to re-echo the Pythagorean su gestion in spite of Aristotle's positiv assertion to the contrary. This su gestion about the mobility of th earth had aroused the intellectua curiosity of Copernicus. What if new system of astronomy, based u on their theory, were to explain a the eclipses, all the positions, all th motions of the heavenly bodies? I was an idea well worth examinin

But the examination of this ide would be the work of a lifetime. I required leisure and seclusion an quiet reflection. Above all, it requir ed the abandonment of his teachin of a theory about which he now had his grave misgivings. The seeke must never presume to be a guide.

And so Copernicus gave up his professorship at the University of Rome and entered the priesthood in the Polish village of Frauenbourg. From now on, his life was to be dedicated to the advancement of the *Word* of God and to the contemplation of the *Works* of God.

(To be continued)

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Kailasam

The bark of humour often veers
Through shoals of smiles to seas of tears.

y dear Chiranjeevis,

HOPE you are all happy at seeing the results of the Problems No. 4 d 5. Of course, not all of you were ize-winners but the prizes have en won by Chiranjeevis and I am re you rejoice in that fact. In fact, be able to rejoice when others are ccessful and happy is a very noble ait. The world needs such a trait ore and more. We have people who ke delight in other's miseries. But e have also many that are happy hen others are happy. Everyone of ou must have experienced this sort f delight. At school you find one ay that your school has won the ockey Shield. Though you have ever played Hockey you are joyous nd happy. India wins a Test Match. oung nd old, men and women who ave never touched so much as cricket bat talk to others saying: e have won! So it is not something nnatural to us. We are quite capable f identifying ourselves with others nd then become sharers of their joys nd also sorrows.

My mind today goes to two things. ears ago when the free land Korea hich had achieved its independence hrough a Samil Non-Violent Independence Movement was attacked, Indians under the leadership of Pandit Nehru championed the cause of Korea and harnessed public opinion and world opinion which resulted in the intervention by United Nations. To-day that nation which was subject to trials has a Meeting of the World PEN which is discussing *Humour in Literature* and is willing to listen to the various writings of the various nations of the world. They are willing to forget the past and remember things that really matter.

One other thing that I think of to-day is the memory of that great writer T. P. Kailasam, a man who vitalised the Kannada stage with his sparkling wit and humour and who wrote equally moving pieces of a highly serious nature in English and Kannada. He was a great interpreter of the Indian tradition and an equally great critic of the meaningless things in Indian life.

Kailasam wrote a number of what we call social satires and through the characters he laughed out all the follies of our society. A typical example is the way he speaks of a priest. He tells us that the priest (a certain Brahmin pujari) knows very well the

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T. P. Kailasam

geography of heaven and hell but if he is left somewhere in his own town, he can hardly trace his feet back safely home. Such is his colossal ignorance of the geography around him.

Kailasam introduced a number of very interesting things into the play. His characters live in the memory of the reader as full-blooded living entities. His language was a peculiar blend of Kannada and English and other tongues too. He was a gifted poet who could write serious sonnets and frivolous limerick-like poems.

He wrote, or to be more exact, composed in his mind a number of plays in English and Kannada. In fact, he never patiently sat down and wrote his plays. Once a play was composed in his mind it would remain there, every word of it. He could enact it whenever he liked and sometimes he would give readings of these. It was due to the loving labour of his good friends that many plays are available to us. They sat down with him and wrote these and got them printed. There were many other plays which are gone for ever because they were never written down for him.

Most of his plays deal with the *Mahabharata*. Of course, his satires are original compositions. Barring these his plays concern themselves more with the theme of the *Mahabharata* than the *Ramayana*. Once his intimate friends, Appanna and Dr. M. Sivaram asked him why this was so. Here is his reply which reveals what a profound knowledge he had of the epics and how well he could interpret them. You may read his English plays, *Burden*, *Purpose*, and *Karna*. You will notice how well he has assimilated the wisdom of the epics.

"This is simple", Kailasam answered, and continued, "You see, Sivaram, the characters in *Mahabharata* are all like us, living rooted to this world. They may have their *adhyathmic* ambitions but the way the great sage Vyasa has depicted them, they are all human. But in the *Ramayana*, sage Valmiki has transgressed humanity. All the characters are on the threshold of Divinity. The material dross has never tainted even their feet. Take any character. Say Shabari. All her life, her sights have been focussed unerringly and persistently on Rama, the Divine incarnation. Anything she eats or drinks is in Rama's name! If the fruit is tasty, she keeps it by for her Rama. She is not living for her-

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i. She is living or existing only for ma and to personally serve the vine agent on earth. Her Ego is rged in Rama. She is not like nor- l human characters, not like me or u.

Take Anjaneya for example. Has got any individual Ego? He is so ghty, and so strong, but has no man ambitions at all. He is not erested in Wine, Wealth, or Women. rant, Valmiki allows him charitably little Wine in Madhuvana, when he urns after a successful trip to nka. Apart from that one license, janeya is Rama, is merged in ma

"Bharatha, look at his characterisa- n! He does not want a Kingdom, en when the Kingdom falls into his . Like an ascetic and in the name Rama, he rules the kingdom. is not just a human character. is mind has transgressed the human ge and is well on the path of true rrender, *total sharanagati,* to the ivine Rama.

"Dasaratha recognises that he is not the true somatic father. The sons are gifted to him, by *Agnideva.* They are God's children, only kept in trust with him, for some divine purpose. His attachment to his children is therefore an attachment to God Himself.

"Ravana too. He is well-versed in all the Scriptures. He has revolted against the Divine Rama, only to reach His lotus feet sooner. He captures Sita, but not for carnal reasons. She is a Decoy hastening his own Mukthi.

"The characters in *Ramayana* are all so *Adhyathmic,* that a pure soul alone should handle them, for such a purified soul alone can understand them even a little. I am too impure, too gross, too much involved in human desires and ambitions, to be anywhere near that type of Purity. So I cannot touch them. One day when I can conquer the beast in me, whether in this *janma* or in the later *janmas,* then I will attempt to understand the characters in *Ramayana.*"

Yours affectionately,
MAMA.

□ □ □

PROBLEM NO. 6

The answers for Problem No. 6 are as given below:

The first verse has the word *ekonaavimshatir naaryah.* This may be taken to mean either as nineteen women, or, if the word is split as *eko naa vimshatirnaaryah,* meaning one man and twenty women. So the solution to the problem is to split the word in the latter manner.

The second verse has the word *na tena likhitah lekhah.* This must be construed as *natena,* meaning in a bent posture or respectfully. So, the question of disobedience does not arise.

Our congratulations to all those who have answered correctly.

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A PATRIOTIC RULER

- JAISUKHLAL HATHI, M. P.

If earthly vanities and covetousness have swayed the hearts of some rulers of the Princely States of India, noble aspirations also have made them abjure earthly profit for a greater glory. Here is the tale of a Darbar, who chose to serve the Mahatma and the cause of freedom.—Ed.

DARBAR Gopaldas, a Ruler of a small State in Pre-Independence India, once heard about a public meeting to be addressed by Mahatma Gandhiji. He had read literature about Gandhiji and his speeches and kept in close touch with the mass awakening that followed Gandhiji's advent into Indian Politics.

He saw how the poor and the destitute who lived in a state of fear had suddenly become fearless and were willing to consider no sacrifice too small for the sake of independence at the call of Gandhiji.

The *kshatratejas* that lay unburnished in the ruler now rose to the surface. The Darbar wished to attend one of the meetings which was going to be addressed by Gandhiji. He wished to have the Mahatma's *darshan* and be blessed.

Thousands upon thousands had been trekking slowly across rough village paths to reach the place from nearby villages. The whole air was filled with unbounded enthusiasm.

Naturally, all this was disconcerting to the Political Agents of the British and they were more vigilant and unforgiving regarding the Princes.

The Darbar broached this topic of his desire to attend the meeting to his Councillors. "What?" they all cried out in chorus. "Would you like to bring down the house on yourself?" "But I must," insisted the Darbar, "I have a great desire to listen to the Mahatma."

"You know, Darbar Saheb, the Political Agent is already wroth with us. In spite of our aloofness, they have been foisting every upsurge on us and look at every act with great suspicion."

"Well, I must. That is what I said."

The Councillors of the Darbar reluctantly agreed on condition that he would proceed to the meeting incog-

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to, dressed as an ordinary citizen, nd not in regal splendour.

So, with no *Safa* (*turban*), no *hoodidar Pyjama* and the other ac-ompaniments, but with a borrowed oat from a friend of his and bare-eaded, with joy welling up in his eart, the Darbar proceeded to the lace of meeting.

The Councillors wanted to make is doubly safe; so they too insisted n accompanying the Darbar. Their inds were so full of the thought of he possibility of the Ruler's identi-cation that they kept watching every ttle stir and move of the Darbar. o them, Gandhiji's stirring call must ave been a cry in the wilderness.

The speech ended. The Councillors eaved a sigh of relief. Nothing un-oward had so far happened. The Darbar would get back soon and there he story would end. So they thought.

"Tilak Swarajya Fund. Now our olunteers will go round to make col-ections," boomed a voice of announ-cement. The Darbar's mind had been charged with the spirit of sacrifice. He had been affected profoundly by the message of the Mahatma. He in-stinctively searched his friend's coat that was on him but the pockets were empty. To his utter dismay, he rea-lised that he had no money on him.

He informed the Councillors that they should lend him some money which he may give the volunteer who was approaching him. The Council-lors would not. This would be the height of treason and what would happen if the Political Agent came to know of it!

The Darbar was desperate. The volunteer had already come near. What an insult to a Royal family, to turn out a volunteer that came in for some *dana!*

There was a sudden gleam in his eye. Had he not the anklet of gold on him? That would solve the pro-blem.

He hastened to untie it and then quietly dropped it into the *jholi* of the volunteer. The remonstrations of the Councillors went unheeded and their attempt to reclaim it was impossible, for the volunteer had moved farther away.

The Councillors were thoroughly nonplussed. Their hearts went pit-a-pat as the volunteers, one by one, went to the Mahatma and poured out all their collections.

Out fell the golden anklet and the Mahatma who knew too well where-from it might have come wished to know the donor.

The hand of the Darbar was being frantically outstretched but the Coun-cillors would not let him announce.

Exasperated, the Darbar shouted: "Gandhiji, these friends of mine won't let me come to you."

The Councillors gave up the quest of keeping the Darbar unidentified. It was just a matter of hours or days before the axe would fall on the Dar-bar.

Gandhiji looked at the Darbar. The anklet had let his identity out, though the borrowed coat tried its best to conceal it.

"Aren't you a Ruler of some Prin-cely State?"

"Yes, Mahatmaji," spoke the Dar-bar reverentially. "Of course," he

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added, "though of a small one."

"You know what this means." Gandhiji would not accept an unwilling gift and that too made in a fit of unmeditated enthusiasm.

"Have no misgivings, Gandhiji," said the Darbar. "I have given it fully aware of what it implies."

The audience were surprised to hear the words of praise of Mahatmaji concerning the Darbar. The Councillors' efforts were completely routed. There was no need for the Political Agent to institute elaborate investigations into the affair. Everything was as bright as daylight.

It was not very long after that the Darbar was summoned to the presence of the Political Agent.

"As a Ruler, would you expect me to deny a gift to one who approaches me? That would run counter to the age-old traditions of the Kings," the Darbar said.

"But, you should know", said the Political Agent "that this gift is being given to one who is out to throw the British regime out. In having done it, you have abetted an act of subversion!"

There was no mincing in those words and they came from the wonted tones of authority.

Nor was there any servility in the speech of the Darbar. "If the fight is for the independence of the country, how can I, as a son of Mother India, be out of it."

The Darbar was dethroned, as was natural. But the cause of Independence was enriched by a stout defender, who became one of the staunchest lieutenants of Sardar Vallabhbhai Patel and Mahatma Gandhi and fought to the finish. □□□

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English translation of
Bankim Chandra Chatterjee's
Bengali Novel
by
AMAL KANTI MAJUMDAR

KAPALAKUNDALA

The Fatal Wedlock

5

On the Seashore

...and yet you don't seem to possess ny power of meditation; you look as ale and emaciated as a lotus smitten y frost and cold."

—*Raghuvamsa*

Nabakumar awoke early in the orning and naturally he became ager to think out some plan for go-g home especially because he did ot like the company of the Kapalik ery much.. But the problem was how o get out of this trackless forest for he time being. He was not familiar vith the routes. The Kapalik must e acquainted with them. But would e help him, if solicited? So far, there was nothing in his conduct to show hat he meant any harm. Why should e be afraid? On the other hand, he Kapalik commanded him not to eave the hut. Disobedience on his part might enrage him. Nabakumar had heard that the Kapaliks had the power of performing miracles by means of their 'mantras' (magical incantations). So he should not disobey his orders. Arguing the pros and cons, he decided to stay in the hut for the time being.

The day passed into noon but no sight of the Kapalik. He felt very hungry as he had been without food since the previous day. The few fruits that were in the hut were consumed by him the night before. Now he must go out to collect some fruits and roots. Driven by hunger, Nabakumar came out of the hut for the purpose while there was yet some light in the sky.

Nabakumar went round the neighbouring sand-heaps in search of fruits and came across one or two trees the fruits of which tasted sweet as almonds. He partook of some of these and was relieved of his hunger.

The line of sand-heaps mentioned above was not very deep; so he crossed it in no time and was ushered into a dense, sandless forest. Those who have some experience of wandering in an unknown forest knew that one is apt to lose one's way very soon in a trackless forest. This is what exactly happened to Nabakumar. After covering a little distance he failed to

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recognise the pathway leading to the hut. The sound of rolling water reached his ears which he thought to be the roar of the sea. A little later, all on a sudden, he emerged out of the forest and found himself in front of the sea. His heart was filled with delight at the sight of the vast sheet of blue water; he sat down on the sandy sea-shore. There lay the vast deep blue ocean. On both sides, as for as the eye could reach, there was nothing but a white line of foam cast up by rolling waves, which, lying on the golden shore, looked like garlands of white flowers heaped in masses. A fitting ornament to the tresses of the forest-haired earth! Frothy waves in prodigious numbers were breaking on the blue water. If it were ever possible to conceive of such a terrific gale as will displace the stars in thousands and make them reel and swim across the firmament, it is only then that one can have a real picture of the dance of these dashing waves. A part of the blue water bathed in the mild rays of the setting sun was shining like liquid gold. Far in the distance, a vessel of some European merchant with its white sails unfurled was seen flying across the breast of the sea like a huge bird with its outspread wings.

Nabakumar was so much absorbed in the contemplation of the beauty of the sea that he became completely oblivious of time. It was only when the shadows of twilight fell upon the sea that the idea of finding out the hut flashed through his mind. Heaving a sigh, he got up. Why did he sigh? We cannot tell—perhaps a memory of some past happiness was paining him. As he got up and turned his back towards the sea, he saw, in the faint light of the evening, a female figure of exquisite beauty standing on the shore of the roaring sea with her dishevelled hair reaching down to her ankles in long and massive tresses. An exquisite body, as though painted on a canvas! Her face, concealed in the abundance of hair, was not fully exposed to the view, yet it was visible like the moonbeams peering through the rift of the clouds. The glance of her wide eyes was steady, tranquil and sedate and yet brilliant. It had a soft, mild gleam like that of the moonbeams playing about the breast of the sea. The masses of loose flowing hair covered

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arms and shoulders, the latter be- completely invisible. But the uty of her graceful arms was faint- visible. Absolutely without any ment, this feminine frame seem- to possess a magnetic power which les all description. The loveli- ss of her pale moonlight complexion d her dark black tresses combined express a magnetic personality ich can be felt only in the surround- s delineated above.

The sudden sight of a goddess-like m in such an inaccessible region k Nabakumar completely by sur- se. He could neither speak nor ve; he simply looked on. With her ge eyes, the damsel, too, cast a ed glance at him. Nabakumar's nce expressed surprise, while that the damsel expressed grave con- n. Thus the two stood for a long e on the lonely shore looking at ch other. After a long silence the msel broke the ice and murmured, tranger! have you lost your way?" The moment he heard the voice, the chords of his heart were stir- d. The chords of the mysterious man heart sometimes become so cordant that despite our best efforts, ey refuse to produce a harmony. t a note, a single note, from a man's voice can silence all the jar- g sounds and produce a perfect me- ly. It is only then that life seems eet as a song. This sound produc- a similar effect on Nabakumar's rs.

"Stranger! have you lost your way?" hen the sound of these words reach- Nabakumar's ears, he could nei- er make out its meaning nor pre- pare its reply. The sound seemed to float about in the air merrily; the wind seemed to catch its strain. It echoed in the rustling of leaves and grew fainter in the roar of the sea. The sea-clad earth is beautiful, the woman is beautiful, the sound is beautiful too. Beauty found its harmony in the music of the human soul. "Come with me", cried the damsel, having received no response.

Thus said, the damsel walked on as gently as a cloud blown by the spring breeze floats in the sky. Nabakumar followed her mechanically. At one place he had to pass through a small wood. When he entered the wood he could not see the damsel any more. On coming out of it he found himself in front of the hut.

6

In the Company of the Kapalik

"Why are thou bound in chains? I will take thee away from here forthwith".—*Ratnabali.*

Entering the hut, Nabakumar bolted the door and sat down for sometime with his head resting on his palms. "Is she a goddess or a woman or a mere illusion created by the magic spells of the Kapalik?" He thought over the matter again and again but could not come to a conclusion. Being absent-minded, he failed to notice that a piece of wood had already been burning in the hut. Later on, at midnight, it occurred to him that he had not done his evening prayers. The thought of procuring some water for the purpose relieved him of his anxiety and he realised that he had been in a delusion. Not only light but also rice and other articles of

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food were there. This did not surprise Nabakumar at all for he took the Kapalik to be the author of all this. Everything was possible in such a place, he thought.

After finishing his evening ablution, Nabakumar boiled the rice in the earthen pot found in the hut and consumed it.

Next morning, he rose from his bed of animal skin and at once proceeded to the sea-shore. He had no difficulty in following the route due to his familiarity with it on the previous day. His morning prayers over, he waited. Whom was he waiting for? Was he waiting for the enchanting damsel he had seen before? We cannot tell. But he did not feel inclined to leave the place. The day lengthened but nobody appeared there. In vain he wandered about the place—not a soul was to be seen. He came back to this former place and sat down. The sun set; darkness fell. Being disappointed, Nabakumar came back to the hut in the evening and found the Kapalik seated on the ground—silent. He welcomed him first but the Kapalik made no response. He then asked, "I know not why I had been deprived of the sight of my master so long?" "I was engaged in my vow," replied the Kapalik. Expressing his desire to go home, Nabakumar resumed, "I'm not familiar with the routes nor have the wherewithal to go home. I hop

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d trust that my master will be good ough to help me in the matter."

The Kapalik simply said, "Come th me" and got up looking perfect- unconcerned. Nabakumar follow- him with the hope of extracting me information about the routes.

It was not yet dark. The Kapalik s walking ahead and Nabakumar llowing him. All of a sudden, abakumar felt the soft touch of a nd on his back. He turned round d stood transfixed for a moment. was the same sylvan goddess with asses of dark hair falling down to e ankles—mute and motionless as fore. He wondered how and where- om did the goddess-like figure come suddenly behind his back. With gers on her lips, she was obviously king him to keep quiet. But there as no need for such asking as Naba- mar had already become dumb- unded. The Kapalik could not see this. He was walking along sent-minded as before. When they ere outside the ear-shot of this in- fferent man, Nabakumar seemed to ar the sound of some such words "Where are you going to? Don't —return—fly", spoken in a low tone voice.

With these words the damsel dis- ppeared at once without waiting for reply. Overwhelmed with emotion, abakumar wanted to follow her but uld not ascertain the direction in hich she had fled. He then thought ithin himself, "Is this an illusion or creation of my heat-oppressed ain? The words I have heard indi- te danger but what sort of danger? he Tantriks can work miracles— shall I run away then? Why should I? If I am destined to live, I will live through this day too. The Kapalik is as much a man as I".

While he was absorbed in such thoughts, he saw the Kapalik coming back. "Why do you delay?", asked the Kapalik.

At his call, Nabakumar followed him without a word.

When they had gone a little further, they came across a thatched hut. One might call it a tiny house. But this does not concern us. Behind it, lay the sandy sea-shore. The Kapalik conducted Nabakumar to the sea through a pathway by the side of this house when the aforesaid damsel ran past him with the speed of an arrow, whispering into his ears: "Fly at once! Don't you know that a 'Tantrik' requires human flesh for the propitiation of the gods?"

Nabakumar began to perspire. As ill-luck would have it, these words of the damsel reached the ears of the Kapalik and he shouted, "Kapalakundala!" in a thundering voice. But no answer came from her.

The Kapalik led him on, seizing him by the wrist. The vicious touch of a murderer's hands made his blood boil. "Let go my hands, please," he said, his former courage having come back.

The Kapalik was silent.

Again he asked, "where are you leading me to?"

Kapalik: To the place of worship.

Nabakumar: What for?

Kapalik: To Kill.

Nabakumar snatched his hand with such tremendous force that any man would have fallen on the ground—

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not to speak of his retaining the former's hand within his grasp. But the Kapalik did not stagger at all; Nabakumar's wrist remained within his grip. It seemed as though his bones would break into pieces.

Nabakumar realised that force would be of no avail; he should play some trick. "Let me see what happens", he thought. Thus resolved, he again went on following the Kapalik.

When he was brought to the centre of the sea-shore, he found that a big piece of wood was burning as on the previous day. All the ingredients and materials pertaining to "Tantrik" worship lay arranged all around such as wine in skulls of dead persons except a corpse. He could now easily anticipate his fate. A heap of dry and stiff shrubs and creepers had been lying there already. With these the Kapalik now began to bind him firmly. He tried to use force as best as he could but it was of no avail. He felt that even at this age, the Kapalik possessed an immense strength like that of an elephant. Seeing him resisting, the Kapalik said, "Fool! Why do you use force? Today your life will attain its fruition. This body of yours will be sacrificed as an offering to the terrible goddess. What greater fortune can an ordinary mortal like you expect?"

After binding Nabakumar firmly, he laid him on the shore and busied himself with the performance of ceremonies preliminary to the killing while the latter struggled hard to release himself from the meshes. But the hard knots of the dry creepers proved too strong for him. Death seemed imminent. Nabakumar thought of God. For a while he was remin ed of his native village and his happ life and for once the long-forgotte faces of his parents flashed upon h mind. A few drops of tears fe upon the sand and dried up! The pr liminary ceremonies pertaining to th sacrifice being over, the Kapalik ro from his seat to fetch the sword. B the sword could not be found in th place where it was kept. The Kap lik was a bit surprised. He could di tinctly remember that he had brough the sword at noon, kept it in a secre place and never moved it elsewhere Where was the sword gone then? H searched it here and there but to n effect. Then facing the hut mentio ed above, he repeatedly shouted th name of Kapalakundala but the was no response. His eyes grew re with anger and his brows knitted. H rushed to his house. In the meantim Nabakumar tried once again to fr himself but without success. At th juncture, a soft sound of foot-step was heard nearby on the sand; it wa not the sound of the foot-steps of th Kapalik. Turning his eyes Naba kumar beheld the same enchanting damsel Kapalakundala with a sword dangling in her hand.

Kapalakundala said, "Hush! Don't speak! The sword is with me; I have stolen it before."

Quickly she cut down the knots of Nabakumar with the sword and freed him in an intsant; "Fly at once", said she, "follow me and I will show you the way".

With that, she darted off like an arrow showing the way. Nabakumar jumped up and followed her.

(to be continued)

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ZEBUNNISHA

R. K. DALAL

III

When Zebunnisha reached Delhi, ssure was brought on her to marry. e begged her father to let her select own partner and for that pur- e called photographs of the would- eligible sons of the noblemen of Court. "If this is done", she said, have no objection to marry."

Aurangazeb could not refuse his ghter's request and sent word all und to would-be candidates for hand to send their photographs. heap of photographs arrived at the ace. Amongst it was the photo of ilkhan, her lover. She selected his oto and gave it to Aurangazeb. rangazeb thereupon sent an invi- ion to Akilkhan saying that his ghter had selected him and that thereupon had no objection of re- ving him as his future son-in-law. at he should report early at the rt at Delhi. Arrangements for rriage of either side will be borne l undertaken and met by the State. On one side he read royal invita- n, on the other side letters from the ll wishers of his came pouring nest warning to him about the im- nding conspiracy to take his life, if he ventured to go to Delhi. He was scared and therefore he wrote back saying that he declined the offer of marriage as well as the governorship of Lahore. Then he decided to go to Delhi, but incognito and remain there hiding to see things for himself.

When Zebunnisha heard the tragic turn of events, she was stunned and stupified. She took the betrayal of her lover greatly to heart. She could not eat, she could not sleep. One day she wrote to a mutual friend of hers—Akilkhan saying:

શનીદમ તર્કે ખિદમત
કર્દ આકિલખાં બ નાદાની.

Meaning, 'I hear Akilkhan has foolishly declined service.'

Only Roshan knew the secret, she was carrying her own life in her hand. As she was one day carrying the message of her mistress to her mutual friend in Delhi, she accidentally met Akilkhan on the road. She gave the missive to him. He wrote the reply on the back.

ચિરા કારે કુનદ આકિલ બાનાયદ પશેમાની

'Why should the wise do things for which they would repent thereafter.'

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Akilkhan, giving his address and his reply to Roshan, soon left the place. He had declined the invitation of the Emperor. It couldn't now be recalled. Before him stared a life of loneliness and unfulfilled love. The two then decided that they should meet clandestinely. They should meet in private, exchange messages and write poetry. Both vowed to remain true to each other and decided not to marry but love and live alone in the memory of each other. Days they spent thus meeting clandestinely. One day they met at the tomb of Humayun and spoke of each other's suffering. Aurangazeb got the scent of the clandestine love through his spies.

One day while the love birds were busy cooing and billing quietly, a word was brought to Aurangazeb. He immediately impaired to the palace with five hundred selected soldiers and laid seige to the palace. When Aurangazeb entered the palace, he had stern instructions that not a bird should escape from here. Roshan got the first report. She warned the lovers about the impending danger—the approach of the Emperor. They all heard the fearful footsteps in the distance. "O God Almighty split the ground under our feet and swallow us alive." There was no escape anywhere possible. There was a big cistern of water on the fire gate for heating water. Akilkhan jumped into one of these, and Zebunnisha busied herself in lighting the fire in the other firegates.

The Emperor arrived. The attendants bowed to him. With the attendants and the help of his spies, made a thorough serach all arou for the hidden culprit, but in vai Then someone from his retinue, the hope of a big reward, whispere a secret in the Emperor's ear. Th cruel Alamgir approached the ci tern, asked why these cisterns we kept. and when Zebunnisha falterin ly made a reply, saying, for heatin water for my bath. Aurangazeb r joined: "It is almost evening no you get ready for bath and for th get this cistern lighted at once." Sh tried to fence, but Aurangazeb w determined to fire the cistern. H ordered that the cistern should b placed on live fire. Zebunnisha who heart was in her mouth, with terr said: "Don't do it on these, they ha been already polluted by cookin food." But Aurangazeb at once orde ed that a new fire should be ligh and five maunds wood placed und it. The game was all up. There w nothing that she could do to save h lover. Trying as if to adjust the fi wood, she approached the cistern an softly whispered. "Dear lover, this the fiery test of our love. If you lov me sincerely, don't give the least sig and bear all the tortures of the fles for me. Sacrifice your love on th altar of suffering. O the moth of th flame of my face be burnt to ashe but give no signs. I shall burn fo ever after you."

She was anxious that if Aurangaze moved from the place, she could something for her dying lover. Bu the devil of the Emperor did no move, until all the five maunds o

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bod had burnt into ashes. Akilkhan s boiled and burnt to ashes, and t not a sigh escaped his lips, not scream. There was not even a tre- or of death inside, for the cistern as steady all through the ghastly eration.

After the cruel Aurangazeb had re- rned, Zebunnisha quickly got the stern down from the gate in the int hope that perhaps life was yet t extinct. But when she opened the d, terror seized her at the ghastly d horrible sight. She almost scream- and swooned away. She remained nconscious for days and weeks. She uld never forget the memory of that orrible sight.

Slowly after months she regained, ut thereafter she lived in solitude nd isolation. Finding her still ob- inate to her orders to marry, Auran- azeb imprisoned her on the charge of onspiracy against him, by being in ague with his son Akbar who had lready revolted against him. When fterwards she was released, she with- rew herself from all society and lived lonely, lovelorn and forsaken life. he attended no functions. She wrote o poetry. She spent most of her time n prayers.

One day after prayers, she retired to her bed. At midnight she asked for a little water from her maid. In the morning she had fever. It shot up in the evening. She spent seven days in delerium. On the seventh day she shuffled off her mortal coil, with the last words of her lover Akilkhan on her lips, who had sacrificed his whole life for her love.

Aurangazeb was out of town. When he heard the news, he ordered the body to be conveyed to Lahore to be buried in the memorial she had herself erected during her lifetime. She was buried at the assigned place she had designed.

She had written:

કસમ બક અબયે હાજતો અહમેદ મુર્સલ,
કે પાક બાજીએ મન બાઈસ ગુનાહે મસ્ત.

Which means, 'I swear before God, and call Him to witness to the fact that my only sin in life was my purity, and that had undone me for.'

અયે ઈશ્ક વો હચ જો
પત્થર કો દમમેં આબ કરે.
લગય દિલ વહી જીસકો
ખુદા ખરાબ કરે.

"Love is that which can melt stones into water in an instant,
Lovers are those who are cursed by God."

(Concluded)

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(To be Continued)

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...Without Comment

)THING is free from adulteration in India except perhaps lies and eggs.
—*Ramakrishna Hegde,* Finance Minister, Mysore State.

IE present I.F.S. (Indian Foreign Service) had an apparatus of the 17th ıtury although it had to tackle problems of the 21st century.
—*Prof. M.L. Sondhi,* M.P.

)DSE did away with the body of Gandhiji, while his disciples in the Congress ve killed the spirit of his teachings. —*Dr. Niranjan Dhar.*

)O not see why the British people should be deprived of seeing good cricket good football played because of different political philosophies. Apartheid y be bad, but good cricket can be played by people believing in *apartheid.*
—*C. Rajagopalachari.*

Hitler's and Mussolini's meetings, plain-clothes policemen always formed lf of the audiences. Same was the case with Mao-Tse-Tung in China. t. Indira Gandhi is imitating them. —*S. Nijalingappa.*

HILST our brothers in uniform are keeping our frontiers safe, it is the vicemen out of uniform who can best serve by keeping cool heads and ady hands on those who teach communal hatred. —*Gen. S.P.P. Thorat,* President, All-India Ex-Servicemen's League.

) keep a partyless Prime Minister in office, the country is allowed to go Communist way.... To satisfy the ambition of one person, the whole ıntry is allowed to be dragged into the clutches of Communism.
—*Mysindia.*

would benefit none, except some office-seeking politicians, to maintain machal Pradesh as a separate political entity. Himachal territories need be joined to Punjab and Haryana.
—*Hardwarilal,* Congress (O) Leader, Chandigarh.

it correct for the socialist ministers to receive an income which is 848 nes the per capita income of the average citizen, namely, Rs. 44 a month? ıe Prime Minister and her Cabinet colleagues were getting a fantastic pre- income of almost Rs. 4,48,000 per annum.
—*Dr. R. C. Cooper,* General Secretary, Swatantra Party.

SHOULD think I will be Prime Minister of Britain again.
—*Harold Wilson,* Leader of the Labour Party in Britain.

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Notes & News

BHAVAN'S BANGALORE KENDRA:

THE Executive Committee of the Bharatiya Vidya Bhavan's Bangalore Kendra, which met early in June under the Presidentship of Sri S. Nijalingappa, Chairman of the Bangalore Kendra, decided to expand its activities further during the ensuing academic year on the following lines:

(1) Promotion of Sanskrit by organising larger number of centres of Sanskrit teaching throughout the State, with a view to doubling the number of students now appearing for the Bhavan's examinations;

(2) Celebration of the Jayantis of Valmiki, Vyasa and Kalidasa in an appropriate manner;

(3) Holding, in addition to its monthly lectures, a week-long *Vyakhyanamala* (Lectures Series) on religion, philosophy and culture by eminent scholars from all over India;

(4) Holding the Bhavan's first Convocation in September for awarding Diplomas and Certificates to the successful students of the Bhavan's Kendra.

(5) Conducting two seminars on Education—*How to make it purposeful and Ethical and Spiritual Values for the present-day Society;*

(6) Holding Endowment Lectures;

(7) Starting a well-equipped library;

(8) Expanding the Music Wing of the College of Music and Dance by introducing instrumental music especially on the veena;

(9) Starting in the Bangalore Wing of the Bhavan's Rajendra Prasad College of Mass Communication a new One-year Diploma Course in Marketing, Sales Promotion and Advertising.

Chief Minister, Sri Veerendra Patil, and Union Education Minister, Dr. V.K.R.V. Rao, were among those w attended the meeting.

MAHARSHI VEDA VYASA JAYAN —TEACHER-PUPIL DAY:

THE traditional Veda Vyasa Jaya comes off on Saturday, the 18th Ju 1970. Maharshi Veda Vyasa was t compiler of the four vedas and auth of the *Mahabharata*, the eighte *Puranas* and the *Brahmasutras*. A outstanding teacher, a comprehensi scholar and a great divine personali he left no subject untouched. For t tradition of our present day culture a civilisation, we owe a great deal to hi By his grace, Sanjaya got divine lig and visualised everything that happen in the battlefield of Kurukshetra from distance of a hundred miles and narra ed the same verbatim to Dhritarasht in Delhi. Similarly, he graced ma other pupils. The worthy pupils dedic ed their entire self to the teacher the great teacher loved his pupils m than his own sons.

The future of a country depends ve much upon the strong character of t teachers and the students (would-b nation-builders). So Vyasa Jayan should be observed as a Teacher-Pup Day in the true traditional spirit. Th way lies our prosperity. The date an time can be fixed to suit local conven ence.

SRI YOGIJI MAHARAJ:

THE visit to London of the octagene rian Sadhu, Swami Yogiji Maharaj the Swaminarayan Fellowship, ha aroused much interest and a measu of cynical amusement in Britain.

One aspect of the 80-year old Swami life that fascinates the westerner mos is that not only has he maintained ab solute celibacy throughout his life bu that women are not allowed in hi presence.

On his first journey to Europe, a plane was chartered for him and the

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stesses were replaced by men rds. At London airport, special ngements were made to keep women y when he arrived.

vitations to a ceremony, at which Saint inaugurated a temple of Lord minarayan in London, specifically tioned that women will not be wed in the hall.

nfamiliar with the time-honoured an tradition of *Brahmacharya*, the terner looks askance and points out the Swami comes from India, re a woman is the Prime Minister, ritain where a woman is the reign-monarch.

MI GHANANANDA:

vami Ghanananda, who passed away ntly at the age of 71, was the foun- of the Ramakrishna Vedanta Centre London. From difficult beginnings, nursed the institution for 21 years made it a powerful and active centre the practice and propagation of Ve- a in Britain.

orn in an orthodox Brahmin family Kerala in 1898, he joined the Rama- na Order at the age of 23. He was sciple of Swami Shivananda, a direct tual descendant of Sri Ramakrishna. some time editor of the *Vedanta ri* of Madras, he did extensive work Madras and Ceylon. Later, he esta- ed a centre in Mauritius and lec- d in South Africa and the U.S.A. World War II.

1948, he proceeded to England and arked on the task of founding a cen- in London. It was an uphill task, he persevered and, thanks to the ntary help of sympathetic Britons, blished the institution on firm foun- ons. The bi-monthly *Vedanta for and West*, which he started in 1951, flourished for nearly two decades. ng to failing health, he asked for f and two months after the arrival Swami Bhavyananda, he passed y.

ove, tenderness, yet fire and unfa- nableness were the prominent as- s of Swami Ghanananda's persona- By his own selflessness, he inspired and women in selflessness, self-

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realisation and the service of the world in a spirit of worship.

MUSLIM MINISTER VISITS RAMESHWARAM SHRINE:

SRI FAROOK MARICAR, Chief Minister of Pondicherry, recently visited the temple at Rameshwaram and was offered *parivattam* (temple honours) by the trustees of the shrine, a gesture shown to all visiting dignitaries, including foreigners. Shri Maricar did not, however, enter the *sanctum sanctorum* of the temple.

Sri M. Karunanidhi, Chief Minister of Tamil Nadu, referring to reports in the press about this visit said that it was customary to offer *parivattam* (temple honours) to all dignitaries, Indian and foreign, who visit Hindu temples and that the same honour was extended to Sri Farook Maricar on his visit to the Rameswaram temple. The sanctity of the temple was not in any way affected by such a practice. He added that the Government would strictly ensure that the sanctity of temples was preserved and that the rules governing the entry of non-Hindus in Hindu temples were scrupulously adhered to.

"THE WORLD FAMILY"

AN organisation called "The World Family" has been formed for the promotion of the concept of the unity of man through better cultural understanding and mutual appreciation of diverse shades of opinion.

The promoters, whose board of advisers includes Sri A. Vasudeva Rao (Miniser of Information) and Smt. Roda Mistry (Minister of Tourism) of the Andhra Pradesh, are based in Andhra Pradesh. The address of the organisation is 5-1-116, Gowliguda, Hyderabad-1.

The objective of the movement is to mobilise the latent goodwill of many a well-meaning but passive votary of universal understanding. As part of the programme for awakening fellow-feeling and to give a positive direction to international understanding, the organisation will endeavour to co-ordinate and extend information of benefit to individuals and like-minded organisations.

In order to publicise its objective is proposed to issue from July 197 monthly journal entitled *The Wo Family*, which will include, among ot things, sections on pen-friendship, p sonal narratives of cultural diversit stories and features on current so cultural trends, bearing on the iden of man.

Dr. M. S. Narayana, Managing E tor, *The World Family*, says: "Man tourist intends to learn the Indian v of living, which he finds it difficult to while lodging and boarding in a ho Therefore, we want Indian hosts, b in urban and rural places, to receive foreign tourists. Citizens may info us the number and type of fore tourists they would be willing to ent tain in their houses. Similar arran ments for Indian tourists in fore countries are contemplated."

A GREAT JURIST:

We regret to announce the death Mr. Robert G. Simmons which occur recently in Lincoln, Nebraska, U.S

Bob Simmons was intensely intere in the philosophical winds that b around the world during his life-t of 78 years. He was a firm believer "the anchors which he hoped wo hold fast the American constitutio system while permitting change wit that system".

His 25 years as Nebraska's Ch Justice gained him a national and ev international reputation. He correspo ed regularly with friends who were rists in Europe and Asia.

His public life was a model of serv —as a youthful congressman, as a Republican party leader, and as Chief Justice of the Nebraska Supreme Court. He was a moral force in the state, a man whose counsel was sought when difficult decisions were to be made.

His private life

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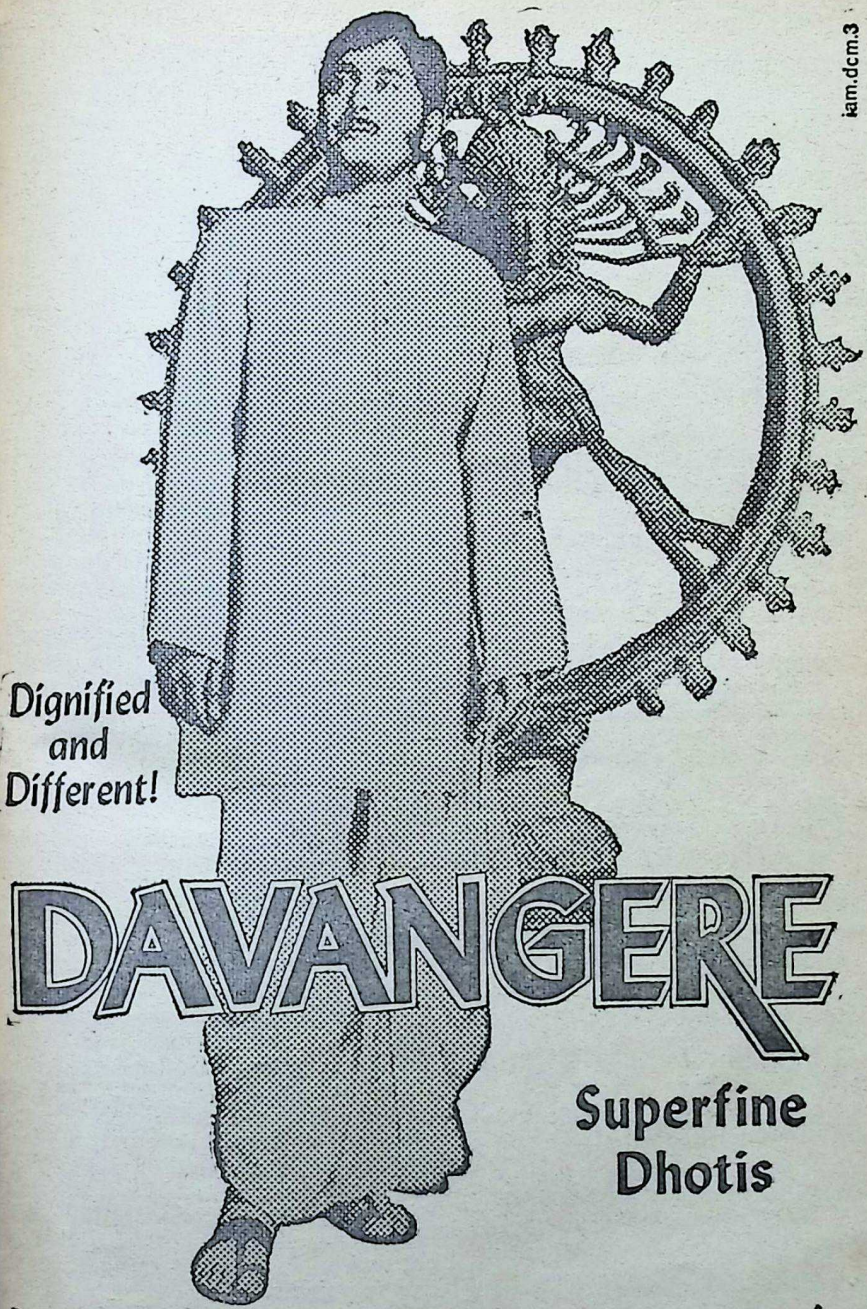

Davangere Cotton Mills—where tradition turns contemporary!

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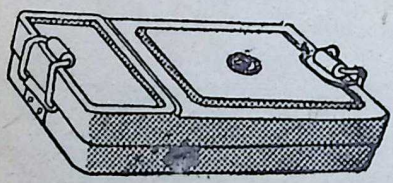
was likewise exemplary. He believed in excellence and would settle for nothing less from himself and from those around him. He made the Simmons name a proud one in Nebraska.

Kulapati Munshiji and Smt. Lilavati Munshi had friendly relations with the Simmonses. Although they could not fulfil their wish to call at Lincoln, Bob Simmons had prepared a great welcome for the Munshis who later received two scrolls from the Governor of Nebraska granting them commissions as "Admirals of the Great Navy of Nebraska"! Nebraska is a land-locked state with no sea, no navy and no sailors.

FAMILY PLANNING THROUGH YOGA:

TO the numerous formulae and devices adopted in many parts of the world to regulate family planning has been added a new method, namely, *Yoga*. Contrary to general belief, this particular application of *Yoga* does not stipulate brahmacharya or total abstinence, but instead what is called "control of desire".

HANDY-STURDY-BEAUTIFUL



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Dr. V. Satyananda Rao (Gen Secretary of the Rajayoga-Sadha shram, Alamuru, East Godavari Dist Andhra Pradesh) has carried out, o the past five years, a pilot study of si families of "Sri Prabhuji's Nigr Bhava". It is significant that the emp sis is on *Nigrah* rather than *Nirodh*.

A paper outlining the experimen their successes and failures, has be published by Dr. Rao, which is intere ing to a degree, although the fact t the study has been confined to o sixty families casts a measure of unc tainty on a general application of method. The promoters claim, howev that theirs is a safe, sure and healt measure for family planning and t the Central Government are consider the adoption of the *Nigrah Bhava* on large scale through the Health Depa ment.

The study concludes that, groupwi the upper income class is shy of ado ing the yoga system and prefers to ado other measures. The middle class becoming more and more conscious control its family, to improve the sta dard of life and to give better educa to a limited number of children. lowest income class is generally indif ent and therefore requires special atte tion.

It is conceded that those initiated in the yoga method generally compla about an "uncontrollable desire", b they can be checked by processes su as *Shanmukhi, Mula* and *Vipareetha* by counter-thought emanations of t *Nigrah Bhava*.

It has been found that only five p cent of the studied cases have failed, b an important aspect of the system is th there have been no contra-indicatio or side effects which follow from the u of modern devices. All the families em ploying the yoga method are active an happy, physically and mentally stron with very fine emotional balance. Th mental structure is cheerful and conten ed, with increased strength, memo and happiness.

The yoga system is "useful, harmles easy to adopt and appreciated in mos families...It is also safe, does not inter

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with normal sexual life and can be ended when pregnancy is desired."

FECT PEACE:

organisation called "Perfect Peace ge" has been formed in Ceylon to ribute philosophical literature freely ll who may be interested. The object o serve those who are engaged in the ed task of elevating humanity itually.

he Founder-President, Dr. K.M.P. hammed Kasim (Post Box No. 11, angoda, Ceylon), has so far issued e leaflets: *The message of esoteric osophy, The Essence of Yoga* and *inner secret of Sufism*. More may forthcoming in future.

he three leaflets already sent out by Lodge are not sectarian in outlook, emphasise the pervasive spiritualism ll religions and philosophies.

S EVEREST ADVERTISING:

SSRS. Everest Advertising Pvt. Ltd. had another year of continuing pro- ss. Disclosing that at the 23rd Annual eting of the Company held recently Bombay, its Chairman, Sri A. M. el said that the turn-over of the mpany rose by about 40% in 1969.

OF. P. K. RAO:

regret to record the death, in Bom- on June 23, 1970, of Prof. P. K. o, who was Professor and Head of Department of Mathematics of van's Hazarimal Somani College of s & Science, Chowpatty, Bombay.

Prof. P. K. Rao joined as Lecturer in thematics in the Bhavan's College, dheri, on 20th June 1946, and was moted as Professor and Head of the partment of Mathematics in June 1953. en the Bhavan's Hazarimal Somani lege was started at Chowpatty, mbay, in June, 1965, his services were nsferred to the new College. Prof. o worked as such till June, 1968. In last few months of his tenure, he s keeping indifferent health, which essitated his relinquishing his post in College; and later on, his health mpletely broke down.

Prof. Rao was a post-graduate teacher of the University of Bombay for a number of years. He was thorough in his subject and had earned reputation as an able teacher, which he fully deserved. His spirit of cordiality, ability to satisfy his students and his sense of subtle humour will long be remembered by all those who were intimately connected wih him.

We offer our condolences to the bereaved family.

DR. ANJILVEL V. MATTHEW:

WE regret to record the death, in Bangalore on June 7, 1970, of Dr. Anjilvel V. Matthew, educationist and author. He was 78.

Dr. Matthew, after his school and college education in Kerala and Tamil Nadu, spent most of his life as a teacher in the Karnatak and Maharashtra region of the former Bombay State. He was Principal of Shree Maharani Tarabai Teachers' College, Kolhapur, the Chhatrapati Shivaji Arts & Science College, Satara, and Visiting Professor of Karnatak University, Belgaum.

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tive part in wider educational activities with such professional societies as the Karnatak Teachers' Association, and the All-India Federation of Teachers Associations.

As a member of the Church, he took prominent part in Christian activities associated with such organisations as the Sunday School Union, the Student Christian Movement, the Y.M.C.A., and the National Missionary Society of India. He toured all over India, and also abroad, for educational and Christian activities. One of his special contributions was the organisation of Study and Discussion Groups on an interreligious basis for men of academic and intellectual interests.

His studies resulted in the publication of hundreds of articles in journals throughout India, and more than twenty books in the fields of Education, Psychology, Social Studies and Biography, and a critical and comparative sudy of religion, especially Christianity and Hinduism.

His latest book *The Message of the Hebrew Prophets* was published by the Bharatiya Vidya Bhavan just before his demise.

BHAVAN'S KALA KENDRA:

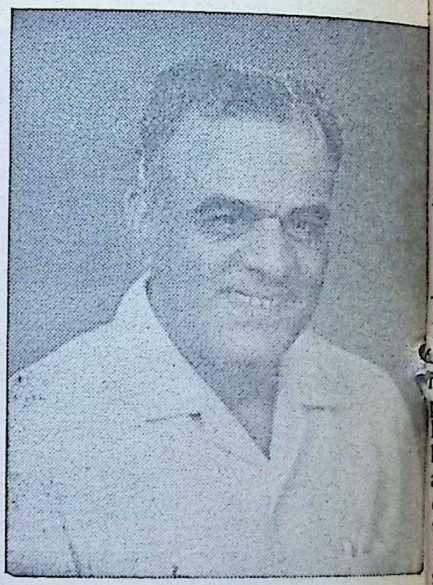
A programme of Bhakti Sangeet, under the auspices of Bhavan's Kala Kendra, will be held on July 13, 1970, at the Bhavan's Gita Mandir Hall.

One of the participants in the Bhakti Sangeet will be Smt. Anjali P. Khandwalla, who has had training in classical music under Ustad Niaz Ahmed and Ustad Faiyaz Ahmed of Kairana Gharana. She will sing devotional songs in Hindi and Gujarati.

Smt. Anjali P. Khandawalla is the wife of Sri Pradip N. Khandawalla—son of Sri Navin Khandwalla and the grandson of Kulapati Munshiji and Smt. Lilavati Munshi.

SRI G. K. SUNDARAM, M.P.:

SRI G. K. Sundaram, M.P., has been re-elected as Vice-Chairman of the Indian Cotton Mills Federation for the year 1970. He has been a member of the Indian Cotton Mills Federation since 1967 and became its Vice-Chairman in 1969.



A prominent industrialist of Tamil Nadu, Sri Sundaram is the Director of the Lakshmi Group of Mills, Coimbatore. He is also a Director of several leading cotton mills and other concerns. During the years 1967 and 1968, he was the Chairman of the Southern India Millowners' Association.

Sri Sundaram, who is the Chairman of Bhavan's Coimbatore Centre, has been taking an active part in development in the activities of that Centre. We offer our congratulations to him on his re-election.

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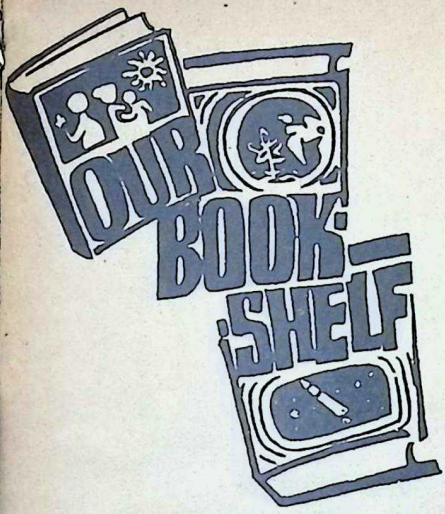

KAILASAM AND I by Dr. M. Sivaram. Published by Koravanji Karyalaya, Bangalore-9, Pages 120, Price Rs. 6.

T. P. KAILASAM was born on 29-7-1886 and passed away on 23-11-46 in his 61st year. He was a literary phenomenon and a versatile genius. The late poet, Harindranath Chattopadhyaya, knew Kailasam intimately. When he heard about Kailasam's demise, he wrote a very touching obituary in the course of which he said: "Kailasam was an authentic genius the like of whom we have not seen before and are not likely to see again". In the words of the late C. R. Reddy, Kailasam's genius was of such a high order that "in the whole gamut of Kannada social drama, Kailasam stands alone—unapproached and unapproachable."

Imitation is said to be the sincerest form of flattery. After Kailasam blazed the trial, releasing Kannada drama from the stilted prose under which it was being smothered by those who were writing dramas in Kannada, scores of gifted writers have followed in his footsteps and have enriched Kannada dramatic literature. All their productions, however, pale into insignificance, when compared with the original and inspired creations of the Master.

To those who knew Kailasam intimately during his life time, he will always remain a fragrant and evergreen memory. To others of the later generations, he has become a legendary figure and they have never ceased to wonder how a play-wright of his stature was almost ignored by the literary snobs of that time.

"Living Homer begged for bread,
Seven Cities claimed Homer dead".

These lines can be said to be true of Kailasam also.

After Kailasam passed away, some of his admirers who knew him intimately, have paid their tributes to his memory by publishing books. Messrs Kandade Krishna Iyengar, K. V. Iyer and G. P. Rajaratnam come to my mind readily in this connection. These books are in Kannada. To this list of Kailasam's biographers, Dr. M. Sivaram (of "Koravanji" fame) has now added himself by writing a book in English entitled *Kailasam and I.*

Dr. Sivaram explains in the Preface why he has dedicated the book to Dr. Mohamed Shafi Mehkri, one of the topmost Ophthalmic Surgeons in India. "When I went to you blind in one eye" he tells Dr. Mehkri, "you promptly put me on the table and operated on me. Then you blindfolded both my eyes and made me totally blind...within a couple of hours. I felt like a cockroach that has fallen on its back. It moves its limbs frantically but makes no progress whatsoever....I then noticed a strange tendency to reminisce. The past came up before me as in a Cinema....The past floated before me vividly and chronologically. I discovered that a number of people had influenced me mightily and moulded my personality. You were one such. Another was the late T. P. Kailasam who had talked to me when I was in an impressionable age. What he said had been etched in my mind."

Dr. Sivaram, therefore, decided to bring out in a book all his reminiscences of T. P. Kailasam as he had moved with him intimately for over 20 years and had ample opportunity to study Kailasam the Man. In this view, Dr. Sivaram's book can be considered to be an

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original contribution to "Kailasam literature". Although, as the author remarks, it is an autobiography of the author himself, the chief value of the book lies in presenting to the reader the "real" Kailasam through the discussions that the author had with him on a variety of subjects. Far too many superficial observers have regarded Kailasam as a comedian and clown. How completely wrong they are is shown in the pages of this book. Kailasam possessed an extremely serious and sensitive mind, but it was deliberately masked by a flippant exterior. Dr. Sivaram has pulled this mask aside and revealed glimpses of the real mind of the great playwright. This was possible because the author possessed the necessary breadth of mind to appreciate the fact that you cannot judge a genius by the yardstick applied to ordinary mortals. In a moving passage, the author writes "I looked at Kailasam who was sleeping. Here was a man gifted by the Gods, with an incisive intelligence, and a heart full of compassion. He had been blessed with a good birth in an affluent family. He had a brilliant educational career, had post-graduate schooling in England and on return a good fat job in Government Service. He had a wife and children. He had given up all these and was living like an "Avadhuta" flitting from place to place, living wherever he found it congenial and walking out as his fancy dictated....But who am I to judge another?....He is far cleverer than I. He certainly knew much better than I as to what was best. They say 'God fulfils Himself in many ways'. Perhaps, this is also one way. This thought gave me solace. I was no longer worried about the way Kailasam lived. I should worry more about what he says and learn from it. How he lived was his concern, not mine".

In an exhaustive and brilliant narrative, there are two factual omissions. One is the fact that it was at the feet of his uncle, T. Amritalinga Iyer (who was practising as an Advocate at Dindigul) that Kailasam learnt his *Mahabha-*

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ata. Amritalinga Iyer (younger brother of Kailasam's father) was a great Sanskrit Scholar and had mastered the original texts of Valmiki *Ramayana* and Vyasa *Bharata* from cover to cover. It was from him also that Kailasam learnt the "slant" that he has given to some of the great characters in the *Mahabharata*—a slant that goes counter to the popularly accepted notions of those characters. Karna, Keechaka and Ekalavya can be quoted as examples.

The second omission is about the events immediately preceding the demise of this jewel of Kannada literature. Pausing Chapter XXIII, the reader will get the impression that, after presiding at the Parishat meeting in Madras, Kailasam came back straight to Bangalore and died on 23-11-1946. What Kailasam did after the parishat meeting was to go to Bombay, where he lived for some months as a guest of the Mysore Association in Matunga. About two weeks before his demise, he came from Bombay to the house of his cousin, Sri V.T. Sreenivasan, completely shattered in body and mind. A pet dog also came with him from Bombay! Even to non-medical eyes, it was obvious that his end was drawing near. So passed a great genius who has left imperishable footprints on the sands of Time.

To those who have enjoyed reading or witnessing Kailasam's Plays, Dr. Sivaram's book *Kailasam and I* is a must. The easy style and racy language of the author grip the reader's attention from start to finish.

—*V. T. Sreenivasan*

REASON AND INTUITION IN INDIAN CULTURE by N. Raghunathan. Published by the University of Madras, Pp. 86.

THE present brochure is the outcome of *"Professor L. Venkataratnam Lectures"* for 1962-63, delivered by the erudite scholar, Sri N. Raghunathan. The lectures are marked by precision, clarity and profundity.

Explaining in an eudaemonistic fashion that worldly happiness and self-enlightenment are compatible, the author goes on to say that the Hindu ideal of life is the nature and orderly consummation of a full and harmonious life. The pursuit of this ideal was characterised by a catholicity of outlook based on religious convictions.

The author holds the Vedas as the fountain-head of our culture and attributes the unity and continuity of our culture to *Viveka*—a metaphysico-ethical concept—which is the basic note or the bedrock of Indian culture. He aptly defines *Viveka* as reason inspired, guided and controlled by intuition; hence it is no wonder if *Viveka* constitutes the highest ideal to be ever achieved by man. Further, *Viveka* finds its consummation in the vision of the Self. So, *Viveka*, in our opinion, seems to be janus-faced, blinking at knowledge on the one hand and at beatific joy on the other.

Sri Raghunathan rightly points out that from the metaphysical truth of oneness of reality, our ancient seers derived the basic ethical law of Maitri. "The practical application of that law constitutes the whole field of Dharma". That Dharma ultimately prevails, the author enunciates with reference to incidents in the lives of great personages from *Ramayana* and *Mahabharata*. It is interesting to note that, according to the author, *Yajna* or sacrifice is the central concept of Hinduism and that it embodies a mystical element, which is its inner meaning.

We get in the book a good account of the Gurukula system of education. Sri Raghunathan points out how it aimed at the education of the whole man, how the pupil was not to imitate blindly the teacher and how he was permitted to change his teacher. He quotes a verse which tells us that knowledge is the result of four factors—the teacher, student's own initiative, his engaging in fruitful discussion with his fellow students and the power of time, which brings about intellectual maturity and depth of understanding.

In this book are strewn important truths. We escape the clutches of Daiva

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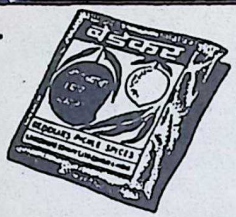
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or fate by the grace of God; Indian art is inspired by the contemplation of idea forms and it embodies intimations of supramental consciousness; the central theme of Indian aesthetics is that the joy poetry gives is not something extraneous to us, but is lodged in the depths of our being; intensification of any emotion leads to God; and with the man who has realised the Self, virtue is spontaneous.

The third lecture, *India's Image in the West* contains cogent criticism of many a Western thinker who, either because of his superficial reading of our ancient literature or because of his inability to rid himself of his preconceptions, wantonly assails the Indian doctrine of supermoralism or the doctrine of Varna.

On the whole, the book makes a delightful reading and leaves us wiser and well-informed about our immortal culture.

—*Prof. B. R. Kulkarni*

MASTERPIECES OF INDIAN SCULPTURE: Introduction and Notes by Rustom J. Mehta. Published by D. B. Taraporevala Sons and Co. Private Ltd. 210, Dr. D. Naoroji Road, Bombay-1. pp. 50+VIII and 100 plates.

ALTHOUGH the literary masterpieces and philosophical works saw the light of day earlier and elicited praise from people much earlier, the plastic arts of India remained obscure and were not appreciated till recently. It may be mentioned in this connection that the works of late Dr. Ananda Coomaraswamy and others opened this hitherto unravelled realm for exploration and it is gratifying to note that recently a large number of books have been written and published about these.

In India every worthwhile activity was a 'criticism of life' and something which even transcended this as it placed before the people an ideal. Like Literature and Philosophy which were approaches to life, Indian sculpture also depicted a way of life and the artist, the sculptor, sought to give expression through this medium his own realisa-

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ns. As pointed out most ably by r. S. N. Dasgupta in his work *Fundaentals of Indian Art* (A Bhavan's Book niversity publication) the external rms created were the result of an inner xperience arising from the artist's conmplation.

This excellent work introduces the reaer through a concisely written introducon to the sculpture of India spanning e vast era from the third millennium .C. to the recent past. The Introducon is clear and it appraises the producons of each one of the periods, giving n insight into the various forces at ork in the production of these masterieces. The Introduction ends aptly ith a recapitulation which sums up the lient points of discussion, raises the uestion of Human form in sculpture nd the Background of Indian Art.

The Introduction is followed by vaable tourist information so that the ader who is interested in visits to laces where he can feast his eyes with e beauties of sculpture is given good dvice.

Preceding the 100 plates there is the ction, Notes on the Plates, which are vealing notes on the plates and with em the viewer should be in a much etter position to appreciate and underand these sculptural plates as also the culptures when he sees them directly.

Just as there is a naive and layman's ppreciation of literature and fuller one f the initiated reader, so too sculpture an be appreciated by the layman and e initiated student. This work will cerainly provide that education in the apreciation of Art which will enable the ayman to derive the delight that an iniated student of Sculpture obtains. It s an invaluable companion to all those ho are interested in the Culture of a reat land. For the serious student of ndian Sculpture it is a handy reference ook which can be constantly used in is discussions and studies. It is well ot up and the plates are excellently rinted so that the features referred to re clearly recognised.

—*R. A. Kashyap.*

MY REMINISCENCES: By Pribhdas Sakhawatrai Tolani; pp. xv + 184 + 48; printed and published by Shri Kismet Chhugani at Kismet Printers and Publishers, Tripolla Bazar, Jaipur-2 (Rajasthan). Price not mentioned.

THIS is some thing like an autobiography of Shri Pribhdas Sakhawatrai Tolani.

Biography, especially of the great and good, who have risen by their own exertions to eminence and usefulness, is an inspiring and ennobling study. The book under notice provides such a study. Its impact is to reproduce the excellence it records. But the biography defeats its own purpose if it misrepresents the facts or distorts the details so as to cover up one's own weakness. In short, the biographer should not sacrifice the truth to the temptation of projecting his image in shining colours when the fact is otherwise. We cannot say how far this was the principle that guided the present author.

The author narrates in the book the various incidents and experiences which contributed to shaping his life. He has paid a touching tribute to his mother, his wife and his sister, who have played a big role in making him what he is. True, we are indebted to women, next only to God, first for life itself, and then for making it worth having. The section on Three Warnings is instructive to any one who reads it. It is here that we find that the biography is the most universally pleasant and profitable of all reading.

Even though this is not the biography of a big man or a VIP, it has its own say and it is for this that we recommend it to the readers.

—*Dr. A. S. Gopani*

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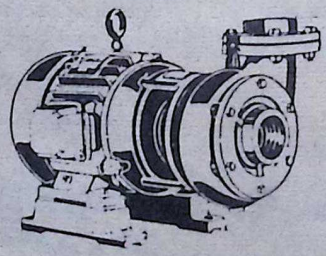

Edited by S. Ramakrishnan and printed & published by [illegible] for the Bhartiya Vidya Bhavan, at Associated Advs. & Ptrs., Bombay-54. Mg. Ed.; J. H. Dave; Associate Ed.; B. S. Rao.

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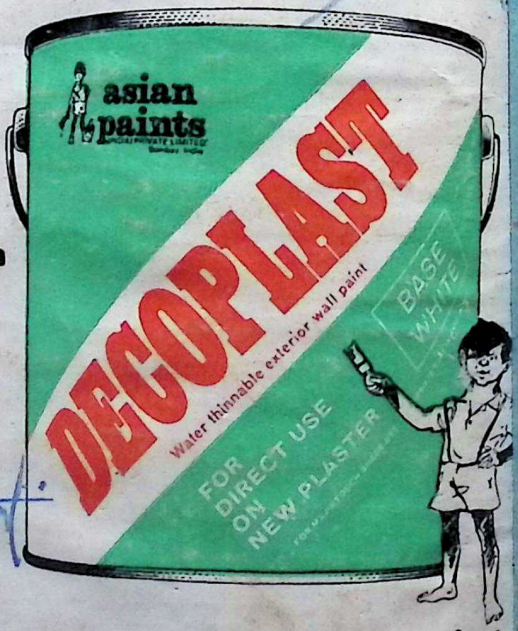

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